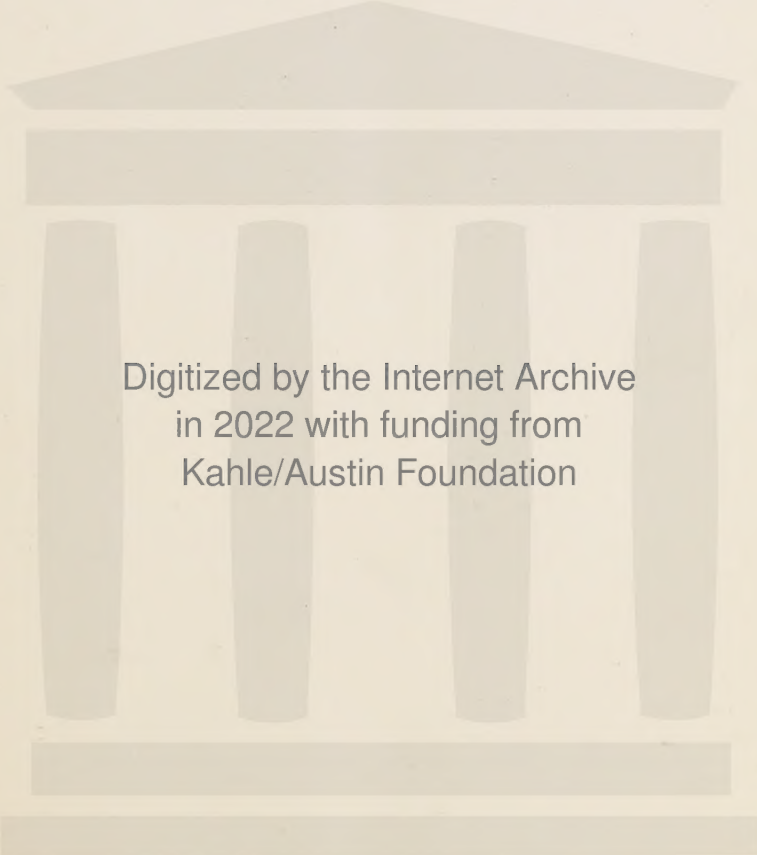




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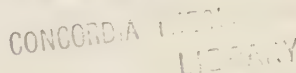


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Volume IV

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Number 1

DR. DODS' DOCTRINE OF HOLY SCRIPTURE *

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By the munificence of the late William Bross, a considerable sum of money has been placed in the hands of the "Trustees of Lake Forest University," the proceeds of which they are charged to use to create a literature of exposition and defense of the Christian religion. It is specified, among other particular objects that should be sought under this general commission, that an effort is to be made "to demonstrate the divine origin and authority of the Christian Scriptures." It was quite natural, therefore, that among the earlier works called out under the stimulation of this bequest there should be one on the origin and nature of the Bible. It may be doubted, however, whether Dr. Dods' lectures are calculated to meet perfectly the expectation aroused by language which speaks of a demonstration of the divine origin and authority of the Christian Scriptures. Dr. Dods, of course, believes that the Scriptures are a product of a movement of life and thought which originated in a divine impulse, and that there is much that is divine, and therefore authoritative, in them—that their main burden and central message, in fact, is divine. But around this central core, he believes that much that is human in origin and far from authoritative in effect has been woven like a widely extended web, or shall we say like the coma of a comet which surrounds, partly transmitting, partly obscuring the light of the nucleus.

In this Dr. Dods is but a representative of a general tendency which is at the moment very active in Christendom. Men everywhere, deeply affected by the assault which has been made in our day, perhaps with unexampled vigor and subtlety, upon the Christian system as a divine revelation, and especially upon the Christian Scriptures as the vehicle of that revelation, have sought to ease the situation by casting away what they have deemed the husk in the hope of saving what appears to them the kernel. They have commended to us, therefore, a new and reduced Christian-

*The Bross Lectures, 1904. THE BIBLE, ITS ORIGIN AND NATURE. Seven Lectures delivered before Lake Forest College on the Foundation of the late William Bross. BY the Reverend MARCUS DODS, D.D., Professor of Exegetical Theology in the New College, Edinburgh. New York: Charles Scribner's Sons, 1905. 12mo; pp. xi, 245.

ity, documented in a new and reduced body of Scriptures. Dr. Dods is by no means an extreme representative of this tendency. But **gradus non mutant speciem**. In this book also he appears before us as the "concessive" apologist, the "meditating" theologian, and begs to put in our hands a Bible, which, in his view, is much more rationally conceived in its origin and nature than the old Bible was, and therefore, in his opinion, may be much more successfully defended. We certainly shall not deny that a certain measure of ease may be purchased for the defender by simply declining to defend; although it is not always certain that, so long as what we consider the citadel is to be defended, its defense is made really easier by the surrender of what we may deem outposts but which may prove to be approaches. We gladly recognize that Dr. Dods would fain defend what both he and we look upon as the citadel. But we find it impossible to admit that what he would yield as indefensible outposts are either indefensible or can be yielded safely or loyally. We rejoice that we have a fuller and richer Christianity than Dr. Dods feels bound to proclaim, and Scriptures far more divine in their origin and nature than he is inclined to admit. We believe that the defense of this richer Christianity and these more completely divine Scriptures is not only possible but imperative, if we would preserve Christianity in the world. And we believe their defense to be logically easier than that of the lowered views which Dr. Dods would commend to us. We do not believe that half-truths are more easily defended than whole ones; and we look upon the "concessive apologetics" which Dr. Dods represents, as inimical to Christianity, and all the more to be firmly resisted because its assault is more insidious and therefore more dangerous than open attack.

Ask Dr. Dods what the Scriptures are and he will tell you. A body of books which we set apart from all others and assign a place of supremacy because they "are all in direct connection with God's historical revelation which culminated in Christ." Like all Dr. Dods' definitions (it is inherent in the position he occupies) this is—inadequate. If we should say the Bible is the documentation of God's self-revelation for the purpose of human salvation, that would be a more adequate description of the internal characteristic of the Scriptures,—expressing, indeed, their unifying principle. But the plain fact is, to put it in briefest terms, that the Scriptures are objectively the **corpus juris** of Christians imposed on them as such by competent authority. This competent authority is proximately the Apostles, acting as Christ's authoritative agents in founding His Church. Thus apostolicity (in the sense of apostolic imposition, not authorship) is and always has been the principle of canonicity. There is no gain in blinking this plain fact, and seeking to transmute it into some more immanent principle. The Christian Church is a manufactured article; it was founded; and its character was impressed on it and its law imposed on it by its founders. Of course we may ask why the Apostles imposed just this par-

ticular body of books on the Churches which they established as Christ's authorized agents in founding His Church. And doubtless, in pursuing this inquiry, we shall ultimately reach the principle that these books stand together as constituting the "canon" which the Apostles gave the Church, because they constitute as a whole the documentation of God's revelation of Himself for salvation. But nothing could be more confusing than to confound this internal principle of unity with the external principle of canonicity, though good men, as, for example, Luther, have in every age been guilty of the confusion,—with the most unfortunate results. Throughout its whole history authentication as God's law for His Church has been the proximate ground of the reception of the canon, although, of course, throughout the whole history of its formation organic participation in the revelatory process was the principle of the constitution of the canon. And it is on the same ground that the canon must continue to be received if received at all. It is a grave error to represent this rational procedure as a desertion of the principle which governed the fathers of the Reformed Churches. They, as little as we, sought to determine the "canon"—which is a matter of history—on the basis of the *testimonium Spiritus sancti*—which is a matter of experience; on that basis is determined not the "canon" but "the Word of God" to us. From his standpoint Dr. Dods very naturally finds the method of the Reformed doctors a little confusing; but the confusion is his not theirs. They treated the Scriptures as a unit because the Scriptures are a unitary apostolic book; and they then asked if this book "found them." Discovering that it did, they recognized it in its entirety as the "Word of God." Of course Dr. Dods may say that apostolicity can not justly be claimed for all these books. That is a matter of opinion, concerning which we differ with him; and concerning which the fathers of the Reformed Churches differed with him. That the body of the Apostles imposed a Bible on the Church is not disputable; that this Bible contained all the books and no others, which our present Bible contains, we consider historically substantiated; that this collection as a whole is "the Word of God" is experimentally verifiable. This is the Reformation method and it strikes us as a much more reasonable method of dealing with the matter than Dr. Dods' fluctuating way, which involves a confusion between the historical question of what constitutes the canon and the vital one of what is the Word of God to me,—analogous to the common confusion of the Scriptures as the *principium cognoscendi* and the Scriptures as the means of grace.

Let us, however, revert to the primary definition which Dr. Dods gives of the Bible as constituted of books which we set apart from all others and give a place of supremacy because "they are all in direct connection with God's historical revelation which culminated in Christ." What is to be observed here is that all that Dr. Dods can say of Scripture is that it is "in

direct connection with" revelation: and that the adjective "historical" which he attached to "revelation" is not to be read as distinctive, but as descriptive. That is to say, Dr. Dods believes in no other than an "historical" revelation; what he teaches is that God reveals Himself only in the sequence of historical events, while Scripture is only one product of this revelation, working upon and through human minds. The theory, as will at once be perceived, is that which was given great vogue in the middle of the past century by the attractive presentation of it by Richard Rothe, and which has been more recently commended, with some caution but much earnestness, to English readers by the late Prof. A. B. Bruce. As commonly presented, its essence is that it confines Revelation to the series of Divine acts in history, while it treats inspiration as the correlate of Revelation, or, as Dr. Dods prefers to phrase it, its "complement" (p. 97),—the action of the Divine Spirit on the human spirit by virtue of which the latter "perceives, appreciates, accepts and in certain cases records the Revelation of God." In this view the Bible is no part of the Revelation; though why the production of the Scriptures may not be conceived as an element in the series of the Redemptive acts of God it is hard to perceive. It is simply its record; and its record, so far as appears, in purely human strength—apart, that is, from the effects of that so-called Inspiration by which in Dr. Dods' view men are enabled sympathetically to receive and possibly to record Revelation. "The essential elements in revelation," explains Dr. Dods, "have been understood and interpreted by men." "In the Bible we have that selected revelation which inspired men have accepted and seen fit to record." "God has revealed Himself, and the leading facts of this revelation are recorded for us in the Bible, and from these facts we can gather what God wishes us to know about Him and how He wishes us to think of Him" (pp. 96, 97). In other words, all that we commonly know as "direct revelation" is denied or retired to the background. Revelation is made to consist in an immanent action of God through man by virtue of which a series of events are produced. These events are then perceived and interpreted by human spirits prepared for their task by a corresponding action of God upon them enabling them to see and appreciate these events aright. The latter Divine activity is then called Inspiration. Inspiration has therefore, no direct concern with the record; it is distinctly not graphical but personal.

We shall not pause to point out how little support this construction has in the letter of Scripture itself. Scripture represents revelation, normative revelation, as through the medium of speech, or at least in a mode best represented by speech. "Thus saith the Lord" is its typical expression. And Scripture assigns Inspiration not to the person but to the written product: to it, it is "every Scripture"—or, as it is probable we should translate it, "the entirety of Scripture"—that is given by inspiration of God. Let us pause only to call attention to the lowered supernaturalism of the

theory; and also to the inconsequence of the reasoning by which it is supported. "What has been the method of revelation?" asks Dr. Dods. "Our answer to this question," he replies, "depends upon our idea of God." "If we believe in God as immanent in the world and man, then we shall necessarily believe that God reveals Himself through human sensitiveness to the Spiritual, and inquiry after Him. If we believe in God as merely transcendent, we shall think of Him as moving man from without" (pp. 78-9). Now, why has Dr. Dods—shall we say subintroduced?—into the last clause, the little word "merely" by the introduction of which the exact parallelism of this clause with the preceding one is broken? In point of fact, "merely" must stand in both clauses if they are to be taken, as they are treated here, as true disjunctives. And, in point of fact, Dr. Dods actually reasons throughout the volume on a presupposition which tends to treat God as "merely" immanent and as operating in the world solely "through human sensitiveness to the Spiritual"—though we thankfully recognize that in dealing with the miraculous element in the Gospels a higher note is struck. Indeed, he at once goes on to say in our present passage: "In the one case revelation will be internal and natural; in the other it will be external and supernatural,"—and proceeds to point out that "belief in the immanence of God tends to abolish the distinction between the natural and the supernatural." It is this tendency, showing itself everywhere, which leads Dr. Dods to pare down the supernatural character of the Bible; it is it which lies at the root of his denial of the infallibility of the Bible—or of its "literal infallibility" as he elects to call it, in the effort to save for the Bible, even on his theory of its origin and nature, a sort of infallibility in a single sphere.

How inadequately Dr. Dods thinks of the supernatural element in the Bible may be observed as well as elsewhere at the point where, in an attempt to break the force of the Bible's own doctrine of inspiration, he cries out with emphasis (in opposition to the direct testimony of Scripture) that it is not the Book but "the **man** who is inspired" (p. 117). But where does Dr. Dods suppose that this man that is inspired came from? He apparently imagines that he is given by the world—or by himself—and that God comes to him, finds him as he is, and does the best He can with so poor and inadequate an instrument. It is "with all his natural powers and idiosyncrasies" that "he becomes the organ of the Spirit,"—as if **therefore** the product would necessarily be different from what the Spirit might have made it if only He had had a better instrument! "Inspiration does not lift the inspired person out of all his limitations, but uses him as he is, and all his faculties as they are," he asserts, with no pause to consider that all these natural powers and idiosyncrasies, all these faculties and capacities, that make the man, are themselves, down to the last one of them, in a high sense of God; that the man himself is what God in His providence and grace, has

made him and what God has made him precisely for this end, that through him He might give this precise word to men; that God the almighty ruler of the world does not have to put up with the best man He can find and agree to abide the result, but first forms the man to suit His purpose, and then uses him to accomplish His purpose, and so produces through him precisely what He wills. It is, ultimately, this defective sense of the Divine, even in its immanent working, which lies at the root of our modern tendency to depress the supernatural; and the evidences of it face us everywhere. Thus, for example, we find Dr. Dods using such language as this: "God was compelled" (p. 85), "It was useless for Christ to die, until" (p. 86),—as if God were under the domination of men and needed to wait on man and walk warily lest He should get beyond His tether. It is amazing that any thinking man could imagine that by such shallow expedients as this language embodies, the great problem may be solved of why God Almighty operates in this world by process. The current employment of such language is the saddest indication of how far the men of our day have lost the vision of God, and of how prone they are to operate in their thinking with the will of man as really the prime factor of importance in the world's history. It surely is no wonder, therefore, that, even though but a little under the influence of this modern blight, Dr. Dods should show himself throughout these lectures working under the fatal confusion of man's thought of God with God's revelation of Himself, and that he should accordingly be continually treating the record as the record of how man (under whatever Divine impulses) had come to conceive of God rather than of how God from time to time revealed Himself to man.

We have written somewhat desultorily, but we hope we have made it clear that the fountain of Dr. Dods' inadequate conception of Scripture as the documentation of God's revelation of Himself for salvation, lies in his inadequate conception of the modes of the Divine operation in the world—in a word, in his chariness with regard to the supernatural. He wishes apparently as little supernatural a book as he can, as a Christian man, manage to get along with. The writers of Scripture, it is undeniable, occupied a diametrically opposite position. There was no antecedent opposition to the supernatural in their minds. They lived in a supernaturalistic atmosphere. They saw God in everything and above and over everything. And they give us a frankly supernatural book. Dr. Dods says that it is not the book but the man that is inspired: Paul says that every, or all, Scripture is God-breathed. Dr. Dods says that much of Scripture is of little or no spiritual value; Paul says it all is profitable to make the man of God perfect. Dr. Dods says that whole stretches of it are untrustworthy for historical or other not directly spiritual purposes, and no part of it is untouched by human fallibility; the writers of the New Testament say as the end of all strife, "It is written!" and Jesus Himself says, that when we adduce Scripture we adduce what can not "be broken."

It is possible that in a matter of fact like the infallibility of Scripture, however, Scripture will not, on Dr. Dods' view, be implicitly trusted. We must at least ask, however, how he will practically get along with his fallible Scriptures. He gives his strength to proving that, fallible as they are, they yet preserve a true picture of Christ, and that Christ, once given us, becomes the criterion of Scripture. Now, of course, this is the main thing. The Scriptures exist to give us Christ; and when they have brought us to Christ they have performed their fundamental function. No human being who knows the Scriptures and has by them come to Christ will deny that. But what Christ is this that we shall get from our fallible Scriptures? We know the Christ which the infallible Scriptures give us: and every lineament of that Divine-human form is precious to us. Shall we be able to retain this form in all its lineaments on the basis of a fallible Scripture? How much of it goes, with the infallibility of Scripture? Nothing essential, says Dr. Dods: and we might conceivably be willing to content ourselves with the Christ he preserves for us. But what about the Christ that Wernle gives us? or Wrede? or Oscar Holtzmann? or Auguste Sabatier? or Réville? or Brandt? or Harnack? Which Christ of the fallible Scriptures shall we be ultimately forced to put up with? Will He become to us at length only a vague figure who lived in Galilee nineteen centuries ago and made a religious impression on His followers of such depth that it has propagated itself down to our day? And when we have got our Christ from Scripture, what Scripture will that Christ in turn give us? The Christ the Scriptures as they stand give us, is the Christ that said of Scripture "It can not be broken." Everywhere throughout the whole extent of the Scriptural representation, it is this attitude that He holds to Scripture. It seems quite clear that this is not the Christ that Dr. Dods would have us receive from Scripture; or at least, if we receive Him, it is quite clear that he would not have us accept His Scriptures at His estimate. It appears that we are to estimate Scripture not by His teaching, then, but by His "standard." That He was conscious of no incongruity of Scripture with His standard,—even that is not to weigh decisively with us. We are to do our own judging: we are easily to reject all that does not approve itself to our estimate as measuring up to Him. It may seem to some of us, indeed, that we thus come into grave danger of discrediting the very Christ we have received. But as we have received Him only from a fallible Scripture, perhaps we may be justified in adjusting Him when received to our own ideals. Many pursue this method. But in that case what warrant, other than our own subjective conception, have we for the Christ we finally adopt and make the criterion of Scripture? And if we are to make the Scriptures that give us the Christ and then make the Christ which gives us back the Scriptures—it will be hard if we do not ultimately find ourselves arrived at the goal for which we set out.

Subjectivism is, in truth, the gulf into which all our modern theorizers inevitably fall. Dr. Dods no more escapes it than the others. What he really gives us is therefore an ideal sketch—a “program,” is it not, that they call it?—of what he would like to be the principle of the canon, the nature of revelation, the function of inspiration, the extent of infallibility, and the like; of what he would find it commodious, in accordance with his preconceived opinions as to God and the world, to hold and teach and defend on these matters. For what is really the principle of the canon, the nature and method of revelation, the effect of inspiration, the infallibility of Scripture,—for the facts, hard or comforting as we may esteem them—we must go elsewhere. That what Dr. Dods could wish were the facts approaches much nearer to what they are than what they are represented to be by many others, sharers with him in the modern prepossessions against the supernatural—though adopting them more exclusively or developing them more consequently than he—we very gladly recognize. Dr. Dods still believes in the general historical trustworthiness of the Gospels; and, although unwarrantably assailing their trustworthiness in many details (on, let us say it frankly, very frivolous grounds), yet sturdily and successfully defends the essential historical soundness of their narrative, and especially the trustworthiness of the portraiture of our Lord which they present. Dr. Dods even believes in and defends the reality of the miraculous element in the life of Christ as it is depicted by the Evangelists. These are great things to say of one who is so much affected by the modern spirit which, as he himself tells us, is swayed by nothing more profoundly than “the presupposition of the incredibility of miracles” (p. 134), and to which the presence of a supernatural element in a narrative is enough to condemn it at once as unhistorical. We rejoice that Dr. Dods would preserve to us at least a supernatural Redeemer, even if he draws back before too supernatural a Bible. We could wish, of course, that he had gone on and done as much justice to the supernaturalism of revelation and inspiration and the resultant Scriptures as he has to the supernaturalism of the person and work of our Lord. As it is, he inevitably seems to us to have handled these matters far too lightly, and to have presented only, as he himself remarks of Professor Huxley in a similar case, “another demonstration that the ablest man may sometimes be satisfied with touching but the surface of a subject.”

A CHAPTER IN PROPHECY: THE SEVENTIES AND SEVENS

Rev. Cornelius Walker, D.D., Washington, D. C., Late Dean of the Theological Seminary of Virginia

The prophecy of the ninth chapter of Daniel, in many respects, is very peculiar; in some of these, is unlike any other of the Old or the New Testament. The discussion having reference to its fulfilment has been too often

complicated with kindred issues, important in themselves, but not necessarily involved in the specific argument to a satisfactory conclusion. Taking the prediction as undoubtedly on record, more than a century and a half before the main events which it describes; and at that time, or very soon after, translated into another language, we look simply at its contents and its implied connection. We examine the evidence as to fulfilment; and we ask, recognizing any such fulfilments, is it an indication only of great human sagacity, or is it of such a character as to manifest the Divinity of its origin? Supposing ourselves to occupy the view-point of the prophet, or that of an intelligent contemporary, what really seems to be the meaning of the prediction? Or, suppose that we take the position of an intelligent reader of it, at or a short time after the close of the period indicated, say during the last half of the first century of the Christian era, or the first quarter of the second, what are the events—are there any events—that seem to constitute its fulfilment? What evidence do we thus find of Divine presence, and purpose, and plan, of their manifestation and operation?

The Circumstances of the Prediction.—In seeking reply to such enquiries, we naturally look at the circumstances under which the prediction is given. The prophet or writer, whatever else we may think of him, may be safely accepted as a representative of the feelings and expectations of the highest intelligence and piety of his people. Sharing thus in these common feelings of his people, what were his thoughts, and aspirations, and prayers, in reference to their condition and prospects?

The specific occasion, which he mentions as calling forth the expression of these feelings, was the study of an earlier prediction, as to the termination of the Babylonish captivity. One of the prophecies of Jeremiah (xxv. 11, 12) had designated the period of captivity and servitude of Israel to the king of Babylon as seventy years. This, too, to be followed by the overthrow and desolation of Babylon. A subsequent prophecy, from the same source, Jeremiah xxix. 10, gave additional assurance, that at the end of these seventy years, when the overthrow of Babylon would take place, the restoration of the captivity of Israel would follow. These predictions of Jeremiah were doubtless in the hands of the captives. The memory of some of the oldest of those captives went back to the time and the occasion when they were given. Daniel himself was not improbably in this class; and the prophecies, as given and communicated to those to whom they were spoken, were doubtless to him, as to others, a matter of study and prayerful anticipation. "Then," says he, "I understood by books, in the first year of Darius, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish, 'bring to an end,' the desolations of Jerusalem."

It must be remembered that prophecy, even when most definite, is not history forewritten. While definite enough to quicken enquiry and to stim-

ulate faith, it has enough of indefiniteness to leave in exercise the free agency which looks forward to, or works for, its fulfilment. So was it here. In the different deportations of the captivity, from Judea to Babylon, there was enough of uncertainty, as to the exact beginning of the seventy years, to make it a matter of study and investigation, as to when they would end. The time lay, however, within certain well-defined limits; could not be later or earlier than their extremes. The end when it came, as verified between these extremes, would of course settle all disputes as to subordinate questions. But until then, and in its neighborhood as to time, upon all calculations there would naturally be enquiries of the kind, with which the prophet here describes himself as occupied: the completion, the ending of the desolations of Jerusalem; and, with this, the return of Israel from their captivity.

And with this something else. The return from captivity, in the last of the prophecies mentioned, as with many others, was connected with assurances of great blessing, of Divine favor in their national experience. These would be, and were, associated with the coming of their great promised Messiah and Deliverer, "the David who would be raised up to them." It is not at all improbable, therefore, that, with this anticipated restoration at the end of the captivity, were included, as its immediate or not far distant consequent, certain other Divine blessings, especially, that one so dear to every true Israelite, the restoration of the house of David in the person of his descendant Messiah, the world's Ruler coming out of Israel.

As indicative of something of this kind, and as showing that the prediction revealed met the thoughts and desires of the prophet's inmost heart, as well as his spoken words, we find that this prediction is really and mainly occupied with this, rather than with the fact of return from captivity, or national restoration. That return is assumed and implied. It will, of course, take place as divinely decreed and revealed. Thus taking place, it will constitute the point of departure to something else of still higher importance, the ultimate of Divine measurement as of human expectation, to the culminating fact of Israel's existence as a distinct people; that event which identifies the hopes and interests of Israel with those of the world, the coming of Messiah, the hope alike of Israel and of the race.

But, here, this last is revealed as in the far distant future; not simultaneously with the return from the captivity, but after a long period of national experience and trial, of testing and of preparation. The close of the seventy years, which brought deliverance to Israel from the bondage of Babylon, was the beginning of the seventy sevens of years, which would end with redemption to Israel and the world from the hopeless bondage and captivity of sin. The time was long, but the end would come. During that time the prediction, with its words of Divine assurance, was to exercise its sustaining power and influence.

But, while having this relation to these predictions of Jeremiah, of the seventy years' captivity, and taking up this line of the divinely-revealed future, continuing on from the close of that captivity, this prediction has also another relation, no less interesting, to some of the earlier predictions of Daniel himself, of which in this book we have record. In these—one of them connected with and flowing out of the dream of Nebuchadnezzar of the four great world monarchies, followed by and coming under one of universal sway and endless duration; and the other, that of the four beasts, representatives of various world powers eventually passing under the rule of the saints of the Most High,—in both of these predictions as to substance, the same ground is gone over as in this of the seventy sevens of years, ending with the triumph of Messiah and the setting up of His kingdom. These earlier visions, of the world monarchies and of the beasts, indicate the relations of the kingdoms of this world outside of the peculiar circle of the chosen people, in their movements of rise and decline and fall, to the setting up of the Divine kingdom of the Messiah. This of the ninth chapter indicates the specific relations of the chosen people, and the movements of their history, to the same divinely-arranged conclusion. In the prophecies of Daniel, following this of the ninth chapter, of events included in the same period, the two spheres of experience and of movement are combined. As in the Apocalypse, with the visions of the seven seals, the trumpets and others following, the same tract of time is common to them all, each one presenting aspects and events of this common time in their peculiar exhibition of Divine operation and of human experience, simultaneously going on, so is it with these different visions of Daniel. In each feature they show the organic unity of the book in which they are found, as of the whole scheme of inspired prediction; help to explain each other; present more fully in their combined exhibition the great realities with which they are occupied. Each one has much in common with all the others. But each one has also its peculiarity.

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Some of these peculiarities have already been indicated. That one, however, which gives its characteristic to this vision of the ninth chapter, is that of its notations of time. How long would be the duration of the monarchies represented by the head of gold, the breast of silver, the thighs of brass, and legs and feet of iron, respectively, there is no intimation. So it is, too, with those symbolized by the four great beasts. Materials are in this way afforded for definite expectation, prior to its fulfilment; for testing and verification afterwards. To the particulars of this prediction of the ninth chapter, therefore, in its special characteristic of time, attention is particularly needed. This feature, however, is mainly of interest in view of the events with which this time in its different stages is occupied. To these events, therefore, as well as the time, we now give our examination.

The Definite Time and Events.—And first, in regard to the time, we need settle the unit of measurement. "Seventy sevens are determined." The use of the word "week" is purposely avoided, as it is not only unnecessary and interferes with the simplicity of the announcement, but has also been made use of to work out an untenable theory of prophetic calculation. "Seventy sevens," not of days, but of years, is the subject of immediate preceding allusion. These seventy years were now closing. There would follow upon this close seventy times seven years of preparation to Israel for the great event of national anticipation; the great release of Israel and the world from the captivity and the bondage of sin. Daniel and his people, as already hinted, probably expected these two events as contemporaneous; that when the captivity ended Messiah, the Deliverer, would manifest Himself. This predictive announcement of the seventy times seven interval dissipated such expectation. That interval as a whole, four hundred and ninety years, is divided into several sections. There is an opening of one of seven sevens, forty-nine years, of re-organization and rebuilding, and re-establishment of the city and temple. This is followed by another of sixty-two sevens, four hundred and thirty years of national existence and vicissitude, up to the manifestation of Messiah, the Prince. And this, again, by one seven of years of decisively consummating events and movements, to the full setting up of the Divine kingdom; this last seven again being subdivided into two equal parts in the prediction of the events with which they are occupied. There can, therefore, be no difficulty as to the interval thus designated. There may be uncertainty as to when it exactly begins, and consequently ends, or as to whether there is anything historically corresponding with its announcements; but the times are unmistakable.

Of course, the first question is, when did it begin? As enabling us to answer this more satisfactorily, we examine, first, the material of the prediction. In some of its terms and forms of expression there are obscurities and difficulties as to matters of subordinate interest and importance. As to the great central facts they are clear and unmistakable. The language of the passage will best enable us to indicate its particulars. It will be seen that as verse follows verse the same facts are brought up, these being amplified as the prediction goes on, and including new particulars. The twenty-fourth verse, for instance, with which it begins, gives the whole time, with its general features of interest.

"Seventy sevens have been determined [literally decided] upon thy people, and upon thy holy city."

Then its general features, its filling up as to results:

"To finish the transgression, and to make an end of sins,

"And to make reconciliation for iniquity,

"And to bring in everlasting righteousness,

"And to seal up vision and prophecy,

"And to anoint the Most Holy One."

Here we have the content of the whole prediction, the whole time and its results. The point of departure, however, when the time thus divided off begins, is not indicated. This is given in the next verse, and with it two of its subordinate periods are spoken of with the characteristics of the first of the seven sevens, forty-nine years.

So verse 25 has its peculiar features:

"Know then, and understand, from the issuing of the decree to restore and build Jerusalem, unto Messiah the Prince, shall be seven sevens and threescore and two sevens; the street shall be built again, and the wall even in troublous times."

Commenting on the introductory words of this verse, Dr. Zoeckler has said: "This exhortation is intended to introduce the more detailed explanation of the relation of the seventy year-weeks to the yet unexpired seventy years, and also to the subject of the earlier theocratic promises which follows. It directs the notice of both the hearer and the reader to the importance of the disclosures now to be made, and to the duty of subjecting them to serious and thoughtful consideration."

The points of this verse, additional to that preceding it, are: first, the event which constitutes the beginning of the whole time, the issuing of the decree to restore and build Jerusalem; secondly, the fact, that the last one of the sevens would be the time of Messiah's work, the intermediate seven and sixty-two sevens preceding this, ending with his appearance; thirdly, a description of the way in which the first seven sevens, forty-nine years, will be passed: "the street and the wall shall be built in troublous times."

In this, as in the verse preceding, there is little or no difficulty or obscurity. The next verse (verse 26) is more difficult. It is occupied with two main topics, the cutting off of the Messiah and the destruction of the city and sanctuary. The first comes, not at, but after, the seven and sixty-two sevens, the 483 years. As this event is included in the whole period, 490 years, it is seen to belong to the last one of the sevens—i. e., between 483 and 490.

As to the other topic of this twenty-sixth verse, the destruction of the city and sanctuary, it is not included in, but described rather as a consequence of what has already been spoken of as contained in the seventy sevens. In the twenty-fourth verse, which enumerates the results of this period, nothing is said of such destruction, and it would seem to have been added here, as in the verse following, to show the disastrous consequences of the national sin of rejecting and cutting off of the Messiah.

Verse 26 may be translated more literally:

"And after threescore and two sevens [following the first seven sevens] shall Messiah be cut off, and to Him there is not [or there is nothing to Him]": "And the city and the sanctuary shall the people destroy of a Prince who shall come; and his end shall be in the overflowing, and until the end, war, that which is decreed for desolations."

Here, while the two main topics are clear, each one has its obscurities. "Messiah shall be cut off, but not for Himself," is the old reading of the authorized version. "There shall be nothing to Him or for Him," has been suggested as more critically correct. "There is not," or "shall not be to Him," is perhaps more literal. It amounts to very much the same thing. It is clear, however, that the important doctrine of the received version, the substitutive suffering of the Messiah cut off, however clearly taught elsewhere, is not to be derived from this passage. Various words may be suggested which, in the light of subsequent fulfilment, are seen to be in accord with the facts in the case. "There shall not be to Him" continuance of life; or a helper; or one to share in His work; or of His people, they having rejected Him. This last seems to be most in the line of the material immediately connected.

Like obscurity is to be found in the last two expressions. "His end shall be in the overflowing." Is this the end that the Prince or Leader spoken of will accomplish; or is it the end, the termination of his career brought about by death, or otherwise? The former more probably. What again is the overflowing? That of Divine judgment? or of human wrath and violence? The one as the result of the other? or both combined? There is the same obscurity about the closing expression: "Until the end, war," etc. Manifestly, in both portions of this verse, the great events are clear, the obscurities are over subordinate particulars. These two great events, clear in the prediction, stand out clear and distinct upon the pages of human history; Messiah cut off, the city and the sanctuary destroyed; Israel's great sin and its signal Divine punishment.

In the 27th and closing verse of the prediction, following that just examined, there is a reiteration of these two great prominent events; and, as with the verses preceding, the reiteration is in a modified form and with additional material. "And He shall confirm the covenant with many for one seven; and in the midst of the seven He shall make sacrifice and oblation to cease. And upon the pinnacle of abomination shall be a desolator; and that until the desolation decreed be poured out upon the desolated."

Looking at these two verses comparatively, we see that in the first (v. 26) it is announced indefinitely, that after the seven and sixty-seven sevens Messiah shall be cut off; that to Him there shall not be His people, who have rejected Him. This, as we have seen, to meet the requirements of the general statement in the 24th verse, must be some time during the continuance of the last and seventieth seven; but with no statement as to exact time, nor indeed with any specific allusion to the last seven at all. In this 27th verse, on the contrary, this last seven comes to view, and its events are described, as to their time. During this last seven, He, the Messiah, the main subject of the verse preceding,—not the Prince or Leader of the destroying people,—He, the Messiah, who should "be cut off, shall confirm the covenant with many." At the end of its first half, that is, in its

middle, He "shall cause sacrifice and oblation to cease"; in His own sacrifice for sin, the great Antitype shall abolish all that were only typical. The "cutting off of Messiah" (v. 26); "the causing of sacrifice and oblation to cease" (v. 27); and "the finishing of transgression," the "making an end of sin," "the making of reconciliation for iniquity," the "bringing in of everlasting righteousness," "the sealing of vision and prophet," and "the anointing of the Holy One," (v. 24) are thus varied and amplified representations of one great truth, and simultaneous in its realization. The prediction is thus seen in its material of representation; and the facts of such material, in the light of Divine fulfilment, fall into their positions of harmonious combination.

And, as with the first fact of these last two verses, so is it with the second. The first, as we have seen is "the great sacrifice," viewed from the Divine side; and "the cutting off," the great crime viewed from the human side of the rejected and murdered Messiah. The other fact of both these verses, alike, is that of the penal consequences of this crime, in Divine judgment, as in human experience: the destruction of the city and the sanctuary.

But, here again, there is progress in the repeated prediction of the same event. The first statement, for instance, of verse twenty-sixth simply reveals the coming destruction; does not explicitly connect it with anything in their moral condition; they had rejected their own Messiah and Prince, the people of another should come and bring them to destruction. In the verse following, however, there comes an intimation of the immediate causes of this, the moral condition of the city and the sanctuary, ripe in the sins of their worshippers for destruction. "Upon the pinnacle or wing of the temple or sanctuary of abomination," made an abomination by the sins of its priests and worshippers, shall come desolation; and that, until the desolation decreed be poured out to its completion, upon the desolated city and temple. The crime of national rejection and its moral consequences in moral obduracy and corruption were to be followed by the Divine judgment of overthrow and desolation.

The Fulfilment of the Prediction.—Such, in brief, is the substance of this wonderful prediction. It is usually thought of, and referred to, as of special interest in connection with one of its points, yet to be examined, its fulfilment as to the time, the Divine notation of time, in view of which such fulfilment may be recognized. It is to be said, however, that apart from this feature of time altogether, the material of this prediction is of the deepest interest, and the evidence of its fulfilment is of the most abundant character.

Suppose, for instance, this ninth chapter of Daniel had been like the fifty-third of Isaiah, without any notation of time at all, and were only occupied with the events and personages described; could there in the light

of subsequent history be any rational doubt, as to its meaning, its fulfilment, and the correspondence of New Testament events with Old Testament prediction? There are the predicted facts, and there is the historical fulfilment, whether in the seventy sevens or not, or even if no seventy sevens had been mentioned. At the same time, however, it is to be said that this additional feature has its peculiar interest; and if in this we are able to trace additional evidence of Divine prevision and overruling, that evidence claims our reverential consideration. To this, therefore, the last point of examination in this prophecy, let us now give our attention.

“Seventy sevens are determined upon thy people, and upon thy holy city to finish the transgression.” This, as we have seen from the connection is seventy sevens of years; and this is subdivided into three sections, seven sevens, sixty-two sevens, and one seven, in all equal to 490 years. The two specific points of enquiry are: first, when does it begin; secondly, is our knowledge of the chronology of the periods sufficiently exact to enable us to verify it?

We begin with the first: When does it begin? What is its terminus *a quo*, its point of departure? This is stated: “from the time of the going forth of the commandment to restore and build Jerusalem.” If we can find this, the rest becomes easy. All that needs to be done is to count forward, and see whether there is anything in its different periods of close correspondence with the prediction. As to divergencies and inexactitudes of the chronology of the periods, they may be brought within limits, which show that they do not seriously affect the character of the calculation.

Here too, again, at the outset, as it was in regard to the seventy years of the captivity, there is enough of the element of uncertainty to render careful examination necessary. But, as in that case also, the uncertainty is within definite limits. In the different deportations of captives from Palestine to Babylon, it became a question to those captives, as the end seemed to be drawing near, which one constituted the starting point of Jeremiah’s prediction of its close. So too in the return from Babylon, the reimportation of the captives, like the deportation of the captivity, was not all at once, and at one time. In the different givings forth of directions and commandments, at different times, to different parties of returning exiles, this same element of uncertainty might come in, as to which one was the divinely indicated beginning: “the going forth of the commandment to restore and build Jerusalem.” Here too, however, the uncertainty has its limits; and, in the manifestly concurring events, is entirely removed.

What are these uncertainties? As already intimated, they are in the different decrees of different dates of heathen monarchs to the Babylonish captives, having reference to their return and to the restoration of Jerusalem therewith connected. Four of these may be enumerated:

First, the decree of the first year of Cyrus, B. C. 536. See Ezra i. 2, 4; vi. 3-5.

Second, that of the third year of Darius Hystaspes, B. C. 518. See Ezra vi., vii. 7-11.

Third, that of the seventh year of Artaxerxes, B. C. 457. See Ezra vii. 11-28.

Fourth, that of the twentieth year of Artaxerxes to Nehemiah, to restore matters in Jerusalem, B. C. 444. See Neh. ii. 7-18.

These four, however, are really only two. The second, for instance, is only a republication of the first, in view of certain failures and obstructions, in the carrying out of its requisitions. Its purport is, let the decree of Cyrus, already given, be accomplished. So, too, is it with the permissive letter to Nehemiah, by Artaxerxes in the twentieth year of his reign; it is the reaffirmation of his commission to Ezra, thirteen years before, and intended to make it more fully effective. The element of uncertainty, therefore, is narrowed down to the two original decrees, that of the first year of Cyrus, 536 B. C., and that of Artaxerxes, 457 B. C.

Suppose the first be taken. 536 minus 490 (seventy sevens) equals 46.

The result thus obtained, brings us within forty-six years of the birth of Jesus Christ. If we take the reaffirmation of this decree, eighteen years later, B. C. 518, it brings us that much nearer, i. e., within twenty-four years of the nativity; and for inexactness of chronology, three or four years difference—a result well calculated to suggest thoughtful interest. In one respect it is of great importance. It disposes of all attempts to find the application of this prediction to Antiochus Epiphanes, or the events of his time, B. C. 176—164. There is but one person, as there is but one time, to which this language is applicable. All attempts to find others have proved, and will prove, failures.

It is to be said, however, that this point of departure—whether that of the first decree of Cyrus, B. C. 536, or its reaffirmation by Darius Hystaspes, B. C. 518—is open to objection. The language and intent of that decree, both in its original enactment and in its re-enactment, does not fully correspond with that of the prediction. Referring to the narrative of Ezra and Nehemiah, it will be seen that there were different stages in the progress of the restoration there described. The first effort seems to have been mainly with reference to the rebuilding of the temple—the restoration of a centre of worship for the returning exiles. Whether their hopes went beyond this, or the first permission of their heathen masters was intended to go beyond this, “the building of a house to the Lord God,” is a matter of doubt. It is at a later date, under Ezra and Nehemiah, especially that we see effort in the way of full restoration, “to restore and build Jerusalem,” its full rebuilding as a city, with its walls of defence and protection. With this additional stage of their progress, the two last decrees—

the seventh of Artaxerxes, B. C. 457, and the twentieth of the same reign, B. C. 444—are occupied. To these we now give examination.

Take the latter, 444 less 490 equals—46. From this deduct thirty years to the beginning of our Lord's ministry, three and a half years, the half seven of that ministry, and three and a half for "the half seven" in which the covenant was confirmed with many,—and we have, $46 - 30 - 3\frac{1}{2} - 3\frac{1}{2}$ equals 9. To this add four for differences in chronology, $9 + 4$ equals 13. This is very near. The nature of the fulfilment, and the circumstances of the times, might suggest that mistakes of chronology, or something of the kind, as yet undetected, might bring closer if not exact correspondence. As it is, the result, although thus startlingly near, is not that of exact concurrence.

Suppose, however, we take the other, that of the seventh of Artaxerxes, B. C. 457. This, as we have seen, is really the original decree, of which that just examined is only a republication; the commandment which had reference, not only to the temple, but to the rebuilding and restoration of Jerusalem.

This, by difference of chronology, as our Lord was born about four years earlier than the time usually indicated, shortens the 457 to 453.

453+30 years to the beginning of our Lord's ministry+ $3\frac{1}{2}$ years, the half seven of that ministry+ $3\frac{1}{2}$ years, the half seven of the confirmation of the covenant, equals 490 equals, seventy sevens.

The result thus reached is so overwhelming that it is difficult to contemplate or think of it with composure. Can it be possible? Is there not some mistake? Is it not too wonderful? These are the feelings to which many, in view of such result, give expression. Has God, indeed, thus made clear His dealings? is the more reverent feeling of others. Upon any doctrine of chances the coincidence would be incredible. The simplest conclusion is that there is no chance in the case. The concurrence of striking events, with particulars of time and of material in this prediction, would indicate the character of those particulars, and verify the prediction as of Divine origin. Had that concurrence been less exact, and discrepancy of a few years, more or less, been exhibited, the result would have been scarcely less satisfactory. But that a date can be found which affords rational basis of calculation, and which gives such coincidence in result, this upon mere natural grounds, passes the bounds of credibility. As the magicians said to Pharaoh, "it is the finger of God."

Some Irrational Objections Exposed.—Here our examination closes. One or two suggestions connected with it will not be out of place.

First, then, this result in itself and in its inferences is not essentially affected by the asserted difference of authorship, or of the later date and origin of this book, or of this particular chapter. Suppose that date to have been, as sometimes asserted, 160 B. C., or even 100 B. C., when we know it had been translated into Greek, instead of 450 B. C., the age of Daniel,

the prediction and its fulfilment are no less wonderful. The period covered by the prediction is the same as a whole, and its divisions are the same. Various difficulties of another kind are created by the assignment of a later date, or of a different author to the book. But the fact of the coincidence, of the prophecy with its fulfilment, is not at all thereby affected. Suppose, for instance, some writer of the times of Antiochus Epiphanes, or of a later date, to have written, not "I, so and so, in the reign of Antiochus," but "I, Daniel, in the first year of Cyrus, understood by books, and made supplication, and the man Gabriel was sent to me." Supposing all the details and the apparently heartfelt confession and prayer by which they are accompanied, to have been a mere introductory pious flourish to what follows, and the substance then and there given of the prediction so strikingly and wonderfully accomplished. There it is, undoubtedly, a hundred or a hundred and fifty years old, and there is its fulfilment. If its date could be put after its fulfilment, say in the last quarter of the first century, or the first quarter of the second, of course there would be nothing wonderful about it. But this is impossible. There is, of course, to the naturalist a manifest deliverance from all such perplexities. But that involves the giving up of his theory: to admit that God can speak, and has spoken, and that His word has been fulfilled.

So too, as to another mode in which effort is made to get rid of the effect of this fulfilment, or, at least, to minimize it, or neutralize its force: the combined objection, that the fulfilment is so exact, when such exactness, especially in time, is not in accordance with the usual mode of Divine prediction; and that, moreover, with such exactness in one part, there are with other parts insuperable difficulties. As to the first of these, the exactness of the time, it need not be, and has not been, unduly insisted upon. If there had been variation as to a few years, more or less, the effect would have been very much the same. Every one of ordinary historical intelligence must recognize the opening to error, in the chronology of the period and in the then disturbed condition of human society. At the same time, it is recognized, that there are certain limits within which alone calculation can be allowable. The wonder is, and remains, that with all this, a date can be found, a point of departure, established, in which the error can be brought to its minimum. It certainly is not too exact for the devout believer. If less so, would it have been more convincing or satisfactory to the unbeliever? Suppose instead of exactly coinciding, the prediction and its events had varied some ten or fifteen from such coincidence? What then would have been his objection?

As to the other objection: that the exactness of the seventy sevens, with its divisions, is not in accordance with the ordinary mode of Divine prediction,—the answer is twofold:

First, we must here as elsewhere recognize variety in Divine modes of dealing in prediction as in other things: in Isaiah liii. delineation of events

and a person; in Ezekiel symbolic representation; in Jeremiah such symbolism varied; in Daniel notation of time. The simple question to be asked in any such case is: How has God dealt in this or that manifestation? and all that is left to us is to follow His divinely-given intimations.

But there is another answer. There are other Divine predictions of this special character. The seventy years of the captivity are just as definite as the seventy sevens following. No objection can be made, or has been made to the former, why to the latter? The predicted four hundred years of the sojourn of Abraham's posterity in Egypt, with their deliverance, is not less definite. So too the predicted destruction of Nineveh. Infinite variety, here as elsewhere, is the characteristic of the Divine manifestation.

And, as to the portions of this or other prophecies difficult to be understood, and perplexing to expositors, it is to be remembered that obscurities and imperfectly-understood statements are not always and necessarily real difficulties. If construed aright, it might be found that they were very simple, in accord with what is clear, greatly corroborative of it, or, it might be, of comparatively little importance. To assume that they are otherwise, and upon such assumption to disregard or throw doubt upon what is clear, would be most thoroughly irrational; is in fact a course never ventured upon except in the interpretation of Scripture. As far as we know let us go. Where we do not know, let us stop until our knowledge is increased. To argue, in either direction, from our ignorance against what we know, is thoroughly unreasonable.

But to a certain class of mind, there is a still more overwhelming objection and difficulty: this interpretation, this way of dealing with a passage, is traditional. To use the language of one of Homer's boasting heroes, we are not only "better and wiser than our fathers," but, in our superior wisdom and knowledge, all that they knew, all that was truth to them, if not false, is not verified. Traditional! Suppose it is, may it not therefore be true? Does not the tradition, if well founded, constitute a presumption of its truth? May it not in many cases amount to a moral demonstration? May it not be verified? How is it with some other traditional things? There are a great many mathematical traditions. Each generation of students verifies them. It is a matter of historical tradition that Xerxes crossed the Hellespont, that Cæsar landed in Britain, and Columbus discovered America. Historical students verify them. The meaning and application of certain laws is judicially decided, over and over again, at different tribunals, by different judges, in different ages, extending over centuries. So, too, again, and very much of the same character, is what may be called exegetical tradition, the consentaneous decision and agreement of Christian scholarship, of independent investigators, century after century, that a certain passage has a certain reference and meaning: not of course, to be unintelligently accepted, but to be tested and

verified. In this sense of the word, the interpretation of this prediction is traditional. When an independent investigator finds himself coinciding with such tradition, it is a strong presumption that he is right. Certainly it can not be used for an opposite purpose. It is an insinuated different meaning of this word tradition, that constitutes the basis of the objection thus made: that which at first receives facts, without reason or examination, and afterwards without any such reason or examination, but upon mere past reception; not tradition as the combined result of successive research and investigation. To apply it here, in any other than its best meaning, is a mere trick of controversy. We find the truth in any particular case; and we find ourselves with the wise and good of the past. Or, we find a certain truth previously accepted in the past; and we find upon examination that we are compelled to accept it. Either of these is traditional. To accept the result is, in the highest degree, rational.

THE WITNESS OF ARCHAEOLOGY

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Archæology is "the study of history from relics and remains." We believe that in the Bible we have God's account of the most important events which make up the history of the race until it was no longer necessary for him to publish extracts from his own perfect world-embracing records. Malachi was the last one moved to write by the Holy Spirit because "the Father of History" was ready to take up the task. Herodotus was born. So far as we know all history prior to this was individual or national. This was true of the books of Samuel the seer, of Nathan the prophet and of the book of the kings of Judah and Israel. The witness of Archæology assures us that the records of Assyria, Babylon and Egypt are limited to the valor, power and glory of individuals, who never gave a thought to others save as they might be made to increase their own wealth and pleasure. "The Father of History" earned his title because he first attempted to write of other peoples and of other ages than his own. To do the first he traveled that he might be an eye witness. To do the second he wrote down all the traditions and stories he could collect. While we honor him, we consider ourselves at liberty to make a wide distinction between the value we attach to what he saw and what he heard. Solomon may have said "there is nothing new under the sun," as a warning to those of every age "who spend their time in nothing else but to hear some new thing," for credulous ears draw yarns as honey does flies.

With those, therefore, who assumed to be scientific historians a century ago, we have no quarrel when they asserted that many of the stories found on the pages of the aforesaid Father were no more reliable than the accounts of the limitless past in Chinese history. However, when they go

beyond this and assert that there is no reliable history beyond 400 B. C. we rally at once to the support of our spiritual fathers of that day who pointed proudly to the Old Testament. They claimed to find on its pages true, valuable and accurate history reaching back at least 1,500 years B. C. Admitting that Herodotus in his eagerness gathered pebbles and dirt with his gems, and that possibly the books of Jethro and Gad and such like, may have been of the same kind, they claimed that the Old Testament is like a necklace made by the Divine selection of the best jewels from each collection, strung upon the scarlet thread of the redeeming love of Him "who will have all men to be saved and come to the knowledge of the truth."

Our fathers spoke with great confidence. They were intense in their convictions. Without the slightest hesitation they would have endorsed what the great scientist Huxley, said: "Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the furthest limits of the oldest nations in the world." Adam, Abraham and David were as real men as Paul, or Peter, or Napoleon. Only as we keep these facts in mind can we hope to comprehend the surprise, the alarm, the horror which, in succession fell upon Biblical scholars when told the sacred record of events was of no assured value, being alone. With great confidence they quoted Sherley, who visited Mesopotamia about 1,000 and wrote of the mounds dotting the valley of the Euphrates as proofs that "the vengeance threatened by God's prophets are truly succeeded in all those parts." They were dazed when told there was no evidence that those ruins had any story to tell.

It may seem to some needless to draw such a dismal picture, yet I see no better way to set before you clearly what the witness of Archaeology has really been. Many of the bold assertions which cause dismay to the friends of the Bible are now known to be wholly false and foolish. Let me ask what has wrought this change. What but the witness of Archaeology?

That witness is this: not only are there relics and remains strange but voiceless; there are also those which tell of men and nations and mighty deeds belonging to the ages when the world was young. Instead of closing the record of reliable history at 400 B. C. we have monuments and detailed records of events and the personal correspondence of those who lived centuries before Abram. Prof. Clay of the University of Pennsylvania, whom Hilprecht considers one of the best authorities in this country, has said that the finds so far confirm the statements of the Bible and its dates from the

time of Abram. Before his day Archæology favors a much longer life of the race than the accepted chronology of Archbishop Usher.

The Bible is God's revelation of himself. There are but two ways in which a superior can reveal himself to an inferior. By words or acts. So we read God made known his ways to Moses, his acts to the children of Israel, thus ever, to the chosen few he may speak, but to the mass of the people, his character and his plans must be discovered as events ripen to completion. We should expect to find then what is the fact, that history forms the larger part of the Bible. May we not also expect to find the same provision for the future in regard to his children's needs, as God has made in nature for the changing wants of the race? Thousands of years before our vast manufactories would need special fuel the coal beds were formed. Deep beyond the reach of wasteful man petroleum and natural gas were compressed into their bursting reservoirs awaiting the time when men would understand their value and know how to use them. Is not something like this to be looked for when the veracity of His Blessed Word, upon which our hope of heaven depends, is called in question? It is in the witness of Archæology that exactly the same kind of provision was made for the defense of His Word. It was buried till the fulness of times should come. This it will be my object to prove.

Your attention is asked to several separate and distinct claims, which have been urged by those who doubt the accuracy and authority of the Bible, that the completeness of their overthrow may be seen. Then I would have you notice the strange—the divine way in which this has been made possible.

It is well for us to recall that until 1799 there was no proof that either the hieroglyphics or cuneiform inscriptions were writing. In that year the Rosetta stone was found and the Greek inscription upon it stated that identically the same proclamation was expressed in the other two languages carved above it. One of these was in hieroglyphics. Since the ruins of Egypt were covered with such figures no further claim could be made that the Bible statements were unsupported until this ancient language was deciphered.

Since it was no longer possible to discredit the Bible as a whole, certain points were chosen for a concentrated attack.

1. It was claimed that Moses could not have written the Pentateuch because the art of writing was not known in his day. To us this may seem utterly absurd, as much so as the frightful stories told La Salle of the demons and horrible creatures which infested the dense forests and cliffs on the banks of the Mississippi river. As no answer could be given the claim grew into positive assertion presented with more and more boldness.

It was not until 1887 that a peasant woman at Tel-el-Amarna in Egypt, picked up a piece of baked clay about the size and shape of a Unceda bis-

a
 cuit, which was covered with wedge shaped marks. This led to the discovery of a royal library in the ruins near by. During one reign that place had been the capital of Egypt and these tablets were the letters received by the king from Assyria whence his mother had been brought to wed the Pharaoh. Prof. Sayce says: "The discovery of the tablets of Tel-el-Amarna shows how extensive were the knowledge and use of writing throughout the east in the time of Moses. From the banks of the Euphrates to those of the Nile letters were constantly passing to and fro, sometimes upon matters of little importance." Since these tablets were found in Egypt we have secured records which were probably written before Abraham. The evidence is not simply sufficient it is overwhelming.

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 2. Exception has been taken to the history of Abraham. They tell us it was most unlikely that a stop would be made in an unknown place like Haran. Our witness has brought to us facts which make such a break in the journey very probable. The City of Ur from which they started was consecrated to the Moon God. There is no evidence that Terah changed his religious views when his son did, therefore after a long journey when they found the regular halting place on the main road from Assyria was dedicated to the Moon how natural for the old man to plead for a delay. Here alone since he started had he found the old rites and ceremonies so closely woven into the memories of his home.

Again the critics have insisted that the story of Abraham's journey to Egypt was highly improbable. The distance was too great. Also the kindness of the Pharaoh to this unknown foreigner was impossible. Our witness assures us there was very much more travel down into Egypt then than now. The road through Haran and Canaan was a well beaten thoroughfare. Commerce and war, caravans and armies were ever passing from the Euphrates to the Nile and back again. Moreover the king then ruling over Egypt was himself from the east, a foreign ruler. For such a one to favor a Sheik from the fatherland was the most natural thing in the world, as when Pharaoh favored Jacob and his sons because their business was about cattle, although the Egyptians abominated herdsmen.

A third statement has been that it was absolutely beyond belief to suppose a man like Abraham could have been persuaded to think God wished him to offer his son in sacrifice. What does our witness say? The English Palestine Exploration fund has been exploring the last two years the site of ancient Gezer. They have found the "High Place" and its altar. Around its base they have uncovered a number of jars filled with the calcined bones of infants who had been sacrificed. Also under the foundations of houses the bones of children buried there to bring luck. What becomes of the incredibility, or the improbability of such a test of faith in an age when the sacrifice of the first born was so prevalent?

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 3. One more objection deserves attention: (a) because it has been pressed with so much vigor; (b) because its advocates have been so insist-

ent that no possible explanation could be made; (c) because our witness has followed each step with an increasingly decisive rebuttal.

The 14th chapter of Genesis has been the target against which the shot of scorn and the shell of ridicule have been directed. So great was the smoke of the guns that the target disappeared. Our witness, with the breath of her mouth, has blown the smoke away and it does not look as if there had been a single hit. This chapter relates the success of the four kings from the East in their raid against the Cities of the Plain and their defeat and rout by Abraham and his allies. Let us pick up at random a few of the unexploded shells—for instance: "There was no intercourse, between the Euphrates and the Jordan in those days." "There were no such kings as the four." "Not the slightest evidence outside of this chapter." "The very names are absurd—impossible." "Chedorlaomer, this does violence to the genius of the language." As well expect to find an Englishman with Chingatchgook for his family name. One more, "it is a little one," "The four kings are not named in the same order, in the second raid as in the first." Now, what has our witness to say? Only this: She has placed in our hands their own account of this raid with some of the same names of conquered cities and people given in our account, and with as truthful and complete a statement as we could expect in this twentieth century of Christian nations. They are not always reliable in their statements of military movements; so we need not be surprised that Amraphel forgot to mention his brief and unexpected meeting with Abraham. In our ecclesiastic meetings we do not record lost motions, however interesting the discussion may have been. As to the names and the order, Kurdur was a title, like Pharaoh; therefore it was the critic who was ignorant of the genius of the language; and of what happened during the fourteen years between the first and second raid, when one of the allies married a daughter of another, and, of course, allowed his father-in-law precedence. Amraphel, we now know, is the same as Hammurabi, whose code of laws has aroused such deep interest.

Such in brief is "the witness of archæology." The deposition has only begun. The tablets from Assyria and Babylon in the British Museum alone are numbered by the tens of thousands. They have not all been read. What they have to tell is beyond our power to guess. Many are business records, bills and receipts of firms who went out of business twenty-five centuries ago. Does some one say: Oh! then they are of no value? Is that certain? Listen. The critics have affirmed that the Book of Daniel was written centuries after that great and good man died. They have rested confidently upon the fact that in chapter v. 30 we read: "In that night was Belshazzar, the King of the Chaldeans slain." No one writing at the time, they said, would have made such a statement, for Nabonidus was king when Cyrus captured Babylon, and Belshazzar was never king. No answer was to be found. Where should we look for a witness to testify in behalf of

the king? God only knew, but He did know, and knew how to obtain His testimony. A scholar was examining those tablets in the museum, carelessly turning them over, possibly he was saying to himself: "Bills, bills, receipts of that old jewelry firm in Babylon, what value can these have?" when his attention was arrested by a familiar name. He picked up the tablet and read a receipted bill to King Belshazzar for jewels for the queen. A false claim vanishes in the presence of a receipted bill like dew before the sun, whether it be for money or honor.

Turning away from these examples of the witness of archæology let me spend the rest of my time in calling attention to the manner in which this witness has been found and induced to testify. Less than a century ago the ruins in Mesopotamia and Egypt told no more of their secrets than those of Peru and Mexico. Now their records of private and public life, of their laws and customs are an open book. The story of how this was brought about is most wonderful, whether we turn to the East or to Egypt. In telling it let me admit that I am looking at the subject from my side. I am hunting for evidences that God has taken special care of His Book, such care as no one else could take. More than this, such care as He has shown toward no other book which men have considered sacred.

Two witnesses in favor of the Bible, furnished by Archæology, are enough, one from the Euphrates, the other from the Nile. The same facts appear in each case. The witnesses come from a foreign nation, have not the slightest interest in the question in dispute, their speech and their language had not been heard in the earth for thousands of years, and no one knew of their existence. How did we find them, and being found, how did we learn to understand them? We will let the East answer the latter question and Egypt the former.

Scholars in Europe since the sixteenth century were acquainted with the fact that the great valley of the Tigris and Euphrates was dotted over with mounds. Some were known to cover ruins, others were supposed to. During the two following centuries travelers multiplied, they examined more and more carefully these mounds, with no further result, however, than a general agreement as to which marked the site of Babylon and which the ruins of Nineveh. Out of the first the natives had dug square burnt brick to build their huts. The rains of the centuries had washed gullies in the other and carried down to the plain fragments of pottery and pieces of burnt clay. Some of the contents of the mounds therefore were to be found. Yet it was not until the very close of the eighteenth century that a few of those square bricks, picked up about Babylon, found their way to a European museum, where they could be seen and examined by scholars. It was not till a score of years after that Mr. Rich, the agent of the East India Company at Bagdad, sent to the British Museum some tablets of burnt clay which he had found at Nineveh among the fragments washed down by the rain. They were square

and about the size and thickness of Uneeda biscuits. The large bricks were stamped with a few wedge-shape marks, the little tablets were covered with them. What a story these relics of a lost and long forgotten past had to tell! A most wonderful one. How eager, too, the men who came and gazed upon them were to hear that tale. But, alas, the wise men who handled them could not hear their cry any more than the careless Bedouin who kicked them out of his path. Nor were the learned scholars sure they had a story to tell. Some verily believed the marks were letters, because a Latin historian states the Babylonians were accustomed to write their records on clay which was then baked. Others thought such an idea preposterous; they were only intended for ornament.

How did the times of this ignorance pass away? How was it discovered that the marks on the bricks were in the Babylonian language, telling they were made by order of Nebuchadnezzar, the mighty king, and that the tablets were letters and books written with the same characters, but in the Assyrian language? Not from the bricks or tablets themselves. The concentration of the curiosity, skill, and trained intelligence of European scholars for years availed nothing. We must look elsewhere for light. In fact the interest in Mesopotamia has been awakened by the ruins in Persia; so to Persia let us go.

Persepolis was a royal city, looted by Alexander the Great. He carried away enormous treasure and burned the palaces, the ruins of which were so magnificent that after they were discovered by travelers several centuries ago they drew to their examination an increasing number of scholars. The polished marble walls were covered with cuneiform marks and bas reliefs. Copies of these were made and sent to the museums and universities of Europe. They aroused great interest and called out all sorts of opinions. Dr. Hyde, Professor of Arabic and Hebrew in Oxford, in 1700 stated that "in his opinion these marks were not letters, but engraved simply for ornament at the whim of the original architect." Professor Witte, of a German university, declared, at the close of the century, they were meant for flowers, he couldn't tell just what kind.

We see, then, at the close of the eighteenth century nothing had been done in Mesopotamia, and two hundred years of study and guessing about the relics and remains in Persia had been fruitless. No one could prove the inscriptions in Persepolis were really writing, and they did not even know who erected the marvelous palace. **It is time for God to work.** He brings together a German student, a French Orientalist, a Dutch professor and a negro; and lo! the witness no longer speaks in an unknown tongue.

In 1802 there was in Gottingen University the son of a shoemaker named Grotefend, studying theology. He was not brilliant or noted, except for his skill in guessing riddles, in reading ciphers, and unraveling puzzles. He had never studied any of the Oriental languages. The university librarian suggested that he try his hand on the inscriptions from Persepolis,

of which they had a number of casts. He consented, and chose a short one, cut over a figure supposed to be a king. He recalled that DeSacy, a famous Orientalist, had deciphered an ancient Persian inscription written in Persian letters which read: "N—— the great king, the king of kings, the son of N—— the great king, the king of kings." Could it be that such a form existed in this inscription? Grotefend soon convinced himself that certain clusters of the wedges, very similar in appearance, were repeated in much the same manner. Then he recalled that a year or two before Dr. Munster of Copenhagen, in discussing the question of who was the builder of the palace at Persepolis, had mentioned that on one wall of the great audience room the king is represented as receiving tribute brought by men of different races and countries. Among them was a negro. He decided, therefore, that the palace must have been built between the reigns of Cambyses and Darius Codomanus, for at no other time did Persia have any Africa possessions. If Dr. Munster was right there were but a few kings, father and son, to choose from. Darius and his son Xerxes satisfied the conditions, and with this clue he soon accumulated enough letters to read in his inscription, Xerxes the Great King, the King of Kings, the son of Darius, the Great King, King of Kings, etc., etc. It was also found that the language was the ancient Persian and the palace had been built by Xerxes, and that the inscriptions, all in cuneiform letters, were in three different languages. This settled the question that the wedge-shaped marks had a story to tell.

Who could have imagined that a negro, sent from Africa to Persepolis, carrying tribute to Xerxes, would, 2500 years afterward, furnish a clue by which the language of that king would be restored to the world. Mordecai, when attending his beautiful niece, the queen, in the splendid "Hall of a Hundred Pillars," with its "pavement of red and blue and white and black marble," must have admired with her the series of scenes carved upon its polished marble walls. Suppose they had stopped before the tribute scene, and, as he explained what nations were represented, had told her "the presence of that negro in this group will be the only means, in after ages, of telling who built this glorious palace; and our God will use him to confirm the truth of His word which endureth forever; what would Esther have thought?

While Grotefend and other scholars are, little by little, deciphering the ancient Persian inscriptions at Persepolis, a boy was born in England who sailed for Bombay as a military cadet when he was seventeen years old. On the same ship was the governor returning from a visit in England. Noted for his knowledge of eastern languages, he wakens the ambition of the boy, who during the long voyage, under his tutelage, develops a very remarkable aptitude for learning languages, so much so that within a year he was appointed an official interpreter. When only twenty-three he was sent into Persia and there soon saw the famous inscriptions of

Behistun. These awakened his curiosity to such an extent that he returned again and again until, at great cost and personal risk, he made a complete and accurate copy. The rock of Behistun, rising 1,700 feet from the plain, stands by the side of the ancient road. Over 200 feet above the ground the face of the rock has been cut smooth and on that polished face figures have been carved and long inscriptions written in the same cuneiform characters as at Persepolis. For years Rawlinson applies all his skill to decipher them. He discovers that Darius the Great is the hero, to perpetuate whose glory this work was done. He can read the old Persian, but he does more. When at last he publishes the results of his studies he is able to prove that three languages were used, of which one is that of Babylon, and he gives the translation. Some still doubt whether he is really correct. To settle this question the British museum in 1857 invite Rawlinson and three other experts in cuneiform writing to come to London. They are given a long inscription from Persepolis which had not been translated. At a fixed date they are to bring their translation, which they were to work out independently, to be examined by a large committee of scholars. This was done and the four translations were so nearly alike that all doubt was swept away. The language of Babylon is no longer unknown.

Let us now ask of the Nile how the witness was found. In the land of Egypt, 195 years before Jesus was born, the king Ptolemy Epiphanes (the boy husband of Cleopatra), issued an order that certain back taxes, due from the priests, should be remitted. The priests were delighted. They gathered at Memphis. A vote of thanks was passed, and it was ordered that a monument should be erected to tell future ages of the wisdom, piety and generosity of their patron. To insure its durability black granite was chosen. To insure its usefulness the inscription was written in three languages. Neither the king nor the priests knew of the Old Testament, or cared for its author. They acted freely, thinking only of their own interests. Yet God had a use for their work. The young king was soon after killed, his kingdom fell to pieces, and the people were destroyed. Where the monument was placed we do not know. How long it stood upon its base, or how many generations were able to read its inscriptions, or under what circumstances it was overthrown and broken; these and all such questions have no answer.

The great city of Memphis is forsaken. Ages pass. The nation dies. The character of the world changes. Western people are its actors. Egypt, the rich and populous, becomes only a vast cemetery, whose massive monuments, though covered with inscriptions, tell as little of its former glory as the mounds in the valley of the Ohio, or the pueblos in the Southwest, of the forgotten race who built them. Two thousand years pass since that black granite tablet was set up. Nobody knows of its existence but God; and now He has need of it. He knows where it is and what He can do with it. At the close of the eighteenth century a wave

of infidelity, coming from France, threatened to overthrow the faith of the great centers of Protestant influence in England and America. Its most effective attack was made upon the Old Testament. Under the form of advanced learning the claim was made that the historical parts of the Bible were of no value, because unsupported by any outside testimony. They asserted there was no authentic history farther back than 400 years before Christ. It almost seemed as if we could hear God speaking to our fathers in their dismay, saying, "The French say there was no Egypt in the age of Moses? then the French shall prove there is."

Napoleon heard no voice from heaven. He followed only the call of ambition as he gathered an army and landed at the mouth of the Nile. To secure his occupation of the land, and for no other reason, he ordered the building of a fort near the village of Rosetta. If the excavations for the foundation had been changed a few feet either way the engineers would have done nothing but build a fort, and the spectacular invasion of Egypt would have been absolutely worthless to the world. They dug better than they knew, for the black stone was uncovered which the priests had carved and set up nearly 100 miles farther up the river so long before. The French failed to gain **their** object, yet in that year, 1799, they gave to the world a treasure worth all the suffering and toil they endured.

In 1802 this Rosetta stone, as it is named from the locality in which it was found, was sent to the British Museum, where it may be seen. It is three feet nine inches high, two feet four inches wide and eleven inches thick. The top has been broken off. There are still fourteen lines in hieroglyphics. Below them thirty-two lines in another writing, and still below fifty-four lines in Greek. The latter states that the proclamation, of no value in itself, is the same in the three languages. Then, surely, the carving on obelisk, statue, mummy case and temple was not an ornament solely, but had a story to tell of other ages and people. Then, would not these inscriptions help to solve the mystery? But the black stone, like the sphynx, answered no questions; years had passed and the closest study brought no solutions.

But God, who is never in a hurry, and who sent a French army with the most brilliant general of his age to find the lost stone and bring it to light, had raised up a French lad, born in 1790, who, in his school days, developed a strange interest in languages, especially the ancient ones. Hebrew, Arabic, Coptic fascinated him. Before he was out of his teens he was studying in Paris everything he could find about ancient Egypt and her monuments. When he thought himself ready he turned to the Rosetta stone. Yes, he could read the second writing. It was in the language of the common people of those ancient times. With the two at his command could he master the one at the top? To this problem he turned with utmost eagerness. He noticed a certain word, a certain name, occurred the same number of times and in the same relative position in the

Coptic and in the Greek. Could he find the same form repeated in the hieroglyphics? After many failures and long, patient, minute study he was able at last, in 1823, to publish to the world that the inscriptions with which Egypt fairly teemed could be read.

So, when French infidelity assailed the truth of His word God trained a French boy to open the hidden treasures of the past with a key which had been made 2,000 years before, and which He sent a French army 2,000 miles to find, where it had been lost and buried a hundred miles from its original location. Did they say we can not trust the account of Moses and Pharaoh because it goes so far back of any reliable history? **Champollion** unlocks the records of Egypt and many independent witnesses spring forward to tell us of events and Pharaohs, and national life long before Abraham visited the land in time of famine, "according to the Scriptures."

TO THE AMERICAN BIBLE LEAGUE

A New Year's Greeting in Two Parts

Anonymous

Part I. Congratulations

I have lately been looking over the life of Oliver Cromwell. What do I think of him? Well, he may have been a canting hypocrite; but if so, he was a hypocrite of the most thorough-going sort, even to the end. But I am inclined to think that he sincerely believed the Bible, especially the Old Testament part of it; also, that he profoundly believed in standing up for it with his Ironsides against all assailants.

But that was three hundred years ago. In these days we do not use Ironsides in aid of the Bible. We use **words** instead—words and words; whole battalions of them; rebukes, persuasions, arguments. And, on the whole and for our time, these seem the better sort of Ironsides. On this account I have been glad to see the good words which have come from The American Bible League in behalf of the Bible. They are Cromwellian. They make music in my memory; for, in my earlier days, I heard nothing but good about the Bible.

It is a pleasant thing to have the wind come out in the West, and to have it come out strongly enough to make sure that it is a real west wind and no mistake. The League has given us this pleasure for now two years. And the pleasure was all the greater from the fact that we had been having a long spell of strong, chilling east wind. One was almost afraid that the weather cock on the steeple had rusted on its pivot and would be unable to turn. But now let us hope that the worst is over—that the auspicious wind will grow stronger and stronger till we again have blue skies and sunny landscapes and bones that do not ache.

I am encouraged in this hope by the good words that have come to us from other quarters. They are coming over from Germany. Its pulpits and presses and universities are beginning to speak out for the Bible with Cromwellian aggressiveness. Their words have the true ring. Delighted, I say to myself this sounds like pure gold. I do not know exactly how a gold broker would feel in somewhat like circumstances; but I imagine that if he had invested his all in his stock of eagles and sovereigns, and some black Friday had piled the market with bad rumors about them, it would be a relief to him to have the very experts who started the rumors drop in, ring the coins on the counter, and confess them all right. Not having had much experience in the gold market I may be in error; but I have an idea that such a broker would look with friendly eyes on those frank experts with their confessions and apologies. I look with very friendly eyes on Klosterman, Hommel and others who have dropped in to assure us that we have not been mistaken in our Bible. It is a genuine Bible after all. We are glad to hear it; for we have invested our all in it.

But, gratifying as it is to have such testimonies, it is still more gratifying to have that other testimony that lies back of these, and under these, and in these, viz., the testimony of **Jesus Christ**. There is no testimony like His. It can stand against the whole world—its universities and theological seminaries included. When this expert in gold says that even the Old Testament makes genuine gold music He says what no Court of Appeals can set aside. And this is what He does say. His endorsement, legible and large, is written across the whole Bible from cover to cover. I rejoice over it "with exceeding great joy," as the wise men rejoiced over the star and the Christ. Rejoice with me. For now we know that the great investments we have made in the Bible have not been misplaced.

But what is the Bible which Christ endorsed? There are at present several books that aspire to that honorable name. Which did He cover with the authority of His good name? Not the Universalist Bible. In sundry and divers places He repudiates that. Not the Unitarian Bible. In sundry and more places He repudiates that, too. Above all, it is not the **Rationalist Bible**. Against that He discharges the thunder and lightning of His testimony. The Bible which He invested with the sacredness and majesty of His authority is the Old Bible, the Historic Bible, the Bible of the Ages and Church Universal, our entire Bible of both Testaments—not the Bible of the Higher Critics. For **that** is the Old Bible shorn of all its elements of power for dealing savingly with sinners—shorn of its historic prestige, of its infallible truth, of its divine authority, of its miraculous evidences, of its majesty and awfulness as the home and sword of supernatural forces. Such a Bible is as weak against sin as Samson was against the Philistines, when shorn of his mighty locks. Excavated of its own proper vitals, and filled with the chaff of myths and legends and impostures and

negations, it is no longer able to march and conquer for God. But, somehow, it manages to fight for the other side. Its whole trend is to make sinners instead of unmaking them, to empty churches instead of filling them, to destroy men instead of saving them. This is the graveness of our complaint against the Rationalistic Bible—which may the Lord in His own good time “consume with the spirit of His mouth and destroy with the brightness of his coming.”

I congratulate the American Bible League that it has had the grace and wisdom and loyalty to lift anew the trampled Standard and summon all Christian forces to follow it.

The foe was marching with banner outspread;
Behind him were lying the dying and dead,
And down-trodden harvests and cities aflame,
What path he had taken in thunder proclaim.

One sought for the *Standard*—it lay on the ground
Sore trampled and grimy but still whole and sound:
He tenderly raised it and held it on high,
With a flame in his cheek and tears in his eye.

“*Behold it!*” he cried, tears and wrath in his voice,
“See what they have done to the King of your choice!
Oh, the sin and the shame of the wrong they have done
To fairest of Standards beneath the fair sun!”

“*Follow it!*” he shouted, as he bore it along
Through highways and by-ways his people among;
“This Standard of God no more trampled shall be,
So God be the helper of you and of me.

“Who of you are strong, who among you are true,
The King and His Standard are calling for you.”
Fall in from your hidings the wide country o’er
And stand for the Standard that goeth before!”

Part II.—Suggestions: An Allegory

The city was very great. It covered more surface, sheltered more people, and contained more treasures than any other city known to me. And, first and last, I have known a good many cities.

It was very ancient. Like most ancient cities it was strongly fortified. The walls were of great thickness and height; the towers were many and lofty and strategically placed; the gates were mighty with oak and iron; and a large and well appointed garrison could be seen on the ramparts. It has been said that never had garrison a more defensible city. Both nature and art had done their best for it. Certainly the engineer who planned and constructed the fortifications stood at the head of his profession.

His work was of the very best. It needed to be. For, although the city was not in the enemy's country but had full right to all the outlying region for vast distances in all directions, still the right was disputed by many and powerful enemies. They came and went through all the open country. They often attacked the city itself. Indeed, there was seldom if ever a time when its defenders could not see the waving of hostile banners and hear the blare of hostile trumpets; seldom or never a time when sharp attack was not being made at some point, or in some way. Now it was on this side of the city, now on that; sometimes it was by day and sometimes by night; sometimes by sapping and mining and sometimes by open and stormy assault of the most daring kind. On the whole the garrison was kept busy. They had a worrying time of it. They had to be very watchful and very valiant. Many a time they wished their forces were large enough to allow of their setting the gates wide open, sallying forth, and, by one mighty onslaught sweeping the whole land from border to border clean of the enemy, forever have done with them.

At a certain time—it was something less than two thousand years ago—the enemy became more active than they had been for many years. They had tired of attacking outworks and petty barriers which, if carried, would still leave them far from being masters of the city. They determined on concentrating themselves in a **tour de force** on the citadel side of the city.

Let me explain. The eastern wall ran over the summit of a hill. This hill commanded the whole city. Whoever held that had the whole city at his mercy. Moreover, the part of the acropolis within the wall had been fortified into a citadel and contained the chief arsenal and stores. Said one of the besiegers, If we could only enter the city at this point what advantages we would have? The idea was very taking. It spread like wild fire. Somebody cried out that conquerors always came from the east. This settled the matter. A transfer to the east side was voted by acclamation.

The transfer was quietly made—chiefly in small parties and during several nights. One morning the watchmen from the citadel, looking eastward, saw something less cheerful than the rising sun. They saw the distance white with tents and black with the banners and battalions of the foe. And, what was more, they saw that several important eminences which commanded the approaches to the citadel, and which had therefore been fortified and garrisoned for the King, had been occupied by the enemy. Hostile flags were floating over them. Under cover of those dark nights they had somehow silently changed masters. As the day advanced the watchmen discovered another and even more disheartening thing. Lo, in the distance what seemed familiar pennons, forms, accoutrements—right in the heart of the hostile enemy! The watchmen summoned the Captains of the Guard. Some were found missing. Where is Capt. X? Where is Capt. Y? Where is Capt. Z? They could not be found. Some ran to a postern—found it open, found outward-going tracks. Some ran to the

main gate, and found that some of the fastenings had been removed or loosened. It was but too plain—under cover of night an important part of the garrison had gone over to the enemy. The men came back with scared faces.

What shall they do? The great bell was tolled to summon a counsel of war. The chief officers of the garrison—what was left of them—came running together. Some without arms, in all stages of unreadiness, and rubbing their eyes as if just roused from sleep. Others fully armed and alert and ready for instant action if need be. The situation was hastily explained, "What shall be done? Let the officers express themselves freely."

Differences of opinion soon showed themselves; but these gradually crystallized into three parties.

One party proposed **immediate surrender**. What else could be thought of under the circumstances? The garrison is greatly weakened by the desertion of some of its ablest officers. Perhaps, nay, probably, they went off because they thought the city no longer defensible, a sinking ship, a lost cause. Is not this a just view? What can we do against such odds? Such numbers, such veterans, such losses of men and positions! Those eminences near the gate on which we so much relied to keep the enemy at a distance—there with their munitions of war all turned against us! Plainly, further contest is useless. The battle is already lost. Surrender is foreordained. Let us submit to the inevitable with as good grace as we can, and spare the effusion of blood. We are willing to fight, but not to attempt the impossible. Our proposal is a flag of truce and the best terms of surrender we can get.

Another party was by no means ready for such step, but yet was equally unready for active fighting. Some of these said that fighting was unnecessary. The city was built to be impregnable: it was a libel on the King to suppose it could ever be broken. What walls and towers! How many attacks they had withstood! How many stormy centuries they had survived! They are not likely to fall in our time, stormy as it is. We have too good an opinion of Him who built these bulwarks to think they can ever be captured, even if we should not lift a finger in their defense. The city is absolutely and everlastingly safe; let us act as if it were. Let us show the besiegers that we are not afraid by taking no notice of their attacks. They may blare away at us with their trumpets, and hammer the walls with their catapults to their hearts' content—they are only wasting their breath and time. They never can make a breach big enough to enter. We need not shake a spear, or shoot an arrow at them. After a while they will get tired of their fruitless work and give it up. And all the sooner for being unopposed. There is nothing like fighting back for **continuing fighting**.

But some of this same party took the ground that, good as this masterly activity might be, there was something still better, viz.: a policy of con-

ciliation. Instead of hurling darts and spears and Greek fire at the assailants how much better it would be to hurl salutes, compliments, and provisions! Suppose we wave white flags at them; propose receptions, breakfasting, co-operation, federations, fellowship meetings (either on middle ground or, what would be better, within the citadel itself); in short, let us try to make ourselves agreeable to them, and to have them understand that we are not the sour-faced and strait-laced and hide-bound fellows they have thought us. Depend upon it such a course will save our cause better in the end than any amount of fighting. We will gradually soften them. They are good fellows at heart. They mean well. They will not long continue to fight us if we do not fight back, but instead wave olive branches and throw them loaves of bread. Did not the ancients say that it takes two to make a quarrel, and that a soft answer turneth away wrath? Besides, if they should continue to fight, and even should succeed in taking the citadel they will not be hard on non-combatants whose voices and overtures have been for peace and friendship. They could not have the heart to be harsh. After all, they are not so bad fellows as they have been painted. Very likely they will content themselves with the citadel and leave the rest of the city to us. We might live very comfortably together. So let us have a policy of conciliation instead of a war policy. This would be the more suitable because some of us, to be frank, are not exactly sure but that the besiegers have the right of it after all—in fact quite as much right in the city as we have.

It was noticeable that all the speakers thus far were unarmed. Whatever the explanation of the fact, not one of them carried a single weapon. But others had come fully armed and with an air of readiness for any emergency. These men had gradually drawn together while the others were speaking. They seemed to listen with an ever-increasing impatience. Their faces grew sterner every moment, and their hands which at first only occasionally sought the hilts of their swords finally never left them. Ever and anon they exchanged among themselves nods, whispers, sympathetic looks. As soon as the two parties just mentioned had expressed themselves, one of these men stepped out from among his fellows (his face was scarred with battle and his sword had been fully drawn from its scabbard) and said:

"I have been deputed to speak for those you see near me. As you must have seen, we have listened to what has been said with mingled amazement and indignation. As if there could be any question as to what our King deserves and expects at our hands! He placed us in the city for the express purpose of keeping the enemy out of it—keeping them out by watching and fighting. That is what our swords and fortifications mean. They were put into our hands with imperative instructions to keep the city at all hazards. We accepted the charge. We made oath that we would obey instructions and be faithful to death. And yet here are some of you

who talk as if you are here for the purpose of doing nothing, while others talk of flags of truce and olive branches and merry-makings with the enemy, and even of unconditional surrender. Some of you have gone so far as to say that to lose the city to the enemy may be not so bad a thing after all—may even be a duty. Now we are not going to call you hard names; but we are going to take such measures with you as the situation and loyalty to our Sovereign demand. **Let the door of this room be secured at once. Suffer no man to go out.**"

"You look surprised and fearful. You will be treated leniently. The laws of war and of our service would justify greater severity than we propose. What we propose is to take from you the places of trust which you hold. None of you is safe for charge of a tower or gate or postern or company. Further, we propose to place you all under arrest. You will all bear watching; and we can not afford to have any of you at large with your discouraging talk and examples. Do you think this hard treatment? It is not nearly as hard as your treatment of the Sovereign whose bread you eat, whose uniform you wear, whose business you have undertaken, and for whom you are unwilling to lift a fighting finger. But some of you do worse—you lift a beckoning finger to the enemy. You propose surrender. Under the name of charity or policy some of you propose compliments, concessions, honors, fellowships to the men who have been foremost enemies of your King and city. Your city and King do not want such defenders—can not afford to have them; can not even afford to have them remain in the city under guard. They must be at once bundled out of the city to their friends, the enemy. They shall go where they belong. The enemy will be glad to have them and we will be glad to lose them. It is much safer to have our enemies outside the walls than to have them in the citadel. We can fight them to better advantage."

There was astonishment. There was protest. There were uproar and show of resistance. But what could unarmed and consciously guilty men do against the armed and the loyal sternly bent on holding the fort at all costs. Consequently, the program was carried out to the letter. One party was marched off under guard to close quarters; another under stronger guard was conducted to the gate and pushed out to their own place. And—the city breathed more freely.

MODERN CHRISTIAN EVIDENCES*

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The Christian of to-day is called upon to give a reason for the faith that is in him. The new weapons of attack call for new methods of defense. The believer in Christ may indeed cherish no doubt. For his own private religious life he may need no apologetic. Some indeed insist that it is needless to spend time repelling the attacks of unbelief. But they forget the increasing multitude who are dazed or bewildered by the claims and the conclusions of skepticism which wears the garb of science and philosophy. Others think that faith and science should be left to go each its own way; that it is useless and vain to attempt a reconciliation. Each is lawful within its sphere, each is sufficient unto itself, but the spheres are wholly distinct, we are told. This, however, is a retreat, not a victory for Christianity. It is a return on its intellectual side to the monastic life. It is a confession that the world is too much for it, whereas the Master declared: "Be of good cheer; I have overcome the world."

It must not be so. A bold stand outside or a timid stand inside the truth is no presage of the best results for the moral and religious life of man. All truth is one. The Christian ideas and conceptions must claim citizenship in the universal kingdom of truth. If any of these ideas are spurious coins in the general circulation of the world's religious market, the sooner we know it the better. No Christian believer can afford to claim exemption from the rules of war for any of his beliefs so long as he is in a hostile country.

Our purpose is to survey the line of Christian defenses in view of the present need. We urge no hard and fast distinction between Apologetics and Christian Evidences. One usually deals with the philosophic and the other with the historical and practical lines of proof. We are concerned chiefly with Christian evidences, although in some degree we must look at the situation in both fields.

The task of the defender of Christianity may be summed up as follows: It is to establish the Christian positions by means of the principles of investigation employed by the opposition, so far as those principles are valid. The defense, in the nature of the case, to be effective, must be in terms of the attack. Of course it is open to the Christian apologist to show that other principles of investigation are equally valid and legitimate. But history shows that onslaughts against the faith are rarely formidable except when they claim the backing and support of great and universal principles. Anything over and above these is usually outward trappings which have an ugly look only. They are, as Mr. Huxley

*Reprinted by permission from President Mullins' new work, "Why Is Christianity True? Christian Evidences." This is the opening Chapter of Part First, "The Christian View of the World," and its aim is to show how present day needs are to be met, and the Christian enabled to give a reason for the faith that is in him. President Williams is a Corporate Member of The American Bible League.—EDITOR.

says of certain imposing words, like the bearskin caps worn by grenadiers to make them look ferocious.

Now the principles which are invoked in support of the conclusions of current anti-Christian views are those of some one or other of the current philosophic systems, and those of the inductive method. The philosophic views are to be examined in order as we proceed. Inductive logic first studies facts and from these draws conclusions. It does not lay down a proposition which **must** be true and then set out in quest of evidence to prove it. On the contrary it insists rigorously upon the reverse of this. First get the facts. Conscientiously, dispassionately, heroically, and even stoically gather and systematize the facts, it enjoins upon us. Hypothesis and verification are the mental processes employed. The hypothesis may arise in various ways. It may be, as Dr. Wace expresses it, a "sort of prophetic induction,"* or as Mr. Froude says, it may be nothing but "an imperfect generalization caught up by a predisposition."† For, be it remembered, there are no unbiased people in the world. The "judicial" attitude of mind does not mean a disinterested attitude. No man ever investigated anything without a predisposition in favor of something. This is well. Truth can not be found otherwise. A being without a predisposition might indeed exist in the form of a petrified man, but not as flesh and blood.

But the chief point to keep in mind about the hypothesis, or theory, is that it is to be cast aside for one that is better the moment the facts indicate the existence of a better. It is the truceless and eternal war of facts against superstition, predisposition, bias, and error which science undertakes to wage. This inductive method is pursued in physical science everywhere, and in the social sciences also, in economics, civics, sociology, and now at length in ethics and religion. Evolution and criticism both erect their intellectual structures with the stones blasted in the quarry of the inductive method.

We have no option as defenders of Christianity. Of all men we must not turn our faces away from an enterprise which first of all sets out in quest of facts. We hold that eternal facts, the most solid of all realities, are the contents of our Christian faith. We maintain that the only adequate hypothesis to account for a vast mass of facts is the Christian hypothesis, and that verification in all its legitimate forms in the personal and moral realm may be applied to the hypothesis successfully.

So far we stand on common ground with the scientist. Our science, we should rather say, perhaps, is as real as any other science. There are, moreover, other things we hold in common with science—certain starting points or assumptions. Let us glance at them. One of these is the principle of unity. The world is one, not many. Somewhere is to be found a force or principle or bond

**The Christian
Assumptions**

*Wace: "Christianity and Agnosticism," preface, p. xxi.

†Froude: "Short Studies in Great Subjects," first series, p. 448.

which unites all things. This is essential to thought, a first principle of all modern research. Neither science nor philosophy will dispute this point, but rather welcome it.

We also assume the reality and worth of the moral life of man. Observe that we are not taking religion for granted, though we might assume it in some sense, but only morality. Some materialists dispute the moral view of man. We deal with his objection in our chapter on Materialism, and thereby so far relax the requirement of the assumption. We can not devote the volume to materialism. So we start with the moral assumption. Most disbelievers in evangelical Christianity agree with us here. Professor Huxley says: "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock, and wound up every morning before I got out of bed, I should instantly close with the offer."* Such an arrangement would scarcely be "moral" in the strict sense, but the declaration, with others by Professor Huxley, indicates his recognition of the need and worth of the moral life. Thus also J. S. Mill was a staunch advocate of the ethical idea while denying its necessary connection with religion.[†] We also take for granted the trustworthiness of normal human reason and the reality of things external to ourselves. As Dr. W. N. Clarke says, we live "in an honest world." The testimony of our senses and of our mental and moral powers may be relied upon. When it has really worked out its problems human reason does find truth. What we are saying implies that we accept as a fact the existence of the world about us. Matter and force are real existences.

We also assume personality. This point requires attention. What we call personality, including self-consciousness, intelligence, and will, is as real a **datum** of experience as any known to us. Mind states are indeed better known to us than chemical processes. The world of persons about us is as definite a fact as the world of things. The man who assumes beforehand that only matter and force exist in the world as a whole is guilty of the same error as that of the chemist who might determine beforehand to find only oxygen in water. The importance of this point for our discussion will appear later.

These are the leading points which we take for granted. Let us observe next what is the scientific ideal and how it is to be realized. We shall let Prof. Huxley, in his **Lay Sermons**, furnish the statement of it. He asserts that to "learn what is true in order to do what is right is the summing up of the whole duty of man, for all who are unable to satisfy their mental hunger with the east wind of authority."[‡] To learn what is true and to do what is right is surely an acceptable proposition. He is praising Des Cartes as the founder of the modern scientific method in the "lay sermon" contain-

*Huxley: "Lay Sermons," p. 840.

†J. S. Mill: *Essays on Religion*, pp. 69-122.

‡T. H. Huxley: "Lay Sermons," p. 322.

ing the above language. He goes on to show that in his *Discourse on Method* Des Cartes blazed out the straight and narrow way of science, which surely leads to the city of Knowledge. "There is a path that leads to truth so surely that any one who will follow it must needs reach the goal, whether his capacity be great or small. And there is one guiding rule by which a man may always find this path, and keep himself from straying when he has found it. This golden rule is—give unqualified assent to no propositions but those the truth of which is so clear and distinct that they can not be doubted."* The foregoing is the substance of the Cartesian teaching, and according to Professor Huxley "the great first commandment of science."

We may accept the above deliverance with certain qualifications. As an ideal the statement is admirable, but as a practical rule of procedure it is not. There are some things accepted without qualification by science which can be doubted and are as a matter of fact doubted every day. The Law of Universal Causation is one of these. Since Hume's day men have doubted it, yet it is the corner stone of science. The Uniformity of Nature is another proposition which science unreservedly accepts. Yet Professor Huxley himself says that we hold this proposition not as one which can not be doubted, but as a "great act of faith."

And this leads to the next statement, which is, that in natural science and in religious and moral science there are ultimate beliefs which are not of such a nature that they "can not be doubted," and which are nevertheless held tenaciously as truth. If all knowledge is to become "so clear and distinct that it can not be doubted" before we accept it, then no propositions except self-evident truths are worthy of belief; which is absurd.

Now the important thing to keep in mind from our present standpoint is that these ultimate beliefs of science are not one whit more certain or sure than the ultimate beliefs of religion. It is on this point that the popular mind is most confused. We took for granted the existence of matter and force, and we took for granted also personality. Now as the mind of man begins to range abroad in thought it may take any direction it chooses, but at the end of its reasoning it will be confronted by a double option, by alternative choices. The mind may delve in matter, and reason only about physical nature, but when it comes to the end it may conclude that all is matter; or on the other hand when it remembers personality and the spiritual part of man, it may conclude that all is spirit. So also if it pursues its investigation in the realm of the personal and spiritual. A man's conclusion may depend upon his "will to believe," and this will often be determined by the "interest" which previous training has awakened in him.

Now let it be made clear that science as such has nothing to do with the one or the other conclusion, the conclusion which affirms matter and

*T. H. Huxley: "Lay Sermons," p. 322.

denies spirit, or that which affirms spirit and denies matter, which asserts or denies God. Science looks only at the facts of nature or the facts of man's moral and religious activities. When the ultimate beliefs arise they are due to the religious or the philosophic reason at work upon the facts of science. Of course both scientist and theologian have a right to reason in this way, if they are careful to remember where science ends and philosophy begins.

It is very important also to remember that the facts which physical science deals with are no more real than those of moral and religious science. The fact, for example, of chemical coherence or affinity among substances is no more real than the fact of logical coherence of thoughts. The attraction of gravitation between bodies is no more real than the attraction of affection between persons. The force of steam which propels the engine is no more actual than the force of will which constructed the engine. The progressive unfolding of an egg into a bird which can fly has no greater claim to our acceptance than the progressive unfolding of a thought into a system which conquers men. These groups of facts are equally valid. Each group can be reasoned about. Science can deal with either. One group clusters about matter and force, the other around personality and spirit. But we must rigidly insist that the data of spirit are really data; that is to say, they are "given" to us as truly as are those of matter. Reasoning about them labors under no greater disability than reasoning about physical nature. Conclusions about them may be buttressed as strongly as any other conclusions.

There is, however, a subtle persuasion in many minds that somehow the conclusions and generalizations growing out of the study of physical nature are more reliable than those which result from the investigation of the moral and spiritual. This conclusion is unfounded. Some facts about nature lie on the surface, indeed, and are far better understood than others which lie deep below the surface. But this is also true of moral and spiritual facts. In chemistry the constituent parts of water can be set forth in an exact formula and easily verified, but the ultimate nature and constitution of oxygen and hydrogen no chemist can tell. In like manner the formula of conduct can be expressed in terms of right and wrong, with the certainty, when carried out, of a given result in character; but there may be endless dispute as to the ultimate basis of right and wrong. There are varying degrees of certainty in both realms. Verification may be perfect or only approximately so in the one as in the other. Law and order prevail in both. Things occur together or follow each other in a uniform way in both departments. Or, to use the technical language, coexistences and sequences present themselves for investigation in the religious and moral realm as in the material; and verification, after the manner of the department, is possible in each.

**Religious Facts
as Real as
Physical**

There is one respect, indeed, in which the investigation of moral and spiritual facts possess an advantage over research in the physical order. This is that in the moral realm we examine in very large part what takes place within while in the other we study events without our own nature. "I think, therefore, I am," was the starting point of Des Cartes. The existence of thought at least is an ultimate fact. I know this more certainly than I know the existence of the boulder lying a few feet away from me. When we come to deal with faith and repentance and the evidence for Christianity found in religious experience, as we shall do with the third division of our discussion, we shall deal with facts which, for Christians at least, are attended with the highest degree of certainty. Of course we may reason incorrectly about them. This remains to be seen. But upon this point of advantage we do not here insist. The matter which we now urge is that our field of inquiry be recognized by the votaries of physical science. There is no conflict of interest or method. There ought to be sympathetic co-operation at every point.

The diverse conclusions of the physical scientist on the one hand and those of moral and religious science on the other are doubtless in great part due to the element in which thought moves. The study of physical facts has a tendency to blind men to the spiritual order, while very likely minds which exercise themselves chiefly with personal and spiritual matters do not always appreciate the full force of reasoning in the other department. As the hand takes the color of the dye it is steeped in, so the mind is subdued to the element it works in. This is a natural law which will operate uniformly unless checked by the action of some other law. The grist which goes into the mill of the reason is not changed in its essential nature when it comes out. Mr. Darwin, as is well known, lost interest in poetry and music, because, as he said, his mind became a sort of mill for grinding out general truths from large masses of physical facts. But the subjects in which the biologist lost his interest did not thereby lose their standing.

How, then, is the dispute to be settled between the man who finds only matter at the end of his researches and the man who finds God there?

**The Dispute—
How Settled**

Mr. Haeckel, as he tells us in the **Riddle of the Universe**, can not rise above matter, and Mr. Fiske in his **Through Nature of God** reaches an opposite conclusion. If these

men are equally competent investigators, and each pursues the true scientific method, who is to determine which is right? Or are we to leave the question undetermined and conclude that we do not and can not know? Men will not rest in the agnostic attitude. History is conclusive on this point. There is one and only one way to settle the controversy. That is to push the question further back and ask which view best accounts for all the facts in both departments of investigation, the facts of the personal as well as the facts of the physical realm. In other words the principle of

unity will determine the final result. This principle is fundamental to thought and is held by science and philosophy as an axiom.

Now we maintain that the only bond of unity which will meet all the requirements is the bond of personality. No impersonal principle will answer. This will appear in the next few chapters. The reason of man is inevitably gravitating towards this conclusion. Nowhere does it find a secure resting place for the sole of its foot short of this.

"Very well, then," it may be urged, "you may conclude that the ultimate ground of the world is a Person, but can you claim that your conclusion is scientifically valid?" The reply is that it possesses as great scientific validity as any of the ultimate beliefs of physical science itself. Like those conclusions, it is an inference from the data supplied by science, and has not the clearness and convincing quality of the self-evident proposition.

Mr. Huxley himself does not adhere to his own principles rigidly. His "great first commandment of science" was that we are "to give unqualified assent to no propositions but those the truth of which is so clear and distinct that they can not be doubted." This he declared in his "lay sermon" on Des Cartes. But in other writings, in his **Evolution and Ethics** and his **Method and Results**, he adopts a very different tone. Referring to the great general assumptions of science, such as the Law of Universal Causation and the Uniformity of Nature, he says: "If there is anything in the world which I do firmly believe in, it is the universal validity of the law of causation, but that universality can not be proved by any amount of experience."* This is what Hume said about miracles, it will be remembered. In another place he says, "They are neither self-evident nor are they strictly speaking demonstrable."† Professor Huxley goes even further in his **Science and Christian Tradition** and talks like a believer in Christianity: "The grounds of every one of our actions, and the validity of all our reasonings rest upon the great act of faith, which leads us to take the experience of the past as a safe guide in our dealings with the present and future."‡ In view of the situation in both departments, therefore, there is no need that we bandy words with physical science as to ultimate beliefs. Science is founded upon unproved truths, hypotheses or assumptions; in other words, it rests on "the great act of faith."

Our purpose in succeeding chapters, then, is to show that the preponderance of evidence from the facts is overwhelmingly in favor of the view

that the ground of all things is a Person, and that that Person has spoken to mankind in and through Jesus Christ.

There are four classes of facts for which this is the only adequate and satisfactory hypothesis. The first class of facts is presented in physical nature, the second in the New Testament revelation, the third in religious experience, and the fourth in Christian history.

*Huxley: "Evolution and Ethics," p. 121.

†Huxley: "Method and Results," p. 61.

‡Huxley: "Science and Christian Tradition," p. 248.

In Part I we deal with theories which oppose the Christian and theistic view, concluding with the evidences for the existence of God from the material universe. The conclusion that the unseen architect of the world is a Person at once gives rise to the expectation that he will reveal himself.

**Scope of the
Discussion**

In Part II the historic facts of the revelation through Christ are examined with especial reference to his Person and work. This is the most extended portion of the book. It lies at the heart of the evidences for Christianity. The discussion of the authenticity and genuineness of the Gospels is placed at the end of this division of our subject for the reason that the reasoning in the earlier parts is to a very great extent independent of the critical theories. That is to say, the Gospel records as they stand furnish data which we may employ as the basis of conclusions which in turn receive further support from the results of the critical examination at the end.

In Part III we have introduced an innovation in general discussions of Christian evidences and have employed Christian experience as an important evidence of Christianity. This form of evidence appeals with irresistible force to men and women who "know whom they have believed;" and at the same time it is, as Mr. Romanes asserted, a class of facts open to the investigation of all seekers for the truth, and should be allowed its proper weight in determining the result.

In Part IV we devote a few chapters to the evidence of history. To many minds this is a form of proof which has the greatest cogency. The subject is of course presented only in outline in so brief a space. The chapter on Mohammedanism and Buddhism is given as an illustration of the comparative method of viewing Christ and Christianity. The closing discussion of Christianity as the answer to man's total religious need embodies the general conclusion.

The argument is, of course, cumulative. Each line of evidence is reinforced by all the others. We have not, and can not have, in this field, demonstration in the mathematical sense. Yet the evidences of Christianity produce a practical certainty so great that it not only leaves the mind satisfied, but girds it for the

**The Argument
Cumulative**

highest moral achievement. Three considerations inspire the conviction that the Christian view of God and the world will prevail. The first is that intellectually it meets the requirements of the problem as well as any other view, and, for all except those who reject the supernatural, it meets them far better. The second is that morally and spiritually it is incomparably superior to all other theories. The third consideration lies in the union of these two: man's intellectual and moral natures are ultimately one. The moral imperative of his nature and the intellectual imperative will be found to be essentially harmonious in the end. Thus the demand for unity within man's nature answers to the demand for unity

in the external world. Both unities are provided for in the Christian view which recognizes not only a divine Person behind nature, but a divine enterprise of redemption in human history. The metaphysical God of theism thus becomes the missionary and moral God of historic time establishing his kingdom among men.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics of the Lessons for February, 1906, are: "The Temptation of Jesus"; "Jesus Calling Fishermen"; "A Day of Miracles in Capernaum;" "Jesus' Power to Forgive." The First is taken from Matthew, the Second from Luke, and the Third and Fourth are from Mark.

I. Lesson for February 4.—The Topic of the First Lesson for February is "The Temptation of Jesus." Its Scripture is Matthew iv. 1-11. There is a parallel record of the temptations in Luke iv. 1-13, and a summarized statement of the Temptation in Mark i. 12, 13.

1st. Preliminary Suggestions to Aid in the Study.

The Temptation of Christ appears in the first three Gospels only, but in each of these with characteristic differences suited to the aims of the Evangelists. Matthew in commending Jesus as the Messiah, the King, to the Jew, presents the temptations in one order of the threefold relation of Jesus: first, to human wants; secondly, to dependence on God; and, thirdly, to the sovereignty of the world,—closing this by showing that the Messiah, the Second Adam, would win the Kingdom by obedience to the law given to man and transgressed by the First Adam. His point of view is constantly that of the Messiah and His work in restoring the Kingdom of God. The words with which the successive temptations are introduced in this Gospel—"then," "then," and "again"—indicate that the

first Evangelist has given the temptations in the actual order of time. This appears also from Matthew iv. 10, 11, the language here used clearly indicating the close of the process of temptation. Luke (iv. 1-13), in commending Jesus to the Greek, the man of reason and universal humanity, as the Divine man and Saviour, presents the temptations in a different order of the same threefold relation of Jesus: first, to human wants; secondly, to the sovereignty of the world; and thirdly, to his human dependence on God,—closing with this last in order to preserve the just relations of the Divine-human Saviour to God. Mark, (i. 12, 13) in commending Jesus to the Roman, the man of action and power, as the Son of God, the Almighty Worker and Conqueror, gathers all up in a single sentence, and adds to the victory over Satan that over the terrors of the wilderness with its wild beasts, thereby increasing the impression of the power of the Son of God.

The expressions used by the three Evangelists in recording the Temptation take it up into the plan of God. The point of view in the Baptism is different. Jesus himself came "from Galilee to the Jordan to John, to be baptized of him" (Matt. iii. 13); "Jesus came from Nazareth of Galilee" (Mark i. 9),—so that these records of the Baptism indicate that Jesus went of his own motion to John to be baptized. Not so in the Temptation. Matthew says: "Then was Jesus led up of the Spirit" to be tempted of the devil (Matt. iv. 1);

Mark, "And straightway the Spirit driveth him" (Mark i. 1); Luke, "And Jesus was led in the Spirit" (Luke iv. 1),—the language indicating that in this case—in marked contrast with the spontaneity and initiative in the other—God, by the Holy Spirit, was pushing Jesus to the conflict and victory necessary for carrying out His purpose of everlasting love to this lost world. Dr. Morgan has brought out forcefully the peculiar significance of these records of the Temptation:

"A Divine plan was being wrought out. It did not—to use a common expression—'happen' that Jesus met Satan and was tried. Neither is it true to say that the devil arranged the temptation. Temptation here is in the Divine plan and purpose. Jesus went into the wilderness under the guidance of the Holy Spirit to find the devil. My own conviction is that, if the devil could have escaped that day, he would have done so. It is a very popular fallacy that the enemy drove Christ into a corner and tempted Him. But the whole Divine story reveals that the facts were quite otherwise. God's perfect man, led by the Spirit, or, as Mark in his own characteristic and forceful way expresses it, driven by the Spirit, passes down into the wilderness, and compels the adversary to stand out clear from all secondary causes, and to enter the direct combat."

The place of the Temptation in God's Plan of Redemption needs to be considered.

God had set the seal of His approval upon the thirty years of preparation, in the Baptism at the Jordan, where John had witnessed that He was the Messiah whom he had been sent to herald, and where God by the anointing Spirit had proclaimed Him to be His "beloved Son." In entering upon His three years of ministry Jesus must first be tested, and as the Second Adam win back what the First Adam had lost. The Temptation, therefore, takes us back to the Fall as recorded in Genesis III., and especially to that verse that

contains the Protevangel: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. ii. 15). At this juncture in the age-long conflict with Satan and sin, the "Seed" was to begin the final bruising of the head of "that old serpent Satan."

While it is useless to try to solve the problem of Satan and sin, to one who accepts the Bible as a Divine revelation the facts of sin and of Satan's personality and power are as undeniable as the existence of God. This world is still the arena of the conflict begun in Satan's victory in Eden, and Satan and Christ are still the contestants, as the latter reaches out toward the final and assured victory. The Temptation was the great central Crisis in that conflict.

Satan led the First Adam to his fall through "the lust of the flesh, the lust of the eyes and the vainglory of life," as the beloved Apostle expresses it. In that first test Adam appeared as the head and the representative of the race of mankind. The Second Adam could not take the place of the First Adam except by conquering wherein he had failed. In beginning His work for man, it was necessary therefore that Jesus should meet Satan, be subjected to like temptation as Adam, and win a victory over the Tempter for lost man. He would then be in a position to carry out as man's representative His work of redemption.

This is the essential meaning of Christ's Temptation. It is not to be explained subjectively, as the natural experience of a heroic, human soul. It is not to be explained by the action of some merely human tempters, with whom Jesus may have incidentally met or associated, or who may have malignantly sought Him out. It is not merely a Divine test of the character of Jesus; it is His victory over Satan, the first great foe of mankind.

That victory was a step toward restoring the Kingdom of God—the

reign of God—in man and in the world. By leading man into disobedience Satan had destroyed, so to speak, that Kingdom and set up his own rule instead. In the struggle to restore God's supremacy, the Old Testament, with its dispensation of the Law, was the first stage. The results showed that, however the Law's requirement of obedience might be reinforced by ordinances and institutions and manifestations of Divine power, it was inadequate to restore man to obedience and life. In the Gospel Christ has undertaken to do for man what the Law could not do,—to overcome Satan and the kingdom of darkness. He began this vicarious work in the Temptation and finished it on the Cross. Through His atonement apprehended by faith, and by the regenerating power of the Holy Spirit, He is able to bring man to obedience, i. e., to displace the rule of Satan and restore the reign of God in the soul. The Kingdom of God was the objective of Jesus in His work on earth, the Temptation and Victory in the wilderness being the starting-point.

There were three things that Jesus, the Incarnate Son of God, the Messiah, felt Himself bound to accomplish in His work of conquering Satan and restoring the Kingdom of God:

(1) To "fulfill all righteousness" (Matt. iii. 15), i. e., to obey perfectly for man all the requirements made of man (including those of the moral law) in the Old Testament revelation. His was to be the perfect, ideal, vicarious life.

(2) To accomplish the mission of Messiah in His own day, according to the program laid down in the Law and the Prophets, involving dependence upon spiritual and Divine instrumentalities and the laying of the foundations for His conquests by his sacrificial sufferings on Calvary (See Luke xxiv. 26). His portion was to be rejection and death, and victory through these (Isa. liii.).

(3) To complete the conquest of the world from Satan and sin, i. e., the

restoration of the Kingdom of God, according to God's plan—as it was subsequently laid down in the Great Commission (Matt. xxviii. 18-20)—by the preaching of the Gospel, and the slow and painful but certain wresting of man from Satan's dominion thereby. There could be no short cut for Jesus and His Church to the Kingdom.

In the light of these things the Temptation takes on new and larger meaning. If Satan could in any way prevent Jesus from accomplishing any one of these three things—as man, or as Messiah, or as the Divine Saviour of the world—he could thereby thwart God's purpose of redemption that depended upon them. To this task he set himself in this memorable encounter.

2nd. The Lesson covers Matthew's account of the Temptation.—Ch. iv. 1-11.

Each of the three temptations is made up of an assault and a victory, which suggests the order for study.

I. First Temptation. Satan begins by attempting to induce Jesus, when reduced to great extremity by hunger, to break away from the law of man, to which He is subject as the Redeemer of man.—iv. 1-4.

That law required His dependence upon God's providence and the use of ordinary means for the supply of His human needs; i. e., just what is required of any and every man, or of mankind for whom Jesus stood as representative. As man He was bound to do just what every man is bound to do in His physical and human life.

(1) The Assault of Satan, in the first instance, was made through the natural appetites and cravings—the appetite of hunger here represents them all—that are not only not wrong in themselves but are even essential to the continuance of life. The evil is not in their proper indulgence, but in their perversion or inordinate gratification. Each one may by abuse open the way to death. Eve saw that the fruit of the tree was "good for food," and so ate it with Adam. The

evil was not in eating to satisfy hunger, but in eating what God had forbidden. That is the history of humanity; out of the perversion of hunger and thirst, or of wrong provision for meeting them, come gluttony, drunkenness, and all the rest.

Notice that the approach to Christ is made through this natural and legitimate channel. The Tempter was permitted to apply the severest possible test. The forty days of fasting—in Quarantaria, the wilderness region down toward Jericho, beyond the reach of food—had brought Jesus under the consuming power of hunger (vv. 1, 2).

Satan appeared at this juncture, probably in the guise of a benevolent stranger sympathizing with Him in His extremity and offering friendly advice. It will be observed that Jesus did not apparently recognize him as Satan until the third temptation (Ch. iv. 10). His words, "If thou be the Son of God"—while fitted to recall God's recognition of the Sonship of Jesus at the Baptism, and gently to insinuate a doubt about the fact—call upon Him to do what seemed the perfectly harmless thing of showing Himself to be the Son of God by using His Divine power to satisfy His hunger and save His life.

As a mere matter of power He could doubtless have turned the stones into bread with which to appease His hunger; but He was barred from doing this by His covenant with God to take man's place in his stead and to keep the law man had broken (Ps. xl. 6, 7). He must do just what man is required to do in such circumstances,—patiently suffer the human pain and want, in loyal obedience to God's law, until relief should come in the ordinary human way. He had voluntarily laid aside His Divine attributes save for the special purposes of redemption (Phil. ii. 5-8). Even if the course Satan suggested had involved no sin, it would have vacated His place for man in the work of redemption and left Satan forever victor.

This has been Satan's usual mode of temptation, beginning with Eve,—as an

"angel of light", taking advantage of man's natural and right cravings, and making the evil appear harmless or even beneficial.

(2) The Victory was won by Jesus by an appeal to God's law for man, and the affirmation of something incomparably higher and more important than the mere physical life (See Deut. viii. 3).

Man's life depends not upon bread alone, but upon "everything that proceedeth out of the mouth of God"—His Spirit, commandments, Word. Obedience is life; disobedience is death: Jesus as man took His stand upon that as the law for Him, and the Tempter was foiled.

2. Second Temptation.—Satan's next attempt was to induce Jesus to break away from the program of rejection and suffering, laid down for Him in the Old Testament, in accomplishing His mission as the Messiah.—Ch. iv. 5-7.

Satan still appears incognito as he turns to attack Jesus from another side. The friendly stranger is now also a pious believer in the Word of God to which Jesus had appealed.

(1) The scene of the second Assault of Satan is the Holy City and the Temple. In the meantime he had led Jesus—there is no evidence of any preternatural transportation—still preyed upon by consuming hunger, by the long weary way up from the wilderness to Jerusalem, and up the long flights of steps to the top of the lofty "wing" of the Temple,—so that the weariness must almost have overmatched the hunger.

From this dizzy height, as they looked down upon the thronging crowds of priests and people in the great Temple area, there was doubtless present to Jesus a vision of His future rejection and sufferings as Messiah at the hands of the Jews. Satan seems to have taken advantage of this to suggest a way of escape from the long agony. By miraculously casting Himself down among them the Son of God could win immediate recognition as Messiah, take His place at the head of the priesthood and

be accepted at once as the leader for whom the people were looking.

It was a deft scheme, purposely hiding from view the carnal expectations of the Jews and the spiritual aim of the Messiah's Kingdom, in order to thwart if possible the Messianic mission of Jesus.

Satan proceeded to enforce his proposal by quoting one of the great promises of Scripture: Psalm xci. 11, 12. If the angels had such charge as this over all pious men, how much more over the Son of God, the Messiah! But in quoting he omitted the capital clause, "in all thy ways." One could only claim the promise when walking in all "the ways" God had appointed for him; and casting Himself from the Temple wing was not God's appointed way for Jesus in winning the Messianic Kingdom. That involved rejection and suffering and death.

This has been Satan's usual method of leading astray, beginning with Eve and Adam. The way to become wise, and so be as "the gods", is by the slow and often painful processes of education and culture. Satan offered our first parents an easier way, a short cut,—by eating the forbidden fruit. Such a way he offered to Jesus, and is always offering to men.

(2) The second Victory was won by Jesus—as was the first—by an appeal to God's word: "It is written again, Thou shalt not tempt the Lord thy God" (Deut. vi. 16).

Jesus changes the "ye" of the Old Testament to "Thou", and addresses the language immediately to the Tempter, while making it His own defence. The course proposed, for which Satan was responsible, would have been tempting God, i. e., putting Him to an unreasonable test. God had not made any such promise as Satan's misquoted Scripture implied. The Messianic program in the Old Testament, as Jesus well knew, was full of promises of victory, but of victory only through suffering. He would, in absolute loyalty to God, go forward in the ways appointed for Him, refus-

ing to tempt God. Had the Tempter succeeded the mission of Jesus as Messiah would have been a failure, and God's purpose of redemption would have been thwarted.

3. **Third Temptation.**—Satan's final attempt was to turn Jesus aside from His appointed work of restoring the Kingdom of God through the preaching of the Gospel and the regeneration of men by the Holy Spirit, by setting before Him a shorter way.—Ch. iv. 8-11.

(1) Having failed to thwart God's purpose by leading Jesus to break away from obedience to the law of God for man, or by wrecking His Messianic Mission, Satan at last throws off the mask and reveals himself as "the God of this world", claiming absolute ownership and right of disposal. This is the last desperate scheme and assault. He is ready now to offer Him a short cut to the Kingdom: by his own gift of it. That would save all the long effort and agony of the work of Jesus, in the Gospel dispensation, in reaching the final consummation that the Prophets had foretold.

The devil takes Him to a lofty mountain top, "spreads out all at once a rushing picture of absolute sway over the world, and of its glory", and then offers "all this to the lowly and rejected Son of David" at once and without the delay and the suffering, if He will "fall down and worship him." Homage to Satan is presented as the cheap price for the dominion of the world! But it would have been a world still under the rule of the devil, a kingdom of this world, and not a Kingdom of God!

It has been Satan's usual way, when he throws off the mask, by which he deceived Eve, led the ancient Israel in their ages of rebellion, and has so often corrupted the Church of Christ in the Gospel dispensation to prevent it from conquering the world for Christ.

(2) The final victory was won when Jesus assumed His place of supreme power and bade Satan begone. His appeal was again to the Scriptures,

which were the law of His life: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Deut. vi. 13).

The conflict was over, and the victory for man was won. The devil left Him, having failed to turn Him aside from the law laid down for man, or to swerve Him from His Messianic mission, or to give up His Gospel work in restoring the Kingdom of God on earth. Redemption is assured. To the hungry and weary, but still triumphant Jesus, "angels came and ministered" (v. 11).

"The second Man, acting under the guidance of the Spirit, passed into the wilderness, and by His coming challenged evil; and acting simply under the guidance of that Spirit, overcame. The significance of the temptation may be seen by placing the whole of the facts in contrast with the account of the temptation of Adam. The devil challenged the first man. The second Man challenged the devil. The devil ruined the first Adam. The last Adam spoiled the devil. The first Adam involved the race in his defeat. The last Adam included the race in His victory. The first Adam stood at the head of the race, and falling, dragged the race down with him. The last Adam stood as the head of the new race, and being victorious, lifted that race with Him.

"This is not a picture of the last Adam doing merely what the first Adam did, going into the place of passive life, and then, when temptation came, resisting it. The second Man had not only to resist temptation when it assailed Him for His own sake, but He had to lay hold of the Tempter, and defeat him and punish him for the wrong he did in the ruin of the first man."—G. Campbell Morgan.

II. Lesson for February 11.—The Topic of the Lesson is entitled "Jesus Calling Fishermen." The Scripture is Luke v. 1-11. The parallel Scriptures are Matthew iv. 18-22, and Mark i. 16-20.

1st. The Place of the Lesson.

More than a year had now elapsed since the Temptation, the subject of the last Lesson. In the interval of Christ's ministry in Judea—recorded by John but omitted by the three Synoptists—had been completed. The ending of the ministry of John the Baptist—of nearly two years—by his imprisonment in the Castle of Macherus, had led Jesus to withdraw into Galilee and to enter upon the Galilean ministry to which the first three Gospels give so much space. The incident of the Lesson belongs near the opening of this ministry.

The Scripture of the Lesson is found in Part First of Luke's Gospel, in which the Evangelist gives a brief summary of the work of Jesus, as the fully developed Divine Man, in Galilee but largely for Israel, in beginning the foundations of the Kingdom of God (Chs. iv. 14—ix. 50). In Section I of this Part Luke exhibits, especially for the Greek mind, Jesus' earlier work of Divine power and compassion in connection with His teaching in the synagogues of Galilee, resulting in His rejection by the Jews (Chs. iv. 31—vi. 11); while in Section 2 he sets forth, in connection with the work of Divine power and mercy, the teachings of Jesus concerning the constitution, development and claims of the Kingdom of God (Chs. vi. 12—ix. 50).

The incidents and teaching of Jesus recorded in Section I center in Nazareth and Capernaum. His gospel for the poor and suffering is rejected with violence in His home village, and He is driven out and goes to preach elsewhere in the synagogues of Galilee (Ch. ix. 14-44). Then comes the Lesson, introducing a series of works of power that include the raising of the dead, the forgiveness of sin, lordship over the natural and spiritual worlds,—compelling the acknowledgement of His Divinity, but causing the Jewish leaders to rage against Him and to plot His destruction (Chs. v. 1—vi. 11).

2d. The Unfolding of the Lesson.

The events recorded in Luke v. 1-11— as well as those that follow—have as one chief object to gather about Jesus

the men who were to form the nucleus of the future body of Apostles, and to establish their faith in Him. The miracles furnish the credentials of Jesus that were needed to assure these men of His Divine mission. From this time forth they became His constant attendants.

As in preaching in the synagogue at Nazareth Jesus had sounded forth a gospel to the poor, so here He selects the humble fishermen, belonging to the laboring class, the representatives of universal humanity, to be His companions and helpers.

1. The Occasion of the Gathering of these first Disciples—the Preaching from the Fishing-Boat.—Ch. v. 1-3.

The multitudes—who had been attracted by the preaching of Jesus in the synagogues of Galilee and by His miracles—pressed tumultuously upon Him “to hear the word of God”, as He came down and stood on the shore of Gennesaret in the early morning (v. 1).

Matthew, in his account of this incident (iv. 18-22), speaks of Jesus as walking by the Sea of Galilee, but does not mention the multitude and their desire to hear the word of God. He is chiefly interested in the fulfilment of Isaiah’s great prophecy (Isa. viii. 22; ix. 1, 2) concerning that center of darkness in which the Messiah should begin His Galilean ministry (see Matt. iv. 12-16). He records the mere summons and promise, without the miracle.

Judging from the possible suggestion, in their “pressing upon” Him and from the apparent absence of results, their desire to hear the word of God would seem to have been largely a matter of curiosity to know what this new teacher would say.

The boats, drawn up on the shore, suggested a way of escape from the pressure, and furnished a platform from which to preach to the multitudes (vv. 2, 3).

Luke does not have occasion to mention the fact that these fishermen had already met Jesus at the Baptism in Jordan (John i. 40-44). That meeting

and subsequent intercourse had prepared for this one. His purpose is to emphasize their call to **constant attendance** upon Jesus.

That the time for successful fishing was past was indicated by the drawn up boats and the washing of the nets. The Savior probably chose Simon’s ship, rather than that of the sons of Zebedee, for the reason that he had not gone ashore, or that the chief impression by the coming miracle was to be made upon him, as the leading spirit among them.

We are not told by Luke what the teaching was, as Jesus “sat down and taught the people out of the ship.” Its substance is recorded in Matthew iv. 17. The call to repentance in view of the fact that the Kingdom of Heaven was at hand, was a rousing message—as the Gospel of the Kingdom has always been—but then as now it was hard to receive and obey it. The crowds to whom Jesus preached that morning were looking for a splendid worldly kingdom. Interested in that only they seem to have melted away before the morning was over, leaving Jesus with the few fishermen attached to the boats. Perhaps this suggested the need for preparing additional messengers to reach the people.

2. The Miraculous Draught of Fishes—or the conquest of Peter and his Fishermen to be the Attendants of Jesus.—Ch. v. 4-10.

The narrative is readily followed.

(1) Selecting Simon, recognized even then as a leading spirit in action—a quality that fitted him later to furnish the Gospel for the Roman—Jesus puts his faith to the test by an apparently arbitrary demand (v. 4).

Jesus uses the name “Simon” with the meaning in it. A year before, at the Jordan on their first meeting, He had said to him: “Thou **art** Simon the son of Jona” (John i. 42); i. e., the hearkening, timid one; fickle in purpose and unstable in character. “Thou shalt be **called** [implying shalt become] Cephas”: i. e., through the future rela-

tion to him of Jesus as Messiah he should be transformed into Peter, Rock; the man of firm purpose and stable character. Here he is still "Simon", but the work of transforming him into Cephas or Peter is now to begin.

"After a night of unsuccessful toil this injunction to take up his work again in full day must have appeared singular to Simon, but he already knows enough of the Lord to bring his fisherman's theory as a sacrifice to his faith at Jesus' word alone" (Van Oosterzee).

(2) Simon acknowledges the authority of Jesus and immediately obeys, after giving a reason that would justify hesitation (v. 5).

The title "Master" is a dim recognition of the authority of Jesus. It is not *Didaskalos*, Teacher, which Luke frequently uses elsewhere, in common with the other Evangelists. Nor is it *Rabbi*, My Master, the Hebrew term found in the other Gospels, but which Luke never uses for the reason that it would not appeal to the Greek mind. It is *Epistates*, Superintendent, a title given to such teachers as one respects and defers to even though standing in no personal relation to them.

The excellence, from the fisherman's point of view, of the reason that Simon gave as against compliance with the demand of Jesus, made his compliance the more commendable.

(3) The Miraculous Catch amazes Simon and his companions (vv. 6-10).

The immense catch was a plain miracle—whether of omiscience or omnipotence, or of both—wrought within the sphere of their daily life so as to be easily comprehensible to these fishermen. Hence the greatness of the amazement. It should also be remembered here, that, "according to the nature of things and the poetic declaration of the Psalm (viii. 8), the dominion over all that passeth through the paths of the seas belongs to the ideal of the perfect Son of Man." The threatening of the net's breaking, the beckoning to their partners (perhaps because too astonished for speech), and the

ships on the verge of sinking, made a vivid picture (vv. 6, 7).

The miracle and the great astonishment that filled Simon and his partners James and John (vv. 8-10) prepared the way for the call to discipleship that immediately followed.

The use of the name "Simon Peter" (v. 8) just at this point—the combined names bringing on the mixed character—may indicate that the transformation that Jesus had promised has already begun. "Peter had as yet been able to judge no other miracle which he had seen, so well as this. It belonged to his calling, it took place on his vessel, with his fishermen, after his own fruitless endeavors, in his immediate presence."

The crushing impression of his sinfulness—how overwhelming appears from what would have seemed to be his fatal prayer—brought home to him the necessity of that regeneration that must begin the promised transformation. "The entreaty: 'Depart from me', the Lord heard in spirit, while He dealt exactly against its letter and turned in to be with the man who with trembling hand waved Him from himself."

The same astonishment seized James and John, who were partners with Peter in his worldly business (v. 10), and prepared them likewise for the coming call of the Master to partnership in the business of the Kingdom (v. 10).

3. The Call of Jesus to Discipleship, preparatory to cooperation in His work of saving men, is immediately obeyed.—Ch. v. 10, 11.

There are three stages to be noted in the connection of these men with Jesus:

(1) He made their acquaintance at the Baptism of John whose disciples they had been (John i. 35-51). There were John and Andrew and Simon and Philip. Nathanael (Bartholomew) was also there.

(2) He here calls them to become His constant attendants as His disciples, to prepare for future cooperation in the work of the Kingdom.

(3) He called them still later with the rest of the Twelve, and ordained and

sent them forth as **Apostles** to "the lost sheep of the house of Israel" (Matt. x. 1-42; Luke vi. 13).

It has been remarked that "in this whole work of wonders, Christ reveals Himself as the **Fisher of Men**." The fish was the symbol especially dear to early Christians, as testified by their monuments, rings, cups, etc., and as seen in the Catacombs and everywhere. In the Greek word for fish, *ichthus*, they recognized the initials of Jesus Christ, God's Son, Savior, Jesus **Christos Theos Uios Soter**; and left it everywhere as the symbol of their faith.

The call was to follow Him; the promise, that He would "make them fishers of men." It was a figurative word, borrowed from the calling of Peter and his companions, and so fitted to come home to hearts like theirs. The expression is likewise an apt one for the work to be done; so apt indeed that Jeremiah had long before used it of Jehovah's work of gathering up Israel at the Restoration (Jer. xvi. 16), an event that was typical of the gathering in of the spiritual Israel by the Gospel. It was a fit symbol of their whole subsequent Apostolic activity.

"The miraculous draught of men which Peter was at a later time to secure (Acts ii. 41) was more wonderful than the miracle now wrought. The purpose of the miracle seems to have been to deepen and strengthen the faith of those whom Christ now called to engage in spiritual labors, to secure obedience to that call, and to give intimation of splendid success in pursuing that higher work" (Godet).

Here, at the beginning of His more intimate intercourse with the disciples, Jesus laid the foundation for their faith, in this miraculous catch in Gennesaret assuring them of success; later, on the Sea of Tiberias, after His resurrection He repeated the symbolical miracle (John xxi. 1-11), which was doubtless a stronger confirmation of their faith because a reminder of this like occurrence when they were called to prepare for their work.

In commenting upon the miracle here recorded, in contrast with that recorded by John, Dr. Starbuck recalls a suggestive comparison of Archbishop Trench:

"Trench, not inaptly, regards the former miracle as symbolical of the gathering of men into the outward kingdom of God on earth, from which they may be lost; the latter one, as symbolizing the gathering of the elect souls into the kingdom of glory, none of whom will be lost."

An abundant draught of fishes at the simple word of the Lord, after a night of fruitless, wearying toil—this furnished the appropriate credentials of Jesus for Simon and his companion fishermen. Naturally, in view of the miracle and its symbolized promise, with the help of Divine Grace, "they forsook all"—the ship, the rich haul, **their earthly vocation and possessions**—and followed Jesus—unwittingly to an immortal fame.

They went with Him as He proceeded to Capernaum and to His Galilean mission, in which other miracles were to be wrought for the further conformation and increase of their faith, and as a preparation for their later work as **leaders among the Twelve** in preaching the Gospel.

III. Lesson for February 18.—The Topic of the Lesson is "A Day of Miracles in Capernaum." Its Scripture is Mark i. 21-34. Luke (iv. 31-41) has a parallel account of this preaching in Galilee that followed the call of the fishermen to become the disciples of Jesus. Matthew also has a summary account as a fulfilment of prophecy (viii. 14-17), thrown into the midst of the three great groups of miracles by which he demonstrates the Divine authority of Jesus to make proclamation of the Kingdom of God. The Gospel narratives vary with the varying aims of the Evangelists, and can be understood only in the light of these aims.

1st. The Place and Setting of the Lesson.

The most natural order for the Lessons would seem to require that "Jesus

Calling Fishermen" should be followed by the study of **Luke's further account** of the ministry in Galilee, which immediately follows that Calling. He gives a graphic narrative of the first excursion from Capernaum into the surrounding region, presenting the Son of Man as the Physician of the Sick, the Friend of Publicans, the Lord of the Sabbath, and the Lawgiver in the Kingdom of God. In this excursion Levi, or Matthew, the publican, is added to the group of attendant disciples already gathered at Gennesaret, a man of comparative culture to go with the unlettered fishermen. The Divine man is seen here in His human and widely humane work.

The Lesson has, however, been chosen from Mark (i. 21-34), the Gospel for the Roman, the man of power, action, conflict, conquest, dominion. Mark's is "the Gospel of the Son of God" (Mark i. 1), the Almighty Worker and Conqueror. The Evangelist exhibits the successive stages of the work of Jesus, the Divine Conqueror, in establishing His universal empire, the Kingdom of God. The Lesson is found in the opening stage, in which Jesus appears mightily proclaiming the Kingdom of Power, beginning with the works of power in the Galilean ministry. In the opening narrative, the Evangelist, in the life-like manner peculiar to him and needed by the man of action, hurries "the Son of God" from miracle to more notable miracle, from fame to more general fame, and from power to still greater power, until, in the space of fifty verses, we find Him exalted in the place of God, the righteous Moral Governor of the universe, forgiving the sins of the poor paralytic, while the people, in their amazement, glorify God, who is there revealed as they had never seen before. Paul, in his Epistle to the Romans (i. 16), glories in Jesus Christ and declares His Gospel to be "the power of God unto salvation"; here Mark portrays Jesus Himself as the mighty Power of God, the Savior that the Roman world needed.

This movement of Divine Power is the key to the study of the Second Gospel.

2d. The Unfolding of the Lesson in the light of its Setting.

Bear in mind constantly in this study, that Mark is here setting forth "**the Son of God**," proclaiming and demonstrating His divine Power over all things. Hence the prominence of miracles, as works of Divine Power authenticating the mission of Jesus from God, and, in the last miracle of the Lesson, establishing the fact that He is God.

The comprehensive definition of Archibald Alexander Hodge (in his "Outlines of Theology") will be found serviceable in the study of the miracles, by making clear the place of miracle in the economy of Divine revelation. He says:

"A miracle is (1) an event occurring in the physical world, capable of being discerned and discriminated by the bodily senses of human witnesses, (2) of such a character that it can be rationally referred to no other cause than the immediate volition of God, (3) accompanying a religious teacher, and designed to authenticate his divine commission and the truth of his message."

In the Synoptic Gospels miracles oftenest appear as "powers", or "mighty works", **dunameis**, marking their source in omnipotence; in John as "signs", **semeia**, marking their evidential value.

The Lesson may be studied as made up of successive demonstrations of the supremacy of Jesus, "the Son of God."

I. The Supremacy of Jesus, the Son of God over Satan's Kingdom, the World of Evil Spirits—shown in the morning service in the synagogue.—Ch. i. 21-28.

Here is the Kingdom of God in open conflict with the Kingdom of Satan, giving indication of its power to destroy it. "The Evangelist, in harmony with his main point of view, proceeds at once to the act by which the Lord approved Himself the conqueror of demons."

(1) The scene of this event is Capernaum, in the synagogue, on the Sabbath-day (vv. 21, 22).

His authoritative Gospel concerning the Kingdom was the starting-point.

The substance of His teaching and its effects upon the Galileans are recorded by Matthew (iv. 23-25). Matthew also emphasizes the fact that during all this time He was teaching, not as the Scribes who were merely explainers of the Law as laid down in the Scriptures, but as having original, inherent authority to utter the truths of the Kingdom (Matt. vii. 29). This authoritative character of His teaching was recognized by the people; and both Matthew and Mark proceed to establish the right of Jesus to take this place of authority.

(2) The Restoration of the Demoniac, a victory of the Son of God over the kingdom of Satan (vv. 23-26). This is His first challenge of supremacy and demonstration of authority.

This event is peculiarly fitted to set before the new disciples the conflict between the two kingdoms, in which they are to take part.

It has been observed that the chief records of Christ's victory over the devils are to be found in Mark's Gospel,—Matthew and Luke making general reference to them, while John gives prominence to moral possession (John vi. 70; viii. 44; xiii. 27).

"The first miracle which Luke and Mark relate is this casting out of demons in the synagogue at Capernaum. But the points of view of the two in this matter are as different and as characteristic as their respective Gospels. Luke, in harmony with his predominant object (the divine humanity of Christ), has in view preeminently the healed man. The demon threw him down, and departed from him, without hurting him at all. To Mark, on the other hand, the supremacy of Christ over the kingdom of demons is the grand object, even as it declares and approves His doctrine to be a new one. Hence he makes it emphatic, that Christ commanded even the unclean spirits, and that they obeyed Him. His point of view runs through his whole Gospel, down to its concluding words" (Lange).

Jesus begins His subversion of Satan's dominion by setting free a man who

was possessed by (literally in) an "unclean spirit" (v. 23).

The common characteristic of all these afflictions was, that their victims were under the absolute control of these evil spirits, representatives of Satan and the powers of darkness. The "unclean spirit" would seem to indicate both outward filth and inward defilement,—possibly making the case a repulsive one, even though the man was in the synagogue (v. 23).

The demon at once recognized Jesus as "The Holy One of God", and seems to have had a premonition of the fate that awaited himself and Satan's Kingdom (v. 24). In the question, "Art thou come to destroy us?" he expressed the fact (by the plural form) that all demons make common cause against Christ, and anticipate being bound by Him in Hades. The demons were aware that the conflict was begun. See verse 34.

The outcry of the evil spirit is suppressed by the authoritative command, "Hold thy peace." The time had not yet come for spreading abroad the Messiahship of Jesus, at least not by demons. The loud cry and decisive paroxysm certified the miracle to the people in the synagogue, and at the same time brought out the malignant nature and desperate straits of Satan's minions (vv. 25, 26).

The miracle convinced the observers of the supremacy of Jesus over the world of unclean spirits, and the wide report of it prepared the way for the ministry in Galilee and in the regions beyond (vv. 27, 28).

2. The Supremacy of Jesus, the Son of God, over the Kingdom of Disease and Death, shown in the Sabbath afternoon and evening healings in the house of Simon.—Ch. i. 29-34.

The healing of Peter's wife's mother of a fever took place in the house, in the Sabbath afternoon, after the close of the synagogue service (vv. 29-31). The three Synoptics record this miracle, as if to make doubt impossible about Peter's having a wife. Matthew takes it out of its historical order, in order to place it in one of the three groups of miracles by which (in chapters viii. and

ix.) he demonstrates that Jesus had the right to teach with authority (see viii. 14-17), and he makes this and the later miracles a fulfilment of Isaiah iv. 4. Mark and Luke give these events in their probable chronological place. Luke, the physician, calls the fever by its technical name, translated "a great fever" and characteristic of that miasmatic region. In these three verses Mark's pictorial peculiarities are brought out by his thrice repeated "immediately" ("forthwith", "anon", "immediately").

This marked miracle took place in the immediate presence of the four fishermen who had been won at Gennesaret, and was especially for the confirmation of their faith.

The miracle in the house was followed in the evening by the healing of multitudes of sick, and the casting out of many demons, in the presence of the inhabitants of the whole town of Capernaum, who punctiliously waited until sunset, when the Sabbath was over, before bringing their sufferers (vv. 32-34).

The malignity and variety of the diseases, the many devils cast out, and the enforced silence of these devils who knew that He was Christ,—all combined to complete the demonstration of the supremacy of the Son of God over the powers of disease and over the Empire of Satan.

The next verse (v. 35) should not be omitted from the Lesson, as it reveals, in His communion with God in prayer, the secret source of the spiritual support of His Divine human nature:

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

Thrice, in the record of the first Chapter of Mark, Jesus is found apart in the wilderness (i. 13, 35, 45). He prepared for great crises by communion with the Father, thereby setting the perpetual example for all His followers.

IV. Lessons for February 25.—The Topic of this Lesson is "Jesus' Power to

Forgive." Its Scripture is Mark ii. 1-12. The miracle is also recorded in Matthew ix. 2-8.

Mark's account is more extended than that of Matthew, full of the touches of Peter, the eye and ear witness. This miracle is placed at the summit and culmination of the series of works of power by which Mark commends Jesus the Son of God, to the man of power as the Savior he needs. The differences in the records should here be studied.

In the solitary place where Jesus ended that night after the Sabbath, in prayer, the four disciples found Him, and from it He went forth with them on His first great preaching tour through Galilee. This is narrated in all the Synoptic Gospels (Matt. iv. 23-25; Mark i. 35-39; Luke iv. 42-44). It was during this tour that the notable miracle of healing a leper occurred, recorded by the three Evangelists (Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-16); after which, as Luke tells us (v. 16), "He withdrew Himself in the deserts and prayed."

At the close of this tour He returned to Capernaum and resumed His teachings there.

It was a greatly changed audience that greeted Him on His return, brought together by the spreading fame of His authoritative teaching and His deeds of power. His career was a challenge to the Jewish leaders who claimed to sit in the seat of Moses their great law-giver. Luke tell us that there were "Pharisees and teachers of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem." It was a representative gathering of the men who had come from every quarter to meet the challenge of "The Son of God."

The conflict with the leaders in the Jewish hierarchy here begins, and here Jesus wins one of His victories over them. The highest manifestation of the power of the Almighty Worker and Conqueror is reserved for this representative assemblage. Through their presence the testimony to this miracle, and the claim for Himself that He substantiates by it, go out to all the nation.

In the deeds of power recorded in the last Lesson Jesus had established His supremacy over the power of death and Hell. In the present Lesson, as taken from Mark (ii. 1-12), Jesus as God claims and establishes His supremacy over the Universe by Forgiving Sins.

The entire gamut of power is thus compassed.

The progress of the conflict is easily traced.

1. **Study the Occasion**, the bringing of a paralytic for healing, and the raising of the issue.—Ch. vii. 1-5.

(1) Jesus returned to the house, probably the one which He occupied with His mother and brethren after He was driven from Nazareth and settled in Capernaum (Ch. iii. 31). The multitudes, including the leaders, hearing of His return gathered about and pressed upon the house, and He preached to them the Word of the Kingdom (vv. 1, 2). This brought His doctrine fairly before them.

(2) The bringing of the palsied man prepared the way for the conflict with the authorities (vv. 3, 4). It was when the crowd was greatest.

Mark appears here, as usual, "the exclusive master of the pictorial and scenic in describing what took place." The other Evangelists say "they" or "men" bore the helpless man; Mark says that he was "borne of four" (v. 4). Mark adds to what the others say, that, being unable because of the crowd to reach Jesus in any other way, they "broke up the roof" and let him down through it. He also adds that they let him down on what was a portable bed (Greek *krabaton*), used for midday sleep and for the service of the sick. The whole scene was calculated to impress upon the spectators the hopelessness and helplessness of the case and to place the miracle beyond denial or doubt.

Here for the first time in the Gospel comes to light one of Mark's peculiarities; the use (in writing for the Roman) of Latin words in Greek form, a thing which is nowhere else found in the New Testament. Here Mark uses for the pallet of the sick man, *krabaton*, the Greek form for the Latin *grabatum*;

instead of the pure Greek *kline* or *klinidion* used by Matthew and Luke. In recording Herod's sending for the head of John the Baptist (vi. 27) he uses the word *spekoulator*, translated *executioner*, but which is simply the Greek spelling of the Latin word *speculator*, meaning a soldier of the body-guard. So he explains the two mites (*lepta duo*) of the widow (xii. 42) by *kordantes*, a Greek spelling of the Latin *quadrantes*, being in the singular the quarter of the well-known Roman coin, the *as*. The officer who had charge of the Crucifixion, whom Matthew and Luke call, in pure Greek, *hekatonarkes*, the captain of a hundred, Mark (xv. 39-44) calls *kenturion*, which is the Latin *centurio* (centurion) in Greek letters.

2. **Study Jesus' Claim to be Equal with God, and to possess Authority to Forgive Sins.**—Ch. ii. 5-11.

(1) The claim of power to forgive sins was distinctly made in response to the faith of the sick man and his attendants, "Son, thy sins be forgiven thee" (v. 5).

It has been suggested by some that the healing miracles of Jesus were always accompanied by spiritual healing. Lange says sympathetically: "The healing of the palsied man gives us, in a certain sense, the key to all the miraculous works of our Lord; inasmuch, that is, as the healing of the members is here definitely based upon the healing of the heart, the forgiveness of sins, awakening and regeneration."

(2) The Challenge of the Scribes, secretly made, and which it seemed impossible to meet (vv. 6, 7).

The Scribes present were largely of the Pharisee party (see Luke v. 17), representing probably those who at Jerusalem already purposed His death (John v. 18). Perhaps because of their fear of the multitude, they did not speak openly against Him, but "in their hearts" they charged Him with *blasphemy*. The principle they propounded is one from which there is no possible escape: "Who can forgive sins but God only?" For any one but God to claim to forgive sin was wickedly to claim the very highest prerogative of God, the Moral Governor

of the Universe. To the accusers the proofs against Jesus seemed damning.

(3) The double demonstration of His Supreme Authority by Jesus (vv. 8-12).

a. Jesus shows first His Omniscience as the Searcher of hearts, by reading the hearts of these Scribes and revealing them to themselves and to those around them (vv. 8, 9). As Matthew says (ix. 4), Jesus **sees** their thoughts; indicating most carefully and precisely that the knowledge was supernatural. He then presses home upon them their inconsistency by the question: "Whether is easier to say?" No one but God could say either the word of healing or the word of forgiveness **effectively**.

b. The way was now open for the miracle of Omnipotence whereby Jesus proved His Deity and equality with God (vv. 10, 11), by working both the external miracle and the internal, at once healing and forgiving the man.

"The internal miracle was, in the Lord's judgment, greater and harder, inasmuch as it was the condition of the external. The external miracle was greater and harder in the judgment of His opponents, as something impossible to the absolving priests. Both were equally hard, in so far as both were impossible to man; and hence the external miracle was Christ's authentication in opposition to His enemies" (Lange).

Jesus put it distinctly as **the authentication of His claim to possess and exer-**

cise the supreme prerogative of God. There was no escaping it. The man had been borne in helpless before them by the four men; at the command of Christ he now rises and takes up and bears away his own bed in their sight and through their midst.

Jesus had demonstrated His claim to be "the Son of God", "the Son of Man" or Messiah foretold by Daniel (vii. 13), Himself God. It was this claim that He made all through His ministry, and for which, as Mark records (xiv. 61-64), the Sanhedrim under the lead of the high-priest finally condemned Him to death.

The power to forgive sin lifts Jesus to the place of supreme authority, **the throne of God.** Mark has thus followed Him through the entire range of power to the summit. That He has "power on earth to forgive sin" is the only hope of the lost sinner. Sin, the one curse and blight of the world, which presses upon and oppresses all, may possibly be removed, if there be **faith**.

The Results of the Claim and the Miracle upon the multitudes is told in one half of a single verse—"they were all amazed, and glorified God" (v. 12). Even the hostile Scribes and Pharisees were borne on by the tide—awed if not saved: "We never saw it on this fashion!" And yet of those who saw it, how few accepted and followed Jesus! So great is the power of sin, and so adamantine are its chains!

THE DEEPER CHRISTIAN LIFE

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VII. The Holiness-Expressed Life.

There are two sides to the subject of holiness. There is what believers are in Christ, and what Christ can be in the believer. The former is what might be called **positional holiness**; and the latter, **practical holiness**. The first is perfect and complete, the second is definite and progressive.

Positional holiness depends upon God Himself by means of the atonement of Christ (Heb. x. 10), and refers to our place in Christ, as sanctified (1 Cor. i. 2), accepted (Eph. i. 6), perfected (Heb. x. 14), and complete in Him (Col. ii. 10). Hence, it is said, we "are sanctified" (1 Cor. vi. 11), "made meet" (Col. i. 12), and as Christ is (1 John iv. 17).

Practical holiness is the one thing I emphasize in this study. The question is frequently asked, "What is holiness?", and many are the answers which are given in the noisy atmosphere of the babel of religious tongues. If we would have a definite and clear answer we must calmly come to the sacred shrine of the Holy Scriptures, and listen to the voice of the Lord as He speaks to us therein. I propose therefore giving a sixfold answer, as found in the pages of Holy Writ, to the question, What is holiness?

I. Separation to the Lord.

The primary meaning of the word to sanctify is to separate; hence, we read, "God blessed the seventh day and sanctified it" (Gen. ii. 3); i. e., set it apart as a day of rest. The Tabernacle, after it was finished, was sanctified, viz., set apart as a dwelling place for Jehovah (Ex. xxix. 43). There are many uses of the word, but in each there is the thought of separation. The nation of Israel is set apart from the rest of the nations as God's chosen people (Ex. xxxiii. 16); the firstborn of Israel is set apart as the Lord's special portion from the rest of the nation (Ex. xiii. 2); Aaron and his sons are set apart for the priesthood, to do service for the Lord in the Tabernacle (Ex. xxviii. 41); David dedicated (set apart) all the silver and gold he had taken as spoils of war, to the Lord (2 Sam. viii. 11); Jeremiah is set apart to his prophet's office by the Lord (Jer. i. 5); the cities of refuge were sanctified as places of safety for the manslayer (Josh. xx. 7 margin); and the year of Jubilee was sanctified as a special time of blessing (Lev. xxv. 10).

There is one incident in the life of Hezekiah which illustrates the meaning of sanctification. When he came to the throne things were in a very corrupt state. One of the first things he did was to charge the Levites to cleanse the House of the Lord. They obeyed, for they "cleansed all the House of the Lord," recovered the vessels of the sanctuary which had been "put away" by King Ahaz, and said, "We have pre-

pared and sanctified; and they did their work thoroughly for their action is contrasted with that of the priests, for it is said, "The Levites were more upright in heart to sanctify themselves than the priests" (2 Chron. xxix. 5, 15, 18, 34). Their act of sanctification meant two things: the unclean separated from the House of the Lord, and the dedication to Him in whole-hearted surrender and service.

Separation for separation's sake is nothing more nor less than Phariseism, which is self-righteousness; but separation to the Lord means contact with the Holy One, and is the communication of His holiness to us, just as the moment the sacrifice touched the altar, it was sanctified (Ex. xxix. 37).

There must be no keeping back part of the price as Ananias did, no spirit of reluctance in surrender, or the sacrifice is marred. We must not be like the boy, whose father had given him a sixpence and a penny, telling him he might put one or the other in the contribution plate. "Which did you give?" his father asked, when the boy came home. "Well, father, I thought at first I ought to put in the sixpence," "but then just in time I remembered, 'The Lord loveth the cheerful giver,' and I knew I could give the penny a great deal more cheerfully, so I put that in." Giving after such a manner is not giving in the Lord's estimation.

The one thing which will make us separate ourselves willingly to the Lord is to know the Lord to whom we separate.

There is an incident in the history of Scotland that has exercised a strange power over the minds of the people for more than a hundred and fifty years. I refer to the revival of Charles Stuart in 1745, and the rallying of the chieftains to his standard. It is related of Lochiel that he had no faith in the enterprise, and that he informed his brother that he would go and expostulate with the prince. His brother's advice was: "Go not near the prince, for so fascinating is the power of his person that he will

toss your mind like a feather in the wind, and you will be unable to do what you wish." Lochiel, however, would not be dissuaded. He went and saw the prince, who listened patiently to his remonstrance, and then replied: "My father has often told me how that Lochiel in the days gone by hath done brave things for his king, and to-morrow the standard will be raised, and you will go to your home and at your fireside will learn the fortunes or fate of your prince."

Then the chieftain, deeply moved, answered: "The standard will be raised, and I will be there, and every man of my clan will pour out to the last drop his blood for his prince."

The sight of our Prince will captivate us, and win our hearts to Himself. The attractiveness of Christ will eclipse the attractions of earth, yea, he outweighs the bliss of Heaven. As Rutherford once said, "He Himself is more excellent than Heaven." There will be no more difficulty to be separated to Himself, when He is known after such a fashion, than there is for us to keep on the earth by the force of the law of gravitation.

"Who would be cleansed from every sin,

Must to God's holy altar bring

The whole of life—its joys and tears,
Its hopes, its loves, its powers, its years,

The will, and every cherished thing!
Must make this sweeping sacrifice—

Choose God, and dare reproach and shame,

And boldly stand in storm or flame
For Him who paid redemption's price;
Then trust (not struggle to believe),

And trusting wait, nor doubt, but pray
That in His own good time He'll say,
'Thy faith hath saved thee; now receive.'

His time is when the soul brings all,
Is all upon His altar laid;

When pride and self-conceit are slain,
And crucified with Christ, we fall
Helpless upon His Word, and lie:

Then, faithful to His word, we feel

The cleansing touch, the Spirit's seal,
And know that He doth sanctify."

2. Cleansing by the Lord.

If there is one thing more than another which the Lord abominates it is uncleanness. The foul breath of worldliness, the gangrene of impure desire, the slime of pride, the canker of covetousness, the rust of selfishness, the mould of envy, and the ferment of hate, are hateful things in the sight of the Lord; hence, He bids us "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

There are three words in the New Testament translated "**pure**." One of the word signifies the genuineness of any given thing. It signifies that which has been judged by the sunlight, and so found to be genuine. This word is rendered "**pure**," and "**sincere**" (2 Pet. iii. 1; Phil. i. 10). Another word denotes that which is clean, chaste, not contaminated by anything evil, free from defilement. It is translated "**clear**" (2 Cor. vii. 11); "**chaste**" (1 Pet. iii. 2); and "**pure**" (1 Tim. iv. 16). The third word signifies that which is pure from everything that would change or corrupt the nature of the subject with which it is combined; that is, free from every foreign admixture.

A simple illustration will give us to see the progressive meaning of these three words. Suppose we take a gold coin of the realm. We test it, and being gold, it stands the test, and proves that it is a genuine coin. But as we examine it we find there is dirt between the letters of marking. We wash it thoroughly with a cleansing fluid; now it is not only a genuine coin, it is also a clean one. Let us go a step farther; we get a chemist to analyze the mineral of the coin, and we find there is a small quantity of alloy with the gold, so that the coin is not absolutely pure gold. These three illustrations illustrate the three meanings of the word "**pure**"; and may be applied to believers. Every true believer in Christ has the genuine coin of new life in Christ; but there is a need that the face of the outward and

inward life should be cleansed from all defilement—"cleansed from all filthiness of the flesh and of the spirit (2 Cor. vii. 1). Yet, there is something higher and grander than this, namely, "perfecting holiness in the fear of the Lord." The inner shrine of the heart is to be pure, that we may have the beautiful vision of God (Matt. v. 8).

Love, like the transmitter of the wireless telegraphy, is to be received by the receiver of a "pure heart" (1 Tim. i. 5), for love can only do its work as the heart is in a right state. The secret of prevailing prayer is to "call on the Lord out of a pure heart" (2 Tim. ii. 22), for prayer can only prevail, as the plant can only flourish, when found in a favourite environment. If the pure gold of His grace and the pure river of His Spirit bless us, then like the "pure gold" of the Heavenly Jerusalem and the "pure river," we shall reflect the glory of God (Rev. xxi. 18; xxii. 1), for the garment of our life will be "clean" (Rev. xix. 8).

I fancy I hear some one say, "Such purity is impossible". Yes, from the human standpoint, but not from the Divine. The main proposition was, not cleansing for the Lord, but "by" Him. He can do what we can not. When the Chicago river was such a pest because of its sluggish flow into Lake Michigan, a scheme was devised to cut a channel into the Des Plaines river, which in turn flows into the mighty Mississippi. Then Lake Michigan, instead of receiving the pestilential water, was the means of cleansing out its bed and making it a blessing instead of a curse. So when the life that is resident in our Divine Head courses through our spiritual being, He not only cleanses us, but keeps us clean.

III. Holiness is adjustment in the Lord.

The Apostle Paul in closing his second epistle to the church at Corinth gave a parting wish and a pressing command. The wish was, "we wish your

perfection"; and the command was, "Be perfect" (2 Cor. xiii. 11). There were many elements in the Church at Corinth which were anything but helpful to the deeper life. There was the **unholy wedge of division**, which had pried open the door of their communion to its disturbance; there was the **morphia of slumber** which had soothed them to sleep; there was the **big head of pride** which was evidenced in their being "puffed up"; and there was the **blight of self-sufficiency**, which had settled upon them, and made them question the authority of the Apostle's teaching. Hence, there was a need that they should be adjusted.

The word "perfect," in the above command, means to be in joint. It is rendered "mending" in calling attention to the disciples' mending their nets (Matt. iv. 21); "fitted", in speaking of those who have made themselves objects of wrath, by their sins (Rom. ix. 22); "restore," in urging the duty incumbent upon those who are spiritual to restore an erring brother (Gal. vi. 1); "prepared", in referring to Christ's body—"a body hast Thou prepared me" (Heb. x. 5); and "framed", in proclaiming Christ as the great Architect of the ages (Heb. xi. 3). To be perfect means to be fully answering to the Divine ideal in our Christian experience, so that we are fitted for His use, because we are in joint with Himself. The same word is given in 1 Cor. i. 10, "perfectly joined together." As a broken, or dislocated, limb causes the body to be imperfect; so if there is any want of answering to the will of God, there is imperfection on our part. This does not suppose the sinless perfection of the believer, but it does declare what we find in the Word of God, namely, "a conscience void of offence" (Acts xxiv. 16), knowing nothing against oneself (1 Cor. iv. 4, R. V.), a blameless life (1 Thess. v. 23), being full grown (Eph. iv. 14), doing the will of God (1 John ii. 17), walking in the Spirit (Gal. v. 16), dwelling in the love of God (1 John iv. 16), abiding in Christ (1 John iii. 24, R. V.),

walking with God (Heb. xi. 5), and Christ living in us (Eph. iii. 17).

A speaker at a convention for the deepening of the spiritual life, said,

"Let me tell you of a man whom I know well. After an attack of influenza he became deaf in one ear, and he was recommended to go to an aurist, a specialist. The aurist made a very careful examination, and then told him what was the reason of his deafness, and suggested a remedy. 'You are deaf in that ear, and the probability is that you will soon be deaf in the other ear also. Therefore, I suggest that you allow me to bore a hole in the drum of your ear.' He thanked the aurist for the information, but declined to comply with the suggestion. That man met a lady who had influenza about seven times, but had found a remedy that exactly suited her, and restored her to health and strength. She told him of that remedy, and he immediately procured it, and took it. Then each day he used to put his watch to his ear and listen; but for several days he could not hear it tick. At the end of ten days, however, he began to hear, and in a very short time he could hear perfectly, and hears perfectly to-day. I mention that incident just to show that the man was restored not by merely treating the symptom, but by going down to the cause of it. He was in a low physical condition, and the remedy that he took restored him to his normal condition, and then the evil was removed."

So it is spiritually, unless we deal with the root of the evil, there will be no adjustment; which means, no power, no communion, no victory, and no blessing, in the abundant life sense of the Word.

4. Holiness is obedience to the Lord.

"As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as He which called you is holy, be ye yourselves also holy in all manner of living" (1 Pet. i. 14, 15, R. V.). The Holy Spirit bases this command to holi-

ness upon the believer's relationship as a child of God. As obedient children we are "to be holy in all manner of living", as the Revised Version renders the word "conversation". The Gospel invitation is **to all men**, but when the Gospel is received by the individual it demands **all the man**. The grace of God which brings salvation, purifies the heart of love, centralizes the mind of thought, guides the feet of obedience, fixes the soul of affection, captivates the spirit of fellowship, attracts the eyes of faith, uses the hands of service, clarifies the vision of outlook, and rivets the ears of attention.

"Visibility and universality" are Popish marks of a true church, and Protestant marks of a true Christian. A hypocritical Jehu will do "some things"; a murderous Herod will do "many things"; but an upright Paul is "in all things willing to live honestly." Swinnock says: "It may be said of true sanctity, as the sun, 'there is nothing hid from the heat thereof.' When all the parts of the body have their due nourishment distributed to them, it is the sign of a healthy temper. As the saint is described sometimes by a 'clean heart,' so also sometimes by 'clean hands,' because he has both; the holiness of his heart is seen at his fingers' ends." The willing heart of love always expresses itself in the working hands of obedience.

Obedience is the **ring** that proves the genuineness of the coin of our faith, as Samuel said to Saul, "to obey is better than sacrifice" (1 Sam. xv. 22); obedience is the **obtainer** of the Spirit's power, for He is only given to those who "obey" (Acts v. 32); obedience is the **securer** of future blessing, for Christ is the author of eternal salvation to all who "obey" (Heb. v. 9); obedience is the **feature** which shows our relationship to the Lord, as is evidenced in the act of Abraham when he responded to the Lord's direction (Gen. xxii. 18; Heb. xi. 8); obedience is the **pass** that gives the right to enter into the place of blessing, as the Lord says, "If ye be

willing and obedient, ye shall eat the good of the land (Isa. i. 19); obedience is the **feeder** of a beneficent influence, as the apostle indicates when he says of the saints in Rome, "your obedience is come abroad unto all" (Rom. xvi. 19); obedience is the **lesson** the Lord would ever teach us, as the greatest of all teachers exemplifies—"He learned obedience by the things he suffered" (Heb. v. 8); obedience is the **credential** that evidences our fitness for service, and the **precursor** of reward, as is shown in the life of Christ: He became "obedient unto death, wherefore God highly exalted Him" (Phil. ii. 8, 9); obedience is the **mark** that evidences our love to our Lord, as he says, "If ye love Me, ye will keep my commandments" (John xiv. 23); obedience is the **sum total** of the Christian life, for there is no holiness without it; in fact, **obedience is holiness**, for we can only purify our souls by "obeying the truth" (1 Pet. i. 22).

There is no holiness apart from obedience. Obedience to the Lord is the very soul of holiness, yea, is holiness itself. When we obey we are holy. Do not think holiness means attending a religious convention, or going to an altar for a blessing; these may be the soul's expression to be right with the Lord, but obedience is the soul's response to the Lord as He speaks in the Word of His direction. As long as we are obeying Him we need not be troubled about feeling, or blessing, or power. Obedience is power, is blessing; for, being in the place of God's will, we have His blessing.

5. Holiness in the Recognition of the Lord.

The recognition of the Lord is to recognize Him as **Lord**. "Sanctify Christ as Lord in your hearts" (1 Pet. iii. 15. R. V.). These words describe faith's double action, namely: setting apart the heart to the Lord, as when a house is set apart for a particular person's occupation; and the setting

apart of the Lord for the heart, as when an out-going tenant delivers the keys up to the possession of the incoming one. He is thus recognized as in the place of authority, ownership and right. We have nothing to give to Him, for He owns everything, ourselves included.

What a difference there is between law and grace. Under the law a Jew was expected to yield a tenth of his income to the Lord; but under grace we recognize, if he is Lord, that everything belongs to Him. Hence, the frequency with which the apostle uses the familiar figure when speaking of himself and his service, namely, that of a slave. The Greek word "**doulos**" does not mean one who serves for another, but one who is owned by another. He is the property of his master. Paul's attitude and action were but his faith's recognition of the teaching of Christ. Every simile he uses brings out the truth of his own words when he said, "Whose I am and whom I serve" (Acts xxvii. 23). He is an **ambassador** as representing the authority which sends him (2 Cor. v. 20); he is a **vessel** to be used by a power outside of him (Acts ix. 15); he is a **steward** as being responsible to a master over him (1 Cor. iv. 1); he is a **channel** of blessing through which passes the supply which is conserved in the great reservoir (Col. i. 29); he is a **limb** in the body of Christ, which is moved by the will of the Great Head (1 Cor. xii. 3-14); he is the **casket** which contains the light of the treasure of God's wealth of grace (2 Cor. iv. 7); and he is the **pattern** which proclaims the skill of the Great Workman (1 Tim. i. 16).

Paul emphasizes the same truth in his teaching. One sentence, like a star of the first magnitude, shines out in the sky of his testimony, and that is, "The Lord." When it is a case of discipline in judging the erring brother at the Church at Corinth, the Church is to gather "in the name of the Lord Jesus" (1 Cor. v. 4), that they may act in kindly faithfulness and impartiality, and

yet in strict conformity with the will of God. When the apostle chides the saints at Corinth with their looseness regarding the Lord's Supper, in the unholy manner in which they were observing it, he emphasizes the Lordship of Christ again and again. He reminds them of the revelation he had "received of the Lord", that "**the Lord's supper**" was to be observed, that "**the cup of the Lord**" represented "the blood of the Lord," and that if they kept the feast as He directed they did shew forth "**the Lord's death**", and if they acted in disobedience in contrary action, they were chastened by the Lord" (1 Cor. xi. 20-32). Saints were commanded to "**marry in the Lord**," that is, He was to be consulted as to the one who was to be taken in marriage. Children are to obey their parents "**in the Lord**", that is, as long as the parents were acting in the authority of the Lord, they were to be under their authority. Every relationship of life, according to the epistle to the Ephesians, is to be under the supervision, at the dictation, in the presence of and with regard to, the Lord as such. When he is thus sanctified as Lord in our hearts, we find being in bondage to Him is our freedom.

6. Holiness is being occupied by the Holy One.

There is a great difference between religion and holiness. Some of the most religious people are the most unholy. Paganism is associated with religious rites, while it practices licentious ways. The prophet Ezekiel describes a number of priests who were zealously occupied in the temple service, while their hearts were filled with "wicked abominations" (Ezekiel viii. 8-12). Paul said to the Athenians that they were "too religious" (Acts xvii. 22, R. V.); they had the altar of religious observance erected to the "unknown god," but they were utterly in the dark as to the Lord, whom to know is life eternal. Romanism in the name of religion has done some of the most diabolical and abom-

inable things under the sun; and some Protestants have used the cloak of a religious profession to hide the diseased nature of an unrighteous life. The corruption of paganism, the ignorance of heathenism, the hatred of Romanism, and the inconsistency of Protestantism suggest the opposite of these, namely: purity, knowledge, love, and righteousness, each of which is a correlative and an illustration of holiness.

Religion is an outward act, it may be good or bad; holiness is an inward life, which like a good vine proves itself by the fruit it bears. Religion is something put on; holiness is Someone living out. "Holiness is not Christ and me, but Christ in me." All holiness resolves itself in the Holy One. It is as the Holy One Himself comes and lives in our hearts, that He reproduces the holiness of Himself in our lives. There is all the difference in the world between the sun and the moon; one is a giver of light and the other is the reflector; the one emits, and the other transmits; the one shines by its own light, and the other shines by the light of another. As the fire of the sun makes the sun what it is, so Christ dwelling in the heart makes the Christly life. When Christ was transfigured the transforming power was within. The inherent glory flashed out. Holiness is the Holy One shining through us, even as the electricity makes the wire luminous by possessing it.

Dr. Leighton Parks, of Boston, America, told the following story of a young Japanese, who came to his study one day. The maid opened the door, and the young man entered very abruptly, and said: "Sir, can you tell me how to find the beautiful life?" Dr. Parks answered, "Do you wish to talk to me about religion?" "No, sir; I merely want to find out about the beautiful life." "Have you ever read the Bible?" "Yes, sir; I have read some; but I don't like the Bible." "Have you ever been to church?" "Yes; I have

been twice; but I don't like the church. I am trying to find the beautiful life. Many of your people do just as our Japanese people do. They are bad, they cheat and tell lies, and yet they are all Christians. That is not what I want. I do not want your religion. But there is something I want. I can not tell what it is. I call it the beautiful life, and they told me perhaps you could tell me about it." "Where did you ever hear about it?" "I never heard about it, but I saw a man in a boarding-house in San Francisco, soon after I landed—a poor man, not an educated man, like myself. I have studied in a university in Japan, and now am studying in one of your great universities. This was a poor man, an old man, a carpenter; but he had what all my life I have wanted. I have thought it might be in the world, but I have never seen it in my own country; I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy; he never thought about himself. I knew him three weeks, and watched him all the time, and I felt I must have what he had. I have seen some other people, who have had it. I do not know what it is; it can not be your religion, because you do not all have it.

Then Dr. Parks read him the 13th chapter of the 1 Corinthians, that beautiful love chapter, that means so much to us, and asked, "Is that it?" The Japanese said, "Yes, perhaps, it sounds like it; but how can I get it?" Then Dr. Parks told that wonderful story of

the perfectly beautiful life, and tried to tell him very simply, and said, "Now you have just to follow that Life," and then, as he was obliged to go, he gave him a copy of the New Testament. The Japanese asked, "Can you not give me a more modern book?" You know the Japanese are very up-to-date. But he said, "No, it is not in any other book, although I will give you some other books that will help you; but this is the one Book you need. You may study it, and pray that light may be given you to live the beautiful life."

Dr. Parks heard nothing from the young man for a year or two, and then received a letter, saying, "I am called back to my own country to an important position. Before I go, I must see you. May I call at a certain hour?" As he could not be at home at that hour, Dr. Parks wrote that he would see him the following day. The following day came, but the man did not appear, and he gave him up. The next day, just at noon, he burst in, as he had done before, very abruptly, saying: "My train leaves at two o'clock. I must take that train to catch the steamer at San Francisco, to go back to my own country. I have something to tell you." But he did not need to tell one word; it was all written on that radiant face. "Sir, I have found the beautiful life, I have found Jesus," he exclaimed; and then, unable to linger, he went back to his own country, to tell the people of the Life, once lived here on earth, and lived here again in the lives of God's children to-day.

THE ROCK AND THE KEYS: AN EXPOSITION

Rev. John Stockton Axtell, Wooster, O.

The controverted questions concerning our Lord's meaning, in speaking of Peter as a rock and in promising him the keys of the kingdom of heaven (Matt. xviii. 17-19), are full of interest and have often been considered. There is one feature of the passage, however,

which most writers have overlooked, or at least failed to develop, but which, when brought into view, yields a somewhat different interpretation from those that are usually given, and seems to reveal more clearly the mind of the Master. A further study of the passage

may, therefore, be interesting to all Bible students.

The neglected factor and its relative importance, as well as the true meaning of the passage, will be seen the more clearly by first considering briefly the different interpretations, or rather groups of interpretations, that have been given. We find four, each of which makes prominent some particular feature of the passage. A fifth might be formed to contain the views that combine two or more of the other four; and most writers may be included in this group, and distinguished by the importance which they attach to the different features of the passage. There is doubtless some truth in each view; and the whole truth may be found by combining all in one, reversing the order, however, and giving the fourth the highest place; for the fourth, as distinguished from the other three, contains, as we think, the mind of the Master.

The interpretation which we shall mention first gives our Lord's words to Peter an official and legalistic significance, and assumes that Peter was thereby made the judicial and executive head of the Church, as vicegerent, with a law of succession; and that in this official capacity he became, as his name suggests, the rock upon which the Church was built. This is the Romanist or legalistic interpretation. It has often been refuted and needs here no further consideration.

The second interpretation fixes the attention upon the great truth which Peter announced, when he said: "Thou art the Christ, the Son of the Living God," and assumes that the Lord had this truth in mind, when He said: "Upon this rock I will build my Church." Simon in accepting and proclaiming the truth became a partaker of it and was appropriately called **Petros**, because he was a personal representative and teacher of the **petra**, the foundation truth; and in like manner, as he himself afterwards taught (Pet. ii. 5), all who accept the truth become "living stones" in the Temple of God. This may

be called the scholastic or the ethical interpretation. It was taught by some of the Fathers and by some of the Reformers and has been taught by later writers. It is not well supported, however, by a critical exegesis of the passage.

The third interpretation places the emphasis upon the personal relation of Peter to Christ, as shown in his confession, and also to the rest of the disciples as their spokesman, representative and leader; and assumes that, in Peter's acknowledgement of Christ and subsequent adherence to Him, we have the beginning of that great building or sociological structure called the Church. As Dean Alford says: "He was the first of those foundation stones (Rev. xxi. 14) on which the living temple of God was built." Another writer adds: "The Church is not based on doctrines nor on confessions, but is made up of men, of souls, who are themselves the 'pillars' and 'stones' of the spiritual building." The Church as a structure with Christ himself in the foundation is the **petra**, the rock, of which Peter was the first personal exemplification and exponent. This may be named the sociological or, it might be called, the critical, or the evolutionary interpretation. It was taught by some of the Fathers and is favored by many modern writers. It doubtless contains some elements of truth and is in harmony with modern forms of thought.

The fourth interpretation is characterized by the prominence that it gives to the work of God in the soul in spiritual awakening and enlightenment. It finds this as an essential feature of the passage in Christ's words, when He said: "Blessed art thou, Simon Bar-Jonah," and in the reason which He gave for this blessedness, "for flesh and blood hath not revealed it [the true nature of Christ] unto thee, but my Father who is in heaven." This word of blessing, with the statement involving the direct action of God upon the soul, is immediately followed by our Lord's further words: "And I also say

unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it."

This teaches, directly or by implication:

(1) That the presence and power of God in the soul of Simon—divine grace and not natural ability—enabled him to see and to confess that Jesus was the Christ, the Son of the living God.

(2) That the same power of God was changing Simon from the weak, natural man, Simon Bar-Jonah, to the strong, spiritual, rock-man, Petros.

(3) That the same power of God, enlightening sinners and transforming (petrifying) them into the divine likeness, is the *petra*, the rock, the enduring foundation upon which the Church is built, its source of strength and its hope.

(4) That the true Church is therefore to be made up of natural men, sinners like Simon, who are being transformed by divine grace into strong, spiritual men after the divine likeness. As Origen said: "Every believer who is enlightened by the Father is also a rock."

(5) That the Church thus founded on the saving strength of God, and made up of persons who are being transformed by divine grace, is a power against which all the forces of evil can not prevail.

This view of the passage, which finds the strength and the hope of the Church in a divinely awakened inner life, may be denominated the spiritual or the esoteric interpretation. In its favor we may observe:

(1) In the Old Testament the saving power of God is often spoken of as a rock. Ps. xviii. 2, and xl. 2, etc.

(2) In the passage before us there is no antecedent thought or expression to which the words "this rock" can logically and appropriately refer so well as to the power of God, which Jesus has just mentioned as the source of Simon's blessing, and which was at the time bringing him into true relation to Christ

and changing him to *Petros* after the likeness of the *petra*.

(3) Moreover, the principle here taught is the same as that stated by Christ, when He said: "Except one be born anew, he can not see the kingdom of God" (John iii. 3); and, "No man can come to me except the Father that sent me draw him" (John vi. 44). John taught the same truth: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 Jno. iv. 15). Paul taught the same: No man can truly perceive and say, "Jesus is Lord, but in the Holy Spirit" (1 Cor. xii. 3); and: "For as many as are led by the Spirit of God, these are the sons of God" (Rom. viii. 14); "The firm foundation of God standeth, having this seal, The Lord knoweth them that are his" (2 Tim. ii. 19); and again: "Ye are of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20). The apostles and the prophets were all God-enlightened and God-moved men; and all who are built upon this foundation must possess the same characteristic. God is our Rock, our refuge and our strength.

The rock upon which the Church is built is, therefore, not Peter's official authority, nor the great truth which Peter announced, considered abstractly, nor the power of the organized church, as such, but the power of God acting on the souls of men, enlightening them in the knowledge of the truth, uniting them to Christ and for His work, and transforming all into the divine likeness.

The keys of the kingdom, which the Lord promised to Peter, are to be interpreted in accordance with the same principle. The power conferred was not simply ecclesiastical and judicial, as the Romanists teach. It was not merely the power to perceive and to proclaim the truth, as Calvin taught; although our Lord included this power, when He said to the Jewish teachers; "Ye took away the key of knowledge; ye entered not in yourselves, and them that were

entering in ye hindered" (Luke xi. 53). One can not teach the truth of the Gospel without being first possessed by it. The power of the keys is not alone the personal power which attracts and holds people in a common fellowship, although this power is a strong factor in all human organizations. The power which the Lord promised is that which comes with the birth from above, and that which He gave, when He breathed on them and said (John xx. 22): "Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." The power of the keys was fully bestowed on the day of Pentecost, and is possessed by all who receive a like blessing.

To forgive sins and to receive into the Church are not simply official acts. Neither are they merely acts of imparting truth, nor only the exercise of personal influence. They are in reality acts of an awakened spiritual nature animated by what is known as "a passion for souls," a Christ-like love for repenting sinners, embracing them in true fellowship, leading them to Christ, and rejoicing in them as returning wanderers or as new-born children in the family of our heavenly Father. It is generally true that whosoever sins the people of God freely and fully forgive, they are forgiven. To "receive" into our fellowship one of Christ's little ones is to receive Christ and is of the same nature as to be received by Him.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

President William Phillips Hall

The work of Christian evangelism, and the spirit of moral and spiritual revival go hand in hand throughout the land. The splendid enterprise of the Presbyterian General Assembly's Evangelistic Committee, as evidenced in the Heaven-blest campaign of Rev. Dr. J. Wilbur Chapman and his associates, is bearing much fruit in changed lives and evangelistic influence throughout the Church at large. As in the days of our Lord, great blessing attends the movement in many places, while in some others the evangelists "can not do many mighty works because of unbelief." The only thing to be regretted in the Presbyterian campaign is the inability of the evangelists to remain more than a short period of time in each of the many places visited. This of course calls for greatly increased activity, on the part of pastors and church members, in the work of oversight, nurture and training, after the evangelistic forces have been withdrawn.

With the opening of the new year Rev. Dr. R. A. Torrey and his associate Mr. Alexander enter upon their American campaign in the beautiful city of Toronto. Great blessing may be expected to result. Dr. Torrey's well-known devotion to the "faith once for all delivered to the saints", and his straight-forward, practical application of the truths of God to the human soul, "with the Holy Ghost sent down from heaven," together with the sweet musical ministry of Mr. Alexander, can not but set in motion a revival wave of spiritual awakening and blessing that will sweep vast multitudes of precious souls into the Kingdom of God's dear Son, and set many Christian churches on fire with evangelistic zeal. Later on, when Messrs. Torrey and Alexander open their evangelistic attack upon the hosts of sin in the city of Brotherly Love, we believe this country will witness one of the greatest evangelistic triumphs of all history.

We bespeak the earnest heartfelt prayers of all members of The American Bible League for the brethren mentioned, as well as for all others who are now engaged in the great spiritual harvest work of our Lord. It is becoming increasingly evident that the kind of preaching that produces true revivals and conversion of men is not the kind that our beloved brethren of "the new theology" would like to have preached. It is also evident that The American Bible League "has come to the kingdom for such a time as this"—to confirm the faith of the weak in the Bible as the very Word of God, and strenuously to stand for the "faith of our fathers," which was the faith of our Lord and His Apostles. With all of this, we plead for all the true light that a genuinely reverent scholarship may be able to throw upon the Word of God. But for a scholarship that would base its conclusions upon the theories and "cunningly devised fables of men" we have no use, and we are convinced that in this we have the mind of Christ our Lord.

Now that the twentieth century revival of primitive Christianity is well under way, "let us be of one mind and of one spirit" in doing all that we can do, in prayer, gift and effort, to forward what is assuredly the true work of God, all unChristly criticisms of the work and the workers to the contrary notwithstanding.

We trust that it may not seem impertinent for us to suggest that the chief peril to souls newly born into the Kingdom of God is to be discovered in the unspiritual atmosphere of a worldly Church. It is our earnest prayer that the present great awakening may result in a thoroughly re-consecrated and re-empowered Church—a Church reformed on the pentecostal plan, in spirit, life and works. Now, as never before, is the Christian Church before the judgment seat of men, and it behooves each and every member of the Bride of our Lord to bear true testimony by life and word to her Divine Head.

Department of Biblical Foreign Missions

The Spread of the World-Wide Revival

Attention seems to center more and more upon the indications of world-wide religious awakening, of which we have given illustrations from time to time. We turn to this awakening once more, especially in its home aspects, for the reason that the progress of the Lord's work abroad so largely depends upon that at home.

The Revival and the Revivalist are two things that may be closely connected, or they may not. This seems to depend on the direction which the Church itself (or that part of the Church which is burning for revival) is turning its expectation. "Return unto Me," is the only instruction we can find in God's word on the subject. Forgetting this, some who see failure or superficial and transient results from efforts of extraordinary prestige, ask with perplexity, "What then can we

do?" Deep and penitent humiliation before God, with earnest supplication for inward revival, is the answer to this great question, that comes from all the scenes of Divine power that have marked this gracious year. A little girl in Wales said to her father, "Dada, The Arrival has come to our chapel!" The little one expressed more than she knew. It was the arrival indeed—not of the evangelist who is first looked for, but of the Holy Spirit who goes forth first: probably always as "the Spirit of grace and supplication."

The eminently successful evangelists, Torrey and Alexander, have returned to America in hope to repeat the almost pentecostal wonders that have attended their labors in Australia and more recently in the English cities. Yes, they have arrived. And they have met with two signs of hope before and beyond

themselves. One is the unprecedented protest that has gone forth from certain quarters against the 'theological' propaganda they are accused of waging—apparently the necessity of accepting Jesus Christ as the Son of God and the Lamb of God, who **taketh** away the sin of the world, and the Holy Spirit as

the only power for regeneration; showing that Some One has already arrived as an adversary. On the other hand, there are indications, in the extraordinary spirit of prayer among individuals and Churches, that Some One else has arrived with greater power on the other side. God grant to us also this Arrival!

Progress in the Awakening Abroad

The Divine Revival in Wales and India, and in other parts from which we have had news in previous numbers of **The Bible Student and Teacher**, seems to have arrived alone, i. e., without the merely human revivalist, announced only in the secret prayers of humble souls, followed by the rushing mighty wind of the only and unseen Revivalist. We copy from **The Life of Faith** the heaven-taught testimony of the Pandita Ramabai, in a letter:

"Most of us have been wanting a Revival and praying for it, but are we willing it should come in **God's way**, not ours? I am nothing but a babe in Christ, just out of dark heathenism. I am not in a position to teach old Christians and missionaries . . . but I beseech you, dear brethren and sisters, not to lay down rules for God as regards the way He shall send the much-desired Revival among us. The Revival will certainly come all over India, but it will pass by us if we do not allow it to get in us. . . . I tried to lay down some rules at the beginning of the Revival at Mukti. I wanted to be very 'proper,' and conduct meetings in our old civilized ways, but God would have none of my ways! He laid His hand on me, and put me low in the dust, and told me that I had better take my proper place—that of a worm. I humbled myself under His mighty hand after receiving this severe rebuke, and took my hand off the work."

"The Indian church of to-day is like the church of Sardis or Laodicea. The teachers, catechists, Bible women, pastors, and preachers must do so much work. The children in school must do so much work. That is the

rule we have made. We must relax our rule a little bit, and give them time to look after their souls, and ours too. One of Sunderbai Powar's converted girls, while testifying in the meetings at Poona, said she and her sisters would never have got the blessing unless the head of their school had been willing to let them stop work and come to a prayer-meeting. The heads of Christian institutions may learn much from her. They will keep their people out of the Kingdom of Heaven if they will not allow them time for fasting and prayer. Nor is this enough. The heads themselves must search their own hearts, and see if their works are found perfect before God."

As in Wales, so, she says, in Mukti, "it was the prayer-room, and not the meetings the centre of power. At the beginning a large room was set aside for prayer, and with the exception of a few minutes now and then, it was occupied night and day. A few had it laid upon them to watch and pray night and day. More and more joined them until the spirit of prayer became the very atmosphere of the Camp. Everybody prayed everywhere! In the tents, on the roof, in the fields, and in the village." She says further: "God's Word has been robbed of its supreme authority. Some of the missionaries who came to preach the truth as it is in Jesus to a lost people in this country are now preaching higher criticism. Our Indian Christian Churches have become cold and lukewarm. The Christian religion is certainly preached, as also are other religions, but many of our preachers have nowadays deter-

mined to know everything save Jesus Christ!"

Notes from other parts of India show that the showers of blessing continue and are spreading. A worker says: "India is stirred up more and more." From Travancore a missionary writes that "Forty young men have come out for Christ, and nearly every woman and girl. Nearly all our boarding-school children and adults have decided, also the hostel students. Meetings are on, every night, and the church packed, even in a heavy storm. I never was so busy; the inquiry rooms are full. Thirty-five boys have very definitely had their lives changed, so that the people marvel. Among them are those who were the loafers and bad crew of the village. Now they spend their spare time in private prayer gatherings, singing, and open-air preaching all round the neighborhood; and quite spontaneously, without any urging from the missionaries." At one of the stations near Madras the native Christians are stirred up and united as never before, and heathen are inquiring. Some of the churches have daily meetings—At Kuduwandpur, Berar, revival is deepening and spreading. Great agony for sin, lasting four or five days, was the first manifestation.—There was a remarkable visitation on a Y. M. C. A. camp at Kathala, near Gujurat, in October. A Y. M. C. A. secretary writes: "From first to last it was part of the answer to prayer for a revival. In the very first meeting we began where such conferences usually end. It was a unique circumstance that, whereas only thirty-five had registered, over 140 came.—Lahore

is greatly moved, and there are nightly prayer meetings among the Y. M. C. A. students.—From Lucknow a missionary of the C. M. S. writes that a special day was appointed to pray for Revival, and then nightly prayer meetings, lasting two and three hours, were carried on at different houses, followed by a big united meeting in a hall.

"The Mussoorie Convention has been held, and the spirit of humbling and sorrow for sin on the part of Christians and Christian workers, expressing itself in penitent confessions with tears and broken voices, was a prominent feature of the Convention."

Of continued fruits of the Spirit in Wales, a Welsh minister writes:

"The Revival spirit is undoubtedly alive in Wales this winter; its ecstasies and sensationalism have died down very much, and that accounts for the newspapers being so silent. 'Feelings' fluctuate, but a very little still sets meetings ablaze. I know of churches in Glamorganshire that are 'warmer' now than they were last winter; others have kept throughout the year in a normal condition of warmth and activity, whilst others, owing to lack of teaching, have lost their fervor. In the majority of churches I know the good work is steadily deepening and spreading its influence over the whole life of the members and the Bible classes are greatly valued. Mr. Evan Roberts (who has been moved to resume his evangelistic tours) has remarked on the present stage of the work, that what Wales needs just now is a thousand Bible teachers."

The Evolution and Revolution of the Far East

A missionary in Japan (Rev. Dr. J. D. Davis) writes thus in review of present results:

"I was appointed for North China thirty-four years ago. One of the little providences which change a man's life turned me to Japan. A part of my heart has been in China ever since. Were I called to do it, I would gladly plead for

China among our churches. Oh, that some of the men who are able to give of their millions to endow the great colleges of America could be led to adequately endow our Doshisha and Kobe College, and to found half a dozen Christian colleges in China! It seems to me that the Church is sleeping when awakening China is appealing to her in tones of thunder.

"I am glad to see the movement to unite all who pray in our churches in the American Board Prayer Union. That is beginning at the foundation. I am glad of the projected missionary campaign among the churches, and that missionaries may be called home to engage in it. I wish I could join in it myself. I have, however, the profound conviction that this will not succeed, that not an angel from heaven, nor a legion of them, would insure success, **only as this campaign is preceded or accompanied by such a general deepening of the spiritual life in our churches** as shall lead the members generally to take for their great aim in life that which brought Christ to this world.

"Only about thirty-five years ago, Iwakura, the prime minister of Japan, said to the ministers of the Western nations who called upon him to remonstrate against the imprisonment of the Catholic Christians at Nagasaki, that the Japanese government would resist the incoming of Christianity as it would that of an invading army; but now we see full religious freedom, and the emperor himself giving large gifts to the Christian Home for discharged prisoners in Tokyo, to the Young Men's Christian Association work in Manchuria, and to the Orphan Asylum in Okayama, whose earnest Christian founder he has decorated. The world has never before furnished an example of a nation, the size of Japan, where Christianity has made such rapid progress and which presents such a hopeful outlook as Japan does to-day. The sad surprise is that the work is being curtailed where it ought to be doubled. We have been compelled to close one station for lack of men, and we can not enter a single one of the open doors to enlarge the work, by either foreign or Japanese workers.

"The greatest of all the surprises of the thirty-four years, however, comes as I see how God is using Japan to open Korea, and Manchuria, and China. China sits at the feet of Japan. More than five thousand Chinese students (8,000 says the latest report) are studying in the

schools of Japan. Over five hundred are in the Japanese military academy, or preparing to enter it. Japanese professors are manning the university at Peking. They have charge of the military academy at Wuchang. They are drilling the Chinese army. They are teaching in the schools recently established in nearly every province of the empire. They are editing many of her newspapers, preparing her text-books, and helping her to establish great manufacturing and to open her rich mines.

Old China seems all ready for a great upheaval. She is like a mighty river which has been held in the frigid embrace of the long winter; the spring opens, the rays of the sun penetrate the frozen mass, until, although, it seems as solid as ever, it suddenly breaks up and moves out in a single day."

Seeking God in Manchuria.—One of the agents of the Bible Society in Manchuria reports that there is an incessant demand for books, so that a consignment is often sold out almost as soon as it reaches the field. "Some years ago in Kuan Kai, a tiny, isolated hamlet about sixty miles from Kirin, there were three families living who had belonged to a Chinese religious society; but, being altogether dissatisfied with the Buddhist teaching, they had determined to try to discover if there was any 'true religion' to be found. These people had never heard of Christianity, but such was their soul hunger that they decided that one of their number should go out into the world on this definite quest, the others undertaking to provide for his family in the meanwhile. In the course of his wanderings he came across our mission hall in Kirin, and read over the door the signboard, 'Jesus Preaching-room.' He entered, and there heard the glad tidings for which he had been seeking. After some further instruction he returned to his native village, carrying God's Word with him, and taught his own people the new doctrine. About once in three months he would set out on the sixty miles' tramp into King for further teaching, sometimes accompanied by others

of his village. Eventually they asked if I would visit their village and baptize them. To my surprise I found thirty-five Christians of really an advanced type. The Bible knowledge of the people was astonishing, and their prayers as they offered them—girls and women praying as well as men—were remarkable for their depth of spirituality and beauty of language. Yet these were only peasant-folk. In this very place I found a family still using the Testament and hymn books which they had buried when they fled to the mountains during the Boxer outrages. The father enjoined of all the children to note carefully the spot where the books were buried, so that if their parents were killed (as they feared was probable) the children would have this only chance of maintaining their knowledge of the true God."

Awakening in Madagascar.—There is an account of a remarkable revival at one point in the Batsileo country, where the Spirit of God was present in a most remarkable way, which can only be likened to Pentecost. Prayers and hymns and confessions like those which have been seen in assemblies in Wales marked the occasion. Congregations were greatly increased and the wave of revival spread to many towns in the district. On the other hand the conflict between the friends of righteousness and the irreligious people is very pro-

nounced. Eight native evangelists show excellent qualities, fitting them for leadership. Indroazafiny, a woman about forty years of age, bought an old Bible by chance and learned to read from it, but the words meant nothing to her. When her only child fell ill she called in ten celebrated sorcerers, paying them whatever they asked; but, in spite of their spells, the child died, and despair filled her heart. She threw away her charms, abused the sorcerers, and sought a life of solitude. To pass the time she took up her old Bible and read it. The Bible became a revelation to her. There was no one there to guide her or to teach her; the Bible became her consolation and her teacher. And when, some time after, an evangelist of the churches in Imerina came to settle in the village, he found a valuable help in her, while both natives and Europeans bore witness to her goodness.

French Missions in South Africa.—

The number of Christians in Basutoland, South Africa, is 30,000, and the cost of sustaining their work among the 300,000 pagans remaining was, for the past year, \$25,000. This went wholly for the support of the stations and the white missionaries, for the native Christians gave \$20,000 for schools and for evangelization in more than two hundred outstations.

SOME CONFIRMATIONS OF THE SCRIPTURES

An Archaeologist on the Critical "Results"

The large place held by Professor M. Flinders Petrie in the work of archaeological investigation and interpretation gives special authority to his recent utterances, in the "Christian Commonwealth," of London, regarding the bearing of the results of the work of the spade in Bible lands upon some things that the critics have been claiming as the "assured results" of criticism. Says Professor Petrie:

"I have come to the conclusion that there is a far more solid basis for the Old Testament documents than seems to be supposed by many of the critics. I think that some of these have much misunderstood the whole matter. I have not the slightest doubt that contemporary documents give a truly solid foundation for the records contained in the Pentateuch. For instance, some have taken up the idea that there were no

twelve tribes. It is an undoubted fact that there were twelve tribes at the time of the Exodus. There are genuine documents of fact embedded in Genesis and Exodus. The essential point is that some of these critical people start from an *a priori* basis, instead of writing upon ascertained facts. We should remember that writing at the time of the Exodus was as familiar as it is now. Some critics, not knowing this, have assumed that writing was not a common accomplishment. But every Egyptian had to keep accounts, and to register everything.

"And if monumental evidence is demanded of the existence and sojourn of the Israelites in Egypt, an indisputable proof is furnished by the picture on the stele of Merenptah, the Pharaoh of the Exodus, which is the most ancient monument naming them. It actually contains the phrase, 'People of Israel'! Another remarkable evidential monument is the Fort of Tahpanhes with the Pavement of Jeremiah. This was one of my own discoveries. It shows that the Jews and Greeks were rubbing shoulders together for two generations in Palestine before the siege of Jerusalem by Nebuchadnezzar. The fact is much more momentous than might at first seem apparent. It accounts for many of the Greek words in the Old Testament, and entirely upsets one favorite theory of a certain school of critics who have fondly maintained that some books of the Old Testament must have been written at a very late period. The fact is, that it is hopeless for these people by means merely of verbal criticism to succeed in solving all difficulties that arise. We must lop off uncer-

tainties and accept facts one by one as we find them. I am not concerned with trying to prove. All I wish to do is to go to the most likely places, to ascertain the limits of actual facts, and thus to arrive at a better position for further investigations."

Probably the most valuable work, accessible to the ordinary reader, on the ancient inscriptions recently brought to light and translated, is that of Dr. Theophilus G. Pinches of the British Museum, entitled: "The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia," and published by "The Society for Promoting Christian Knowledge." The monolith, just referred to by Professor Petrie, as one of his finds, seems to be relied upon as establishing the identity of Meneptah II. or Merenptah, with the Pharaoh of the Exodus. Dr. Pinches, in his work (p. 306), gives a translation of the concluding lines of this most important inscription, which is as follows:

"Kheta [the land of the Hittites] is in peace, captive is Canaan and full of misery, Askelon is carried away, Gezer is taken, Yennuamma is non-existent, Israel is lost, his seed is not, Syria is like the widows of Egypt. The totality of all the lands is at peace, for whoever rebelled was chastized by king Meneptah."

Dr. M. G. Kyle recently affirmed, in one of the Conferences of the American Bible League: "Of instances where archæological data dispute the Bible record, I know not one." The believer has every encouragement to wait patiently while the work of excavation and the work of confirmation go forward *pari passu*.

Science on the Reflex Influence of Prayer

The careers of George Müller and Dr. Barnardo have given special emphasis to, and confirmation of, the power of prayer as an agency in securing blessings from God. But besides its influence upon God, in "moving the arm that

moves the world," there has always been recognized its reflex influence, in shaping the soul and character of the man who prays. To this latter phase of prayer attention was recently called, from the point of view of scientific

observation, by Dr. Theodore Bulkely Hyslop, one of the most eminent brain and alienist specialists in England, in a paper read before the British Medical Association. He is reported as having said:

"As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

Dr. Hyslop adds, in urging the importance, from a physiological point of view, of cultivating the habit of daily prayer in children: "Such a habit does more to clean the spirit and strengthen the soul, to overcome mere incidental emotionalism, than any other therapeutic agency known to me."

Many of the audience of physicians that listened to the paper of Dr. Hyslop could doubtless have given similar testimony of the soothing, sanifying power of prayer, as could many a sympathetic pastor—among them the writer of this. A writer in a religious periodical develops this point, in its relations to the far-reaching unity and harmony of the universe and the plan of God, in the following suggestive paragraph:

"To put it broadly, prayer on the human side is man's declared alliance with the Infinite. It is the sap in us, all the warm life current in us, rising past every intermediate object of desire to our very topmost, and thence streaming out to meet that higher beyond of which it knows itself a part. For we know ourselves not as a finished product, but rather a process, a becoming, and in prayer we seek the element which is making us. It is in this conception we finally meet the objection, absurd in itself, of prayer being the dictation of weakness and ignorance to the all-governing wisdom. The objection ignores

the whole system of things in this world. It supposes that man's prayer begins with man, whereas nothing in man begins with him. It began first in his universe, in his Maker. It is as the action of sun and rain. From out of the ocean the sun draws up the vapors, which later come back in showers upon the earth. Here is a circulation from deep to height, and from height again to deep. So, under the shining of the Sun behind the sun, out of the depths of man's mind and heart are carried up the invisible currents of his aspiration and soul's desire, to descend afterwards in secret responses which he knows, nevertheless, to be real; real, though the first form of his desire is often enough left unanswered. The response lies, indeed, often in the heightening and purification of his desire. In Gethsemane's agony Jesus prays, maybe, for his cup to pass from him. He leaves the garden with no other wish than that God's will be done."

This is in accord with that remarkable word, in James v. 16: "The effectual fervent prayer of the righteous man availeth much." It is "the inwrought prayer," or "the inworking prayer"—inwrought by the Holy Spirit, or energizing by the power of God (the Greek word used is that from which our words "energy" and "energize" are derived)—that the Apostles declares to be "exceedingly mighty," since having come from God, it carries in itself the Divine warrant for its answer.

It should be carefully noted, however, that the sacred writer does not stop with the reflex influence of prayer, but proceeds to show, by the illustrious example of Elijah, that "the inwrought prayer of a righteous man is exceedingly mighty" in accomplishing the greatest objective results, things outside of and apart from the soul of the man that prays. It is when prayer is taken as comprehending these two phases of power that it deserves to be called "the greatest thing in the world."

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Daniel S. Gregory, Managing Editor, 39 Bible House, New York

League Notes and Points

IS IT AN INSTANCE OF "THEOLOGICAL" PROPAGANDISM?

The Rev. Dr. R. A. Torrey and his co-laborer, Charles M. Alexander, have just returned to this country from what has generally been regarded as a remarkable evangelistic campaign in Great Britain, and have been scheduled for meetings in Toronto, Philadelphia and other cities. Many Christians have welcomed their return, hoping that with the blessing of God it might give an impulse to the spiritual awakening of the churches in this country, for which they have been long and earnestly praying.

Just at this juncture the following note of warning appears in "The Congregationalist," of Boston, the organ of the Liberal element in the New England Congregational churches:

"Our observation of the spirit, methods, and results of the Torrey-Alexander mission during our recent visits in Great Britain is such as to lead us to recommend that our churches thoroughly acquaint themselves with its nature before giving it a central place in our evangelistic effort."

The note is signed by four Congregational pastors: Rev. Dr. Reuben Thomas, of Boston, Rev. Dr. S. Parkes Cadman, of Brooklyn, Rev. Dr. H. C. Meserve, of Danbury, Conn., and Rev. Dr. C. A. MacFarland, of Malden, Mass.; and it is addressed to the other ministers of that denomination. In many quarters the Christian people are asking—and with good reason—"What does it mean?"

On the face of it—without raising the question whether these four men are entitled to speak for Congregationalism in America—the note would seem to be in general a highly judicious one. The churches of Christ everywhere should

"thoroughly acquaint themselves" with "the spirit, methods, and results" of the work of any parties that seek an opening for "evangelistic effort" among them. They can scarcely be too strenuous in their investigation. There certainly are objectionable evangelistic methods. Where the aim is merely to awaken ephemeral emotion by the use of affecting stories and sensational devices, instead of laying a solid basis for rational and enduring feeling by the profound life-and-death truths of the Bible, and thereby leading the soul in the way of action and salvation, the results can scarcely fail to be unsatisfactory, if not harmful; and the more harmful the more intelligent the community. Such a method is, as we take it, quite generally regarded as objectionable, and that whether employed by settled pastor or by a traveling "revivalist."

And this further suggests the great need for circumspection, when outside agencies are to be introduced into a parish, in addition to the pastor and other regular church forces. There is abundant room for the exercise of sanctified wisdom in judging of the spirit and methods of those who are so brought in to aid in furthering pastoral evangelism, and of the adaptation of the agencies employed to places and conditions.

But why this unusual protest against Dr. Torrey and Mr. Alexander? The well nigh universal testimony that has come from Australia as well as from England concerning their work, has credited it with unusual freedom from such objectionable and irrational methods as those just suggested. It has credited Dr. Torrey with preaching with

great implicitly and power the Bible doctrines of sin and salvation on which all Evangelical Christendom has agreed from the days of Christ and His Apostles.

These new witnesses—whose testimony runs counter to that of multitudes of others—begin by saying: "Our observation of the spirit, methods, and results of the Torrey-Alexander Mission during our recent visits in Great Britain is such as to lead us to recommend that our churches thoroughly acquaint themselves with its nature," etc. Why not give the Christian public the facts, if there be condemnatory facts; instead of dealing in innuendo and glaringly unfair generalities? Why not give the churches something specific on which to base a rational judgment in the case? If "the spirit, methods, and results" of their work are bad, every church and minister ought to be glad to know it.

To come down to the matter of teaching, which is the thing of fundamental importance, **What do these men teach that is objectionable?**

An intelligent writer—who has had abundant opportunity to observe the work of Dr. Torrey in the past, and who defends its sanity and effectiveness—gives, as the distinctive Gospel that he preaches—"the Gospel of the Deity of our Lord, of the sacrificial death of the Son of God, of the absolute need of regeneration by the Holy Ghost, and the paramount necessity of holiness of heart and life in all who profess and call themselves Christians." He might have added that he teaches—in accordance with Christ's teaching—that there is a Heaven and a Hell in one or other of which every mortal must pass an endless future life; and that the Bible is the inspired Word of God, the only authoritative message for the preacher to lost men, the acceptance or rejection of which decides their eternal destiny for the one or the other. In short, the preaching represented by these evangelists is the very core of the Gospel as Evangelical, aggressive, missionary Christendom has always understood it.

That the protest of the warning quar-

rel is really directed against these doctrines of the Cross and the Bible, no one would be led to suspect from their note; but that this is really the point at issue has been shown by other and more recent utterances of some of their number.

Rev. Dr. MacFarland, one of the signers, has followed up the note by a later and extended letter, in the same Liberal organ, in which the real ground of the warning is made clear, namely, the work of Dr. Torrey is a distinctively "theological" propaganda; and he affirms—unfairly and untruthfully, as those who know the facts declare—that Dr. Torrey 'insists that if his audiences do not accept his precise theological conceptions, they are endangering their eternal salvation.' The accuser is evidently a product of the Liberalism that has recently been shaping and wrecking so much of New England Congregationalism. We had the personal testimony of the great Professor Parks of Andover, some years before his death, that this liberalizing, Unitarianizing, Universalizing influence, originating with Emerson and Theodore Parker, was already working sad havoc among the ministers. The present environment to which the accusation shows response and conformity, has been described, in a Symposium on "The Pendulum-Swing in Religion," in "The Christian Herald" of December 20, by Rev. Dr. A. F. Schauffler, as follows:

"In the Eastern section [i. e., in New England], there is not much doubt that Congregationalism is, in its ministry, largely permeated by Universalism, and considerably also modified by Unitarianism. This has somewhat dampened aggressive enthusiasm, and will do so more in the future."

When one has once become asphyxiated by such an atmosphere, it is difficult for him to conceive of the different state of things that exists in well nigh universal Christendom. A business man who came from the very center of the new Liberalism once said to us: "After graduation from Harvard I began to study for the Unitarian ministry, but I

soon found that the Bible had been utterly discredited and that there was nothing left for me to preach; so I gave up the ministry and went into business. Allow me to say frankly that I did not suppose that there could be found anywhere an intelligent man who believed in the atonement by Jesus Christ or in the value and veracity, much less the authority, of the Bible." To one who, in such a religious environment and with such teaching, has kept on his way into the ministry, any man who ventures to preach the Deity of Christ, the Atonement on the Cross, supernatural regeneration instead of educational reformation, the future punishment of incorrigible sinners, or the Inspiration of the Bible, easily becomes a "theological propagandist," and as such is summarily delivered over to "reprobation."

In the Symposium in "The Christian Herald," another signer of the note of warning (this time the Brooklyn pastor), in setting forth the beneficial results of the "liberalizing influences," says:

"For example, men no longer teach to-day that the vast majority of the human race perish in eternal flames. [In listening to preaching for more than three score years the writer has never heard any such doctrine preached.] They believe that the redemptive efficacy of Christ is far more operative than was formerly supposed, and they believe well."

The attitude of mind that could possibly lead to such a caricature of past Gospel preaching, combined with such a squint toward Universalism, would naturally incline one to warn the churches against any complete and Biblical preaching of the Gospel.

In the light of what has been said the concluding clause of the note has its lesson. The writers urge that the churches "thoroughly acquaint themselves" with the nature of the Torrey-Alexander Mission, "before giving it a

central place in our evangelistic effort." The "evangelistic effort" referred to is that undertaken under Congregational auspices, and in which at its inception Dr. Lyman Abbott was given a foremost place as a leader. It is easy to see how antagonistic to such an "effort" the teachings of Dr. Torrey—i. e., the old-fashioned Bible doctrines of man's lost condition, Christ's atonement, regeneration by the Holy Spirit, Divine justice and retribution—would be. It could only be properly characterized by those who oppose it as **destructive theological propagandism.**

But is there not another form of theological propagandism? And is not this, to say the least, as bad as the other? When men run in the face of the faith of Christendom, affirming the negation or the opposite of what Christ and the Bible teach on all these questions of life and death, and recommending that men who do not share their views be shut out from preaching in the churches,—what are they but **theological propagandists of the worst order?** Is it not hard to conceive of the colossal conceit and self-assurance of a man who is preaching, scheming and fighting for the doctrines of the New Theology in its advanced forms, taking in Unitarian and Universalist ideas and disbeliefs, and who yet pronounces the men who adhere to and preach the Bible doctrines concerning Christ and salvation and eternal judgment, **theological propagandists?** It would scarcely be possible in any age but the present, and in any region except where Emersonism holds sway!

By all means let the churches "thoroughly acquaint themselves" with the spirit, methods, and results of the work of any and all preachers who claim to have a special message for them; but let them at the same time test by the Word of God "the spirits" that would turn them aside from the old and tried paths

THE CHURCH FEDERATION MOVEMENT

The recent Conference in New York undoubtedly the outcome of a strong City on Church Federation was desire, on the part of the good people

of this country, for greater unity and better direction of effort in dealing with the religious and social problems that are pressing upon the present generation for practical solution. The main object in view—the elevation of the masses of the people, and especially the improvement of their social condition—was one from which the Christian churches could not well withhold their sympathetic interest.

One way, that very naturally suggested itself, was to attempt it from the humanitarian point of view and along purely humanitarian lines. Such a procedure was apparently in the minds of some of the originators of the movement, and there were strong advocates of it in the Conference. It would then have embraced all good people, as the world estimates goodness, including Unitarians, Universalists, Jews, Ethical Culturists, etc. But it soon became evident that such a course was impossible.

We are not sure that there is not a legitimate field for experiment by such united and all-embracing humanitarian effort, but judging from past experience there would not be much reason for expecting large results from it. At all events the Christian churches were not willing to attempt it at the risk of being disorganized, liberalized, Unitarianized, and Universalized in the course of the doubtful experiment.

The alternative point of view was of

course the **Evangelical**, the work to be prosecuted with Gospel aims and in accordance with Gospel principles. It recognizes the fact that the difficulty with man and society is not simply misfortune and suffering but sin,—and that the atonement by Jesus Christ and regeneration by the Holy Spirit furnish the only way of escape from sin and its consequences.

The presence of these two conflicting views in the Conference meant, of course, either disruption or compromise.

The common ground chosen was loyalty to Jesus as the Divine Savior. Out of that may be evolved whatever the interpreter chooses to involve in it, since the Unitarian and liberalistic concept of the "Divinity" of Jesus is at heaven-wide remove from the Trinitarian concept of His "proper Deity." By dint of a little logical shuffling almost any one can take his stand on that platform. There is no recognition of the Atonement for sin by the Son of God on the Cross, and none of the Sacred Scriptures as the inspired Word of God and the only authoritative message of salvation.

With these essentials of a virile, aggressive, conquering Christianity left out of the Program, the power for transforming and elevating man, and society seems, from the point of view of history and practical experience, to be clearly wanting.

DAILY BIBLE STUDY AND READINGS

It was announced in a previous issue that a new department, entitled Daily Bible Study and Readings, for Devotional and Practical Ends, will constitute a special feature of the magazine for the year 1906. Unexpected complications and obstacles have made it necessary to defer the taking up of this department for another month, which we very much regret.

For the further information of our readers it may be said that the work will be different in its scope and aim from anything elsewhere attempted.

(1) It will seek to follow out the nat-

ural plan of the Bible itself, book by book and as a whole, and to make the way so plain that any one can follow it.

(2) It will aim to bring out the main lesson of each reading, as set forth in the language of the best expository and devotional writers of the present and the past.

(3) The Managing Editor, who is to conduct the department, will be aided by editorial associates and other members of the League, in bringing the latest and clearest light to bear upon the interpretation and understanding of the Word.

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

Second, Through identification with it as a subscribing or sustaining member, or contributor to its support.

Third, By calling the attention of friends to its aim and work and to its monthly magazine and other literature.

Fourth, By sending to the office of The American Bible League, names of persons who might be interested to join it and become its friends and helpers.

Will YOU help it in these four ways?

The Bible Student and Teacher

Volume IV

FEBRUARY, 1906

Number 2

BELSHAZZAR AND DARIUS THE MEDE

Prof. Robert Dick Wilson, D. D., Theological Seminary, Princeton, N. J.

In the following pages we shall attempt to show that the statements of the Bible with regard to Belshazzar and Darius the Mede are not contradictory to those of the monuments.

In Aramaic, the word **malkatz** is the equivalent of the Assyrio-Babylonian words **sarru**, **malku**, **pahatu**, **bel pahate** and **hazannu**. Each of these would also be a **sheleet**, or ruler; and the **pahatu**, **bel pahate** and **hazannu** would be called **rabr'been**, or magnates of H king (comp. Dan. v. 1). Any one of these Assyrian words might be rendered into H Hebrew, also, by **melek**, "king".

We have only to look upon Nabonidus as the **sarru**, or better the **sar sarrani** (king of kings), and upon Belshazzar as simply **sarru**, **malku** (or even **pahatu**, **bel pahate**, or **hazannu** of the city), to account for the fact that Belshazzar is in Daniel called **malkatz**.

In like manner, Cyrus could be "king of kings", "king of lands" or "sar Babili", while Darius the Mede was **malkatz** of the city, or province, of Babylon.

In Nabonidus' prayer to Sin the moon-god, we learn that his first born son was Belshazzar (KB III.^{II} 96). In the Annals of Nabonidus, the son of the king is said to have been present in Accad with the soldiers, or army, accompanied by the nobles, or chiefs (**rabuti**). See "Beitrage zur Assyriologie", article by Hagen, pages 218, seq., Col. II lines 5, 10, 13, 19, 23. Perhaps we may infer from line 13, that he was at Dur-karasu, above Sippar on the Euphrates. In Tammuz (Col. III, line 12), a battle was fought between Cyrus' army and the army of Accad. On the fourteenth of Tammuz, Sippar was taken (line 14). On the sixteenth, Ugbaru (Gubaru, Gobryas) who is called the governor of the land of Gutium (**amel pahate mat Gu-ti-um**) and the soldiers of Cyrus, entered Babylon (line 15). Afterwards, but in the same month (i. e., Tammuz, the 4th month), Nabonidus was taken in Babylon (line 16). Cyrus entered Babylon on the 3rd of the 8th month (line 18) and made Gubaru the governor in Babylon (**amel Gubaru amel pihatisu, pahate ina Bahili iptikid**, line 20). In the night of the 11th day of the 8th month, Gubaru attacked [Esakkil, or some part of the city where the son of the king was] and put to death the son (?) of the king (lines 22, 23) who was lamented by the Babylonians from the 27th of Adar to the 3rd of Nisan of the following year (line 23).

On Nisan the 4th, Cambyses, the son of Cyrus, grasped the hands of Nebo, i. e., probably became king of Babylon (line 24).

Notice, that from the above account of the course of events, it is clear that for the national party that was opposed to Cyrus, the son of the king, i. e., Belshazzar, must have been *de facto* king of the part of Babylon which had not yet surrendered, from the latter part of the 4th month of the seventeenth year of Nabonidus, when his father, or predecessor, Nabonidus was captured, until the 11th of the 8th month when the son of the king was killed in an attack made upon him in the place where he was making his last stand, by Gobryas the governor of Gutium.

It is worthy of note that in the Annals (Col. II lines 5, 10, 19, and 23), the son of the king is said to have been accompanied not merely by his army but by the *amel rabuti*, "lords" or "magnates". So in Daniel, Belshazzar made a feast for a thousand of his "lords" or "magnates". The word for "lord" is in both cases *rab*.

Regarding the "Third Year" of Belshazzar (Daniel viii. 1).

The above, it seems to me, meets all the requirements of the Biblical records with regard to Belshazzar, except the statement of Daniel viii. 1 about the 3rd year of Belshazzar. As to this I shall make but three remarks:

First, Cambyses was king of Babylon, and is even called "king of the lands" for at least one year and three months before the death of Cyrus. The first Babylonian tablet bearing a subscription dated in the reign of Cambyses, is one from his year of accession, the sixth month and twelfth day. The last tablet known to have the name of Cyrus in the subscription is as follows: "Babylon, Kislev (i. e., the 9th month), the 25th day of year one of Cambyses, King of Babylon, in the day when Cyrus his father (was) king of the lands". (See Strassmaier's "Inscriptionen im Cambyses". 81.)*

Now, in the tablets from the reign of Cambyses dated before No. 81, we find the following subscriptions, to wit:

(1) "Cambyses" alone, in Nos. 27, 29, 44(?), 59(?).

(2) "Cambyses, king of Babylon" alone, in Nos. 28, 39, 40, 45, 48, 50, 51, 57, 58, 60, 63(?), 73, 82, 85 and 86 [the tablets from 82-86 are dated earlier than 81].

(3) "Cambyses, king of the lands" alone, in Nos. 4, 18, 22 and 30.

(4) "Cambyses, King of Babylon, King of the lands", in Nos. 1, 2, 3, 5, 7, 9, 10, 11, 12, 14-17, 19-21, 23-26, 31-33, 37, 38, 47, 52, 54, 55, 61, 62, 65-70, 74, 75, 77-80, 83, 84.

(4) "Cambyses, King of Babylon and of the lands", in Nos. 6, 8, 13, 43, 53, 56, 64, 71, 76.

*Some read this "year eleven" of Cambyses, as Cyrus.

(6) "Cambyses King of Babylon, king [of the lands (?)] king [of kings (?)]", in No. 35 (?).

(7) "Cambyses, King of Babylon, son of Cyrus, King of lands", in Nos. 36, 42 and 72.

(8) "Cambyses, King of Babylon, when (enuma) Cyrus his father (was) king of lands", in No. 46.

(9) "Cambyses, king of Babylon, in the day when [lit. in his day and (that of)] Cyrus his father (was) king of lands", in No. 81.

It is obvious from the above list of titles that Cyrus and Cambyses reigned together as kings of Babylon and the lands from the 6th month of one year to the 9th month of the next following year, i. e., for one year and three months. But this remarkable fact is made known to us merely from the subscriptions of **two** tablets. Why was the subscription not on more tablets? What if these two had never been found? What sure evidence that the co-regency ceased in the 9th month of Cambyses' first year,* or began in the so-called accession year of Cambyses? In fact, there is positive evidence that **Cambyses was king of Babylon from the very first year of Cyrus king of lands**; for the subscription of tablet No. 16 of Strassmaier's "Inschriften von Cyrus" reads as follows: "Siman (i. e., the 3rd month), day 10, year one, of Ku-ras, king of lands". The Reverse has: "Ka-am-bu-si-i, king of Babylon".†

Secondly, we know that the son of king Nabonidus had command of the army in Accad, as early, certainly, as the 7th year of Nabonidus (see *Annals of Nabonidus*, Col. II, line 5); and the fact that he still held this command is reiterated in the annals of years nine, ten and eleven. (Id. Col. II, lines 10, 19, 23.) This army of Accad was defeated by Cyrus in the 4th month of Nabonidus' 17th year, and the son of the king is next heard of as being killed by Gobryas in the final assault on the citadel of Babylon. (Id. Col. III, line 22.)

From this, it would seem that Belshazzar was in command in Accad from the 7th to the 17th year of Nabonidus. He **may have been** all through the reign of Nabonidus; for the records of the first six years are so broken as to give no information on this point. If he were a co-regent during this whole period, as the annals indicate that he may well have been, the confusion of Josephus when he speaks of Beltasar whom the Greeks call Nabonidel (i. e., Nabonidus) would be explained. So would Xenophon's custom of speaking, in the *Cyropaedia*, of the "King of Assyria" or "The Assyrian" without mentioning his name; inasmuch as the fact that there had been two kings, rendered it impossible for him after so long an interval to distinguish them by name, so he avoided the difficulty by simply

*I use **first year** here according to the method of reckoning among the Babylonians. We would call it his **second** year.

†If Cambyses became "king of Babylon" in Cyrus' first year as "king of lands," the eleventh year of Cambyses' reign, mentioned possibly in tablet 81 of Cambyses' tablets, would be Cambyses' 3rd year as "king of lands."

calling the ruler of Babylon the king of Assyria. Whatever may have been the title of Belshazzar in Babylonian during these years of command, or co-regency, what better title can one suggest in Aramaic than **malkatz**; or, as the calling of Daniel third ruler (**shaleet malkatz**) would suggest, the **second ruler** of the kingdom?

Thirdly, only the first year of Belshazzar **king of Babylon** is mentioned in the Bible, i. e., in Dan. vii. 1. In Daniel v. 1 and viii. 1 he is called "Belshazzar the king"; and in v. 9 "the king Belshazzar". In Dan. v. 30 he is called "Belshazzar the **Chaldean king**". Elsewhere, he is called Belshazzar alone, as in Dan. v. 2, 22, 29; or "the king" alone, as in Dan. v. 2, 3, 5, **bis**, 6, 7 **bis**, 8 **bis**, 10 **bis**, and often.

From the above, it is clear, that he is only once called "king of Babylon" and that but the first year of his reign as king of **Babylon** is mentioned. Who knows how long he may have been the Chaldean king, or king of the Chaldeans? Can anyone prove that Chaldean king and king of Babylon are phrases of exactly the same content or meaning? Full many a king of the Chaldeans desired to be king of Babylon in the times before Nebuchadnezzar and perished miserably, his wish still unattained, amid the swamps of his nation's habitat on the shores of the Persian Gulf. And no one knows enough of the reign of Nabonidus to assert with confidence, or truthfulness, that the statements of the book of Daniel with regard to Belshazzar may not all be historically true.

Was Belshazzar "the Son of Nebuchadnezzar"?

But, how then about his being called in Daniel **the son of Nebuchadnezzar**, whereas Nabonidus calls him **his son**? No doubt, if we knew all the circumstances of that time, we could explain this apparent discrepancy with satisfaction. As it is, who knows, first, that Belshazzar may not have been the son of Nebuchadnezzar by blood and the son of Nabonidus by adoption? Or, secondly, that the mother of Belshazzar was not a daughter of Nebuchadnezzar and at the same time the wife of Nabonidus, so that Belshazzar would be the grandson of Nebuchadnezzar, and could in consequence thereof be called, in the manner of the Hebrews and Aramaeans, his son? Or, finally, he could be called the son of Nebuchadnezzar, in the same sense that Jehu is called on the Assyrian monuments the son of Omri; or Xerxes the son of Cambyses and Cyrus, by Herodotus in the genealogy of Xerxes given in Bk. VII. 11 of Herodotus' history, i. e., as his legitimate successor on the throne, without regard to blood relationship.

In favor of adoption of Belshazzar by Nabonidus, as a way out of the difficulties, is the fact that Josephus quotes Berossus as saying that Nabonidus was a Babylonian, whereas Daniel calls Belshazzar "the Chaldean king". What might have been better policy on the part of Nabonidus than to attempt to unite the Babylonians and their Chaldean conquerors by

adopting as his, the Babylonian's, successor, the son or grandson of Nebuchadnezzar, the greatest of all the Chaldean kings? This last statement is based upon Winckler's interpretation of Berossus' words: "Nabonnedus, a certain one of those from Babylon". See Winckler's "Geschichte von Bab. und Ass.", page 315.

As to Belshazzar's being the son of Nebuchadnezzar rather than his grandson, no one can doubt or deny its possibility; since Nebuchadnezzar died in 562 B. C. and Belshazzar was slain in 539 B. C. The queen of Dan. v. 10 may have been the mother of Belshazzar and the wife of the great Nebuchadnezzar and still have been a young woman when the glory of the Chaldee's excellency passed into the hands of the conquering Medo-Perians, under Gobryas and Cyrus.

In Dan. v. 30, it is said that Belshazzar the king was killed in the last night of his reign. In the Annals of Nabonidus, it is said that some one died, or was slain, on the last night when Gobryas made his assault and captured the last defenses of Babylon. Winckler reads, or did read, the sign as one which means "wife"; whereas Hagen, Delitzsch and Pinches finally united in reading the doubtful sign as one meaning "son". In addition to their arguments from the spaces and traces of a sign, may be adduced the other reason, that it would seem hardly necessary to mention the death of a wife of the king on such an occasion; whereas, after Nabonidus had been taken prisoner in the fourth month, the death of the son of the king, his actual or prospective successor, would be most worthy of mention, inasmuch as it would mean most probably the end of all opposition to the acceptance of the new regime. As a matter of fact, the book of Daniel states the case very graphically when it says: "In that same night was Belshazzar the Chaldean king slain; and Darius the Mede received the kingdom".

A natural question arises here, namely, how could Belshazzar be called by Nabonidus, not merely the "son of the king", but "Belshazzar the first-born son" ("Der Grosse Insc. von Ur," K. B. III. II. 83, 89, *mar ris-tu-u*), and "Belshazzar the first-born son, the offspring of my heart" ("Die Klein Ins. von Ur", K. B. id. 97), if he were not the born son of Nabonidus? Fortunately, this question is answered in Meissner's "Altbabylonisches Privatrecht", 98, where we learn that an adopted son could be called, not merely "the son", but "the eldest son" of his adopted parents. (See, also, John's "Babylonian and Assyrian Laws," page 156.) It will be seen that this law answers the objection that might be raised, arising from the fact that, on the **Behistun** Inscription, the rebels against Darius, Nadin-tubel and Arachu, both assumed the name of "Nebuchadnezzar the son of Nabonidus". (See Bezold's "Achamenideninschriften", lines 31-40 and 84-89.) There may have been an own son of Nabonidus, with the name of Nebuchadnezzar, and yet his adopted son might be called the

first-born son and be the heir-apparent. (See John's "Bab. and Ass. Laws," page 156.)*

Gobryas and "Darius the Mede."

It will be noted that in Col. III line 26 of the Annals of Nabonidus, it is said, that Gobryas was made **amel pahate**, i. e., governor, of Babylon on the 3rd of the 8th month, and that Cambyases the son of Cyrus grasped the hand of Nebo on the 4th of Nisan in the following year. As the grasping of the hand of Nebo was a ceremony in connection with the inauguration as king, we may suppose that Gobryas was governor of Babylon from the 8th month of one year to the beginning of the next.

Now, if we suppose with Pinches (who, it seems to me, has written best on this matter), that Darius the Mede was the same as Gobryas, the Bible and the monuments will be in entire accord. For (1) the Bible mentions but his first year. According to the monuments, even if he is to be reckoned as **sar Babili** instead of as **Bel pihate**, and if in consequence the tablets were to be dated after him, he would have reigned but three months and a half of his accession's year (**sattu ris sarruti**) and three days of his first year.

A point in the discussion with regard to Darius the Mede that has been lost sight of is the statement in Dan. vi. 29 that "Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian". This might mean that Cyrus was the successor of Darius. It may, also, mean that they reigned cotemporaneously. For example, in the introduction to the "History of Addai the Apostle" in Syriac, we find the following date: "In the year 343 of the kingdom of the Greeks, in the kingdom of our Lord, Tiberius Caesar, the Roman, and in the kingdom of Abgar, the king, the son of Ma'nu, the king, in the month Tisri, the First, on the 12th day". But Tiberius and Abgar were contemporaneous and the latter probably subject to the former. But we have equally sure evidence not so far afield in the tablets from the reigns of Cyrus and Cambyases; to wit, in Strassmaier's tablets of Cyrus, No. 16, the subscription reads: "In the tenth day of the 3rd month of the first year of Cyrus king of lands, Cambyases (being) king of Babylon." [The last clause on reverse.] In tablet No. 81 of Cambyases, it reads: "Babylon, Kislev 25, year one of Kambuziyya king of Babylon in his day and that of Kuras, his father, king of lands". Compare tablet 46: "Babylon, Duzu 25, year one of Kambusiya, king of Babylon, when (enuma) Kurasu, his father, (was) king of lands". In tablet 425, both Cyrus and Cambyases are called "king of Babylon, king of the lands":

*In addition to the above places, which are given in Schrader's "Keilschriftliche Bibliothek," Belshazzar is called "the Son of the king" in the "Inscripfionen vom Nabonidus" by Strassmaier, No. 581, line 4. and 1043, line 4; and "Belshazzar, the son of the king" in the same book, No. 184, and No. 581 lines 2, 3, and No. 688 line 3 and No. 270, lines 4, 6, 9 and 21; also, Belshazzar alone, on No. 581, line 9. Tablets 184, 581 and 688 are referred to and translated in "Records of the Past," New Series, Vol. III, 124-127.

but the tablet is unfortunately so broken as to render the connection illegible. In No. 426, "Kambusiya king of Babylon" is twice preceded by the phrase "king of lands"; but unfortunately again, the name of the king is illegible. Still, it could scarcely have been any other than Cyrus. On tablet 42 occurs: "Babylon, Duzu 9, year one, of Kambusiya, king of Babylon, son of Kuras, king of lands". It will be seen from these documents, that Cyrus and Cambyses were both given the title of king simultaneously, and this in the first year of Cyrus and again in the first year of Cambyses. It is to be presumed that Cambyses enjoyed his office and title as king of Babylon all the time that his father was king of the lands. But when did he become king of Babylon? The earliest tablet that mentions him under this title is the one given above which dates from the tenth day of the 3rd month of the first year of Cyrus. How long before this he might have claimed the title is not certain; but in view of the fact, that on the fourth of Nisan of the same year he is said in the Annals of Nabonidus (Col. III line) to have grasped the hand of Nebo, and since this ceremony was performed by the ruler at the new year's festival (see Muss-Arnolt's Dict. p. 861), we can fairly conclude that he was king from the 4th of Nisan of the year one of Cyrus. Especially may we so conclude in agreement with Winckler's statement on page xxxvi. of his "Inscriptions of Sargon" that a king submitted to this ceremony in order to be rightly proclaimed as king of Babylon.

Now, we have seen above that Gobryas was Cyrus' governor (**amel pihate su**) of Babylon as early at least as the 3rd day of the 8th month of Cyrus' accession year. (Annals of Nabonidus Col. III line 20.) He was in command on the 11th of the same month, when Belshazzar was slain. It is most probable—there is nothing, at least, against the supposition—that he remained in command and at the head of the government, until Cambyses was installed as king of Babylon on the 4th of Nisan of the following year. The only question, then, is: what would be the title in Hebrew and Aramaic of Gobryas as **amel pihate** of Babylon? In answer, we can only say, that **malkatz** and **malek** (sarah) would be the only suitable words; and that Gobryas could rightly be called by this title as long as he was **amel pihate** of the city or province of Babylon, i. e., from the 3rd of the 8th month of Cyrus' accession's year to the 3rd of Nisan of his first year.

In favor of Darius, the Mede, having been sub-king rather than the king of kings we notice the fact that, in Daniel vi. 1, it is said, that Darius the Mede received the kingdom; (see Pinches "The Old Testament in the Light of the Historical Lands of Assyria and Babylonia," p. 419); and in Daniel ix. 1 it is said, that he "was made king (**hamlak**) over the kingdom of the Chaldeans". How well this harmonizes with the statement of the Annals of Nabonidus Col. III line 20, where Gobryas is called Cyrus' governor! How well it suits the other statements of Daniel that he succeeded "the Chaldean king", "Belshazzar the king of Babylon"!

Notice that not one word is said about Darius the Mede having been king of Persia nor even of Media, in any book of the Bible.

But it is said, that no contracts are dated from the reigns of Belshazzar and Darius the Mede. We should rather say, that none have **as yet** been found dated from their reigns. But this is no conclusive argument. For notice, first, that out of the ten years of the cotemporaneous reigns of Cyrus and Cambyzes, only three tablets containing the names and titles of both have been found, one from the first year (so-called) of Cyrus, and two from the first year, so-called, of Cambyzes. How could we expect to find one from the four month reigns of Belshazzar and Darius the Mede? As a matter of fact, Strassmaier gives but twelve tablets from the end of the 4th month of the 17th year of Nabonidus when Nabonidus was captured, until the 11th of the 8th month, when Belshazzar was slain; and all of these are dated with the name of Nabonidus, except one bearing the name of "Cyrus king of Babylon and of the lands" and dated the 7th (or perhaps better the 4th) month of the accession-year. Only one tablet bearing the name of Nabonidus has been found dated after that fatal night on the eleventh of the eighth month. It bears date "the ninth month [day not given] of the 17th year of Nabonidus king of Babylon". (See Strassmaier, "Ins. von Nab.," No. 1055.) From the time when Gobryas was made governor of Babylon, until the 4th of Nisan, we have besides this one tablet of Nabonidus, eight tablets dated with the name of Cyrus. All of these, with perhaps one exception (that of tablet three, where the subscription is injured) have the title "king of lands" alone. On no monument, moreover, is it ever said, that some one else was not during this time king of Babylon. Besides, at no time, except during the co-regency of Cyrus and Cambyzes have we as yet found any evidence that the name of the governor (or sub-king) of Babylon, as well as, or instead of, that of the king of kings, was ever placed upon the contract tablets of Babylon.

As to the age of Darius, the Mede, we know nothing absolutely explicit, except the statement of Dan. v. 31, that he was about sixty-two years of age, when he became king. This will accord with the statements of Xenophon with regard to Gobryas. For, when he went over to Cyrus, he had a marriageable daughter; and some time before this, his grown up (?) son had been killed by the king of Assyria (i. e., Babylon).

But some one will say, How do you explain the difference of name? The easiest explanation would be to suppose that an error had crept into the Biblical text. Still, we are by no means shut up to this explanation. Many kings in ancient, as well as modern, times had two, or more names; especially a pre-regnal and a regnal name. The great Rameses the Second (or Usertesen as Lethe claims), king of Egypt, seems to be the same as the Sesostris of the Greeks. But Sesostris is found perhaps but twice,

and then with different spellings, among the almost innumerable titles and monuments of this king. (See "Le Livre des Rois" by Brugsch and Bouriant, p. 444.) So Solomon is the same as Jedidiah. But coming nearer to the time of Cyrus, we find that Artaxerxes was called Cyrus before he became king (Josephus); that Darius Nothus was called Ochus, before he became king; and the last Darius, Codomannus. Why may not the name Darius have been assumed first of all by Gobryas the Mede, when he became king of Babylon? If we could only be sure as to the meaning of the word Darius, we might understand better, why the name was given, or assumed, as a royal or princely appellation. Who knows, that Darius is not the translation of Gubaru? Or, that if, as good authorities claim, the first part of the name is the same as the new Persian **dara**, "king", the name Darius may not mean some such thing as **regulus**. Or if the name be derived from the old Persian verb "tar" **to hold**, who knows that it was not originally a title meaning simply "holder of the scepter"? The title in either case would be appropriate to Gobryas as sub-king of Babylon, and also to Darius, the son of Hystaspes, who was by birth a king, second in rank and race to Cyrus alone. (See "Behistun Inscripten," lines 2 and 3.)

But another indication that Gobryas may have borne the name of Darius also, is to be found in the fact that his daughter, according to Xenophon, married Hystaspes, and that the son of Hystaspes was called Darius. This name is not met with among the royal descendants of Achaemenes before this time. If Darius Hystaspes was not called after an ancestor on his father's side, what more natural than that he should have been named after his maternal grandfather? While saying this, I am aware that there are difficulties connected with believing that the daughter of Gobryas could have been the mother of Darius Hystaspes; difficulties arising however from our ignorance of the time when Hystaspis married this wife, and from our ignorance of the age of Darius Hystaspes when he became king of Persia. For the marriage of Hystaspes and for the age of Darius when he became king, we have to depend upon the Greek historians; and the Greek historians give discrepant statements. Assuming, however, that Gobryas' daughter was Darius Hystaspes' mother, it would afford a ground for assuming, that Gobryas, also, bore the name of Darius. For it was customary to transmit names of fathers to their grandsons; e. g., the grandfather of Cyrus was Cyrus, and both father and son of Cyrus were named Cambyses. (See Cyrus Cylinder, lines 20, 21.) So Artaxerxes the Second was the son of Darius the son of Artaxerxes the First; and Artaxerxes the First was the grandson of Darius Hystaspes. (See Inscription of Artaxerxes Mnemon in Bezold's "Achaemenideninschriften", No. XVII.) Among the Achaemenidae we have three (or four) Dariuses, two Xerxes and two Artaxerxes. Of the Seleucids, who succeeded them, there were seventeen who bore the name of Antiochus. All of the Arsacids, the successors of the Seleucids, took the regnal name of Arsa-

ces. Of their successors (or contemporaries?), the kings of Edessa, out of twenty-nine in all, ten were named Abgar and ten Ma'nu (see "The Doctrine of Addai", note on page one). While such examples do not prove that Gobryas was, also, named Darius, they do afford a presumption in favor of the probability that he was; and in view of the other indications in its favor, they prohibit any one from asserting that Gobryas and Darius the Mede were not the same.

But was Gobryas a Mede? He is called in the Annals of Nabonidus, Col. III line 15, the "amel pihat mat Gutium", i. e., the governor of the land of Gutium. Now, according to the Cyrus Cylinder (line 13) Cyrus conquered Gutium (Kuti) the totality of the host of the Manda (umman-Manda). Sayce and others maintain that Manda and Mada are the same. If so, Gobryas would be a Mede. At any rate Gutium lay at the foot of the pass that led from Nineveh to Egbatana, the capital of the Medes, and the country might well have been looked upon by the dwellers in Babylon as a part of Media. So that it would be quibbling to deny that Daniel might justly have called Gobryas a Mede.

There remains one point to be explained. Darius the Mede is said to have placed over the kingdom one hundred and twenty satraps, who should be in all the kingdom (Dan. vi. 1). This accords with the statement of the Annals of Nabonidus, that Gobryas appointed **pihate** in Babylon. Notice that neither in the Bible, nor on the monuments is anything said about the appointment of satraps in Persia, but in Babylon. Now, since, in the first verse of Esther, it is said that in the time of Xerxes there were an hundred and twenty-seven provinces of the Persian empire, it has been assumed that here in Daniel, there is a confusing of the Dariuses, and that this confusing is an evidence of late origin for the book.

But notice, first, that nothing is said in Daniel about "provinces"; and that even if there were, the word used in Esther for province **mideenah** is a difficult one to closely define. It may mean "province" or "satrapy", as in Esther i. 1. It may also mean "city", as commonly in Syriac and Arabic, and as probably in Dan. iii. 1, 2 and 1 Kings xx. 14. In the latter place, it is said that Ahab gathered two hundred and thirty two sons of the princes of the provinces **naaree saray ham-deenoth**. It would be impossible to suppose that these provinces were of large extent. Would not "judicial district", or "**Gerichtsbezirk**", of whatever size, express the original meaning of **Medina**?

Again, the word **satrap** is ambiguous. Taking Haug's derivation as the correct one, it meant originally simply "land-protector". As to the character of the duties, and especially as to the extent of the land ruled over, there is nothing in the word itself to give us light. Besides, the writer of Daniel applies the term to the officers of Nebuchadnezzar (Dan. iii. 2, 3, 27), so that, in his view at least, the term can not have meant merely

governor of a Persian satrapy. Moreover, according to Xenophon's *Cyropaedia*, Cyrus appointed at first only six satraps; and these were sent to rule over only a small part of his domains (see Bk. VIII. 6). Darius Hystaspis says, in the *Behistun* inscription, that twenty-three provinces were subject to him, and he mentions the names of the lands (see Berzold's "*Achamenideninschriften*," lines 4-7). In the *Naqs-i-Rustam* inscription of the same Darius thirty-two different provinces are mentioned. (See Bezold, page 35.) Now, Gobryas was governor of Gutium when he conquered Babylon. If he were also governor of Babylonia, his dominion would extend over all the country from the mountains of Media to the deserts of Arabia. How many satraps, or *pihates*, he would find necessary to help govern such a country, at such a time of conquest, we might safely leave to his judgment of the circumstances. Furthermore, if this extensive rule belonged to Gobryas, who can say that one of his *pihates* was not a man named Darius, and that this Darius was not the *malkeetz* of the city of Babylon? [This last statement was suggested by a remark made by my assistant, the Rev. Kerr McMillan, when, in criticizing my paper, he asked "Why might not Darius have been one of the *pihates* appointed by Gobryas?"]

Finally, in this connection, it may be remarked that the word which is employed in the *Annals of Nabonidus* in the phrase, "Gobryas his (i.e., Cyrus') *pihatu* appointed *pihates*", is of the same root as that employed in "*Kings*" of Ahab when he is said to have mustered (*maqad*) the young men of the princes of the provinces. The same verb and form were employed by Darius Hystaspes on the *Naqs-i-Rustan* inscription, line 22, where he says "*Ahuramazda appointed me to be king*" (*anaku ina muhhis-ina ana sarruti iptekid*).

THE NECESSITY OF INTELLECTUAL ARREST

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The recognition of limitation is a necessity. This necessity is wide spread. We live in a universe of limitations. The lines are staked everywhere. The earth is cross-corded with circles of latitude and longitude. Other paths are marked for it with relation to other worlds. Even comets in their wide flight must regard the "stop here" signs on the confines of space. Creation is everywhere marked by classification, and classification is limitation. It is a rising series from lowest to highest realms. There are beginnings and endings. Nature starts small but is under irresistible impulsion to reach her physical ideal. But she knows her limitations and keeps within them. The human body is her Ideal and is differentiated from the beast by an imperious law of nature. Man as an animal is inferior to the eagle which can see further, the owl and bat which can

hear quicker, and the dog, deer, weasel and fox that have a keener sense of smell. The ape's life is highly specialized; confined to trees and arboreal products of narrow climatic range. But Man's mental equipment generalizes his life and adapts him to all earthly environments, which gives him superiority over all animals and compensates him for all animal losses. The physical is arrested by the intellectual. The same is true of the mind; it is arrested by the **spiritual**. The latter is as great a change as the former. Existence must be consistent with itself: that means limitation. Even God can not do everything. He can not declare a circle a square or the false true. Man need not complain of limitations which are necessary conditions of his finiteness. He is a bird of prey and sweeps a wide circle, but he is nevertheless caged. In his break for freedom in the morning of history, he found himself enthralled in evil only, as before he had been enclosed with lines of good. It is a fact of great importance that **intellectual arrest** has been reached in the unfolding of a world-plan in the Divine mind. The goal of animal life was reached in the perfect human body. The Mind in relation to the super-sensible also reached its ultimatum. Man having lost the path of innocence, and yet under an irrepressible impulsion to regain it, had only nature plus intellect and conscience to aid him in the search. With these aids the search was pushed for several thousand years, when the human mind reached the extent of its utmost ability to find and to know God. The intellectual was to be superseded by the **spiritual** as it had superseded the animal. Man's body was never greater than when sentence of death was pronounced upon it; and man's mind was never greater than when the same divine voice declared the inability of the human reason to find and know God. The time and place in history, when this limitation was reached, will be shown further on. If such a limit has been reached the fact ought to be emphasized and utilized.

As soon as an army secures a new intrenchment, it presses on to further conquest. If Christianity can show the failure of Rationalism to give any satisfactory explanation or solution of human destiny, it is just so far a confirmation of her own claims to be the **final religion** of the world. From such a coign of vantage she can speak with an authority which must be absent as long as there is any probability that the mind of man can solve the problems of destiny. It can not be doubted that the human mind has had ample time in the past, and as favorable opportunities as are probable in the future, to prove its case as against the need and sufficiency of Revelation.

If therefore, any educated people, influenced not by an evil heart, which would not be convinced by any evidence however demonstrative, are withholding belief in Christianity, lest some day the human mind, by some reserved force may show such belief absurd, it is time to dismiss that fear. When such men as the late George Romanes, the recognized successor of Darwin in Natural Science, and one of the ablest minds of the

19th century, after reaching the farthest limit of modern Anti-Christian thought, realizes that Christianity meets all tests, external and internal as the key and consummation of human destiny, smaller minds need not hesitate to follow his steps as he followed Christ. It may be safely said that reason has in reserve no masked battery which Christianity need fear.

It is time, at least for the Christian army, to march, instead of intrenching, or, at best, marking time. Success or failure is not so much a question of defence, as attack. Having a true conception of our enemy's weakness and our own strength we ought to move with force.

First, the force for that movement arises from the supreme consciousness that **God is**, as a **first fact**, consciousness, first of all proclaimed in the Bible, as God's Revelation to man—a Book which, like nature, is an organized system of thought, consistent with itself and cumulative to the end. As nature points to man as its fulfillment, so the Bible points to the definite constitution of the soul which answers to its "cans" and "can not's".

Secondly, the Christian army should move with **force** because of the consciousness of God in the world, personally, as the Holy Spirit, whose sphere is not only the Church, but the State: by whom all reforms and great movements are originated and conducted.

Says Joseph Cook, "Self evident truths have a Kingdom. They always have been, and always will be. They are immutable and irreversible, and carry with them an overwhelming sense of rewards and penalties, and are begotten by the Holy Ghost."

"The urgency of the Holy Spirit has brought Christianity," says Gladstone, "to the place, where it can hardly be said to have an antagonist." It can be studied as objectively as the facts of science, studied as phenomena of experience in all ages. The discoveries of Galileo, Newton and Darwin do not afford as conclusive objective verification as does the Holy Spirit, as an inner voice in such minds as Luther, Pascal, Prophets, Apostles and Christ, and attested by its transforming power in human history, and specially by the misery of all classes without it, and most of all the educated. The God, whom Man in his great sorrows—like the brilliant Professor Clifford of Cambridge, and John Stuart Mill, as he sits weeping at the grave of an idolized wife in the South of France—wishes **might** be in the world, **is** in the world; whose name is Paraclete—Comforter, and puts joy for sorrow in the human heart.

The one sublime truth, that **God is love**, has done more for mankind than all the truths of philosophy and Science combined. The realism of this truth, which in fact is all that **is** truly real, can not be displaced by the idealism of metaphysical pantheism, even though it be under the guise of the structure and ordinances of Christianity, or clothed in the language of the Bible itself, the mere verbiage of the Scriptures and creeds accommodated to the requirements of pantheistic metaphysics. To fore-

tell the results of such a displacement requires no prophet. It would be a sad repetition of German history, where educated minds have merged God into the Soul of the Universe; Christ into the Ideal of humanity; the Incarnation into the union of the lower and higher principles of human nature; and the Atonement into the reconciliation of those principles through struggle and suffering. This is Naturalism, which has changed the old watch-word of Germany, "Justification by Faith"—that once thrilled the world with cheer and hope—into the present cry of "blood and iron" whose echo is pessimism and suicide.

The limits of the human mind have plainly been reached, in regard to the nature of God and man's spiritual destiny. The time has come for an insistence on the need and sufficiency of Revelation with an authority which shall close the debate. Christianity has proved her claim, an exclusive claim to super-sensible and supernatural territory. Reason has its domain. It has to do with the physical realm, and with data that can be verified by the senses. Nature is logical and mathematical and the human mind is adjusted to her problems, up to certain points, as the key to a lock. But the moment the mind enters the realm of faith it is lost. This has been so often proved in the history of the world, that repetitions of it are a waste of time. Christianity owes it to herself and the world to assume that her fundamental claims have been established. If anything is added through Archæology, it is increasingly confirmatory of her claims. A repetition of theological apologetics is beating out old straw. These were necessary at the beginning, but are now displaced by the **results** of Christianity. To point out what has been done is more important than to affirm what can be done.

The necessity of such limitation is as imperious in all other departments of life as in religion. Delimitation of territory is the basis of international peace. Efforts at adjustment must stop somewhere. Parliaments result in laws, but laws can not be reached without a limit of debate. Closure rules are necessary to legislation. Carlyle once called the House of Commons the British talking-shop. The same may be said of the American Congress. Legislation is defeated, unless a time is fixed when the debate shall end and a vote be taken. All business affairs recognize the same principle. President McKinley, after long and patient negotiations, sent Spain an ultimatum. Further talk was useless; the time had come for action.

How true this is of Christianity! The world had parleyed for centuries about the person and claims of Jesus Christ, and would like to parley for centuries to come. But there has been talk enough. It is time to come to a vote. Churches should cease to be mere talking-shops. When the pulpit shall begin to insist on the "ayes" and "nays," Christianity will begin to take on new life and power. Every sermon should insist on immediate decision. The facts of Christianity are so well established that the Gospel should have an undertone of decisive authority.

It is true that absolute certainty is not reached in religious thought. Such **certainty**, in anything, is beyond human ability. Even science, which is supposed to take account of facts only, is far from the goal of certainty, in many of its conclusions. What the scientist knows is after all but a fraction of what he does not know. Had Sir Isaac Newton lived a thousand years he would have gathered but a comparatively few pebbles on the shore. The greatest humility is becoming to the profoundest student of nature. Knowledge is very imperfect. Life therefore is very uncertain, and our choices and actions involve elements of risk. Every department of life assumes this. The farmer, the merchant, as well as the sailor and the soldier, must act on this principle. Not to do so would paralyze human activity. The best we can do is to act on probabilities or even possibilities. Even in jurisprudence, judges and juries determine justice on the principle of probability. "Beyond a reasonable doubt," is a phrase often heard in the courts. A verdict may be rendered not according to **certainty**, but by carrying the case beyond "reasonable doubt." Putting rationalism and Christianity in comparison on this principle, the latter is far more assured. This very consciousness of probability may exert a wholesome influence on both reason and faith, making the former more trustful, and the latter more rational.

The interests of faith, which are involved are so important, that a bare possibility of their being true is sufficient reason for our greatest efforts to realize them. Bishop Butler has said that "the mere possibility of man being immortal, and that his life beyond the grave is determined by his conduct here, furnishes ground to justify both the fact and the character of Revelation, which the Bible purports to contain. In the presence of such a possibility, the burden of proof comes upon those who deny the truth of such a religious system, which has such a *prima facie* evidence supporting it as Christianity possesses."

Probable evidence forms the groundwork not only of the practical conduct of life, but is often the basis of inductive science.

Life is too short, and opportunities too few, for individual workers in nature to verify the results of their thinking. They are obliged to accept the testimony of others as a basis for their own scientific system. For the present Nansen is the greatest Arctic authority. He has been furthest north, and we are obliged to accept his statements as facts. The best authenticated facts of history may be disputed by the captious mind. Bishop Whately's destructive history of Napoleon is well known. The Baconian authorship of Shakespeare is along the same line; the philosophy of Bacon, might with equal right be assigned to Shakespeare. That sacred history, therefore, should be attacked by evil minds is not strange, since they have interested motives for destroying it.

We must also make great allowance for minds that are really disqualified for religious criticism by too close and long continued application

to scientific and other kinds of study. Darwin says of himself, "If I had to live my life over again, I would make a rule to read some poetry and listen to some music at least once a week: for, perhaps the parts of my brain now atrophied, would have been kept active by use. The loss of tastes is a loss of happiness and may possibly be injurious to the intellect and more probably to the moral character by enfeebling the emotional part of our nature*." (Life and Letters of Chas. Darwin, vol. 1, p. 81.) Humboldt expressed a similar sentiment when late in life he said that "He had no genius for religion." And Gladstone's testimony is "that persons who are engaged in political employment, or who are in any way conversant with human nature, conduct and conscience, are much less borne down with scepticism, than specialists of various kinds and those whose pursuits have associated them with the study, history, and frame-work, of inanimate nature."

In jurisprudence, there is the well known law called, **The statute of limitations**. It applies to persons and property. In France, if no criminal charge is brought for ten years after the crime, the criminal can not be prosecuted. The assumption is that time enough has been allowed for the charge. As applied to property the principle is the same. Possession is nine points of the law. If within a certain number of years, no adverse claim is made, the possessor's title is assured. The time to put in claims is when facts and returns can be obtained that are reliable.

This was done by Christianity, and now, after nineteen centuries of possession, he will be a bold claimant who shall dispute her claims as the divine and final religion of mankind.

The case is stronger than this. It is not simply that no other religion has contested her claim, but that she has refuted their strongest testimony and was never so able to present such counter and conclusive evidence as now. The **Statute of Limitations** has been reached, and Christ's title to

*Huxley's early life largely explains his inability to appreciate religious character. He told Charles Kingsley, that he was kicked into the world, a boy without guide or training, or with worse than none, having only two years of school, from eight to ten, and no other intellectual help or sympathy until he reached manhood. Such a heartless world made him heartless toward God and man.

While yet a young man, he was led into great immoralities, during a three years' exploration on the coast of Australia. "I confess to my shame" he said, "that few men have drank deeper of all kinds of sin than I". In acknowledging a birthday letter, in later life, he said, that his own imperfections made him deal more gently with those of others, and added that he had "little toleration for the great man who needed no repentance". His admirers have sought to explain away these severe confessions as mere self-deprecations. But Huxley resents "the attempt of biographical chemistry to bleach the spots out of his reputation."

With such an early start in morals, supplemented by the study of natural history in his three years of sea exploration and his study of organic fossils for thirty-one years in the School of Mines, we can easily account for want of interest in things spiritual. He could not overcome his self-imposed materialistic limitations. **The religious faculty was extirpated by disuse.**

spiritual supremacy ought to be assumed and emphasized. Intellectual arrest is a great change in human existence. Let us indicate when and where this limitation has been reached. In philosophy it was reached about 500 B. C. Plato was the greatest representative of Reason in the direction of spirituality. In him human thinking reached its climax. He had no successor. After his birth the philosophic mould was broken. His successors are only commentators. And yet we have only to place his writings beside the Gospels to see how far the heights of reason fall below the humblest facts of Revelation.

But Greece was not the only country where human thinking attained its maximum. Hindu philosophy ranks with the Grecian. In metaphysical subtilty it was possibly greater. The long, still, steady heat of the tropical Orient is conducive to meditation. Religion as worked out from nature by the human intellect was more thoroughly systemized in India than anywhere else in the world. This is embodied in the word **Brahminism** (wisdom). The successors of the founder of Brahminism, like those of Plato, have been only commentators.

Sakya Muni took advantage of an ebb tide in Brahminism about 500 B. C. to introduce Buddhism which appropriated the intellectual wealth of Brahminism and added thereto more ascetic and humanitarian principles. As a philosophic system it was so perfectly wrought out that succeeding centuries have added no improvements.

The Chinese attest the same fact of **intellectual arrest**, and about the same time. At 1000 B. C. lived Lao Tse, who was to the Chinese what Plato was to the Greeks. His philosophy was the culmination of his race thinking, and was a profound system of thought worked out by the light of nature.

Confucius followed, reducing the philosophy of Lao Tse to a system of practical ethics. The intellectual arrest of the Mongolian mind in Confucius was attested at the World's Congress of Religions, by the representative of Confucianism who said "that since Confucius there had been nothing new". From 1020 to 1120 A. D. there were four great thinkers in China, Chio, Chang, Cheng, Chu: Confucian scholars, but they were influenced by Buddhist and Taoist writers. They bore a similar relation to Confucius and Lao Tse that modern philosophers bear to Plato and Socrates. Their ability is proved by the wonderful approach of their speculations to the present-day theories of philosophy.

The last division of the human race to be noticed is the Persians. This branch continued nearest to the original home of mankind, and until overwhelmed by the tidal wave of Mohammedanism, and even since, has been a superior race both in intelligence and religion. But this intelligence reached its culmination at about the same time as among other nations. Zoroaster is one of the intellectual summits of the world. The religious

philosophy which he propounded 3000 years ago has never been improved by his nation.

There seems to be no doubt of the historical fact of intellectual arrest. The great founders of human religions, widely separated, demonstrated, each independently of the others, and reached their conclusions about the same time, the inability of the human mind, by the aid of conscience and nature to work out with such knowledge of God as to give acceptance and peace with Him. That none of their religions gives purity and peace goes without saying notwithstanding the highly colored report of their representatives at the World's Congress of Religions. The true photograph is given by Paul in the 1st chapter of Romans. Whatever was beautiful in pagan religion as represented at the Congress of Religions was largely read into it by its adherents who have enjoyed the highest advantages of modern University life.

An explanation of the moral and spiritual universe has been reached in these ancient religions so far as the human mind can reach it. And what is its purport?

Conclusive testimony shows that "the religion of the masses in China consists in erroneous idolatry, combined with the rudest superstition. Temples and altars are found in all parts of the land, ancestral halls even in the smallest hamlet. Worship of graves, soothsaying, and sorcery are universal practices. Fear of spirits, of ill omens, of unlucky places and days, torments the people almost continually. An infinity of toil and expense is incurred to avert disaster and procure good luck. Beneficence is praised, and yet there is no land where more human beings starve to death, are slaughtered in rebellions, or pine away in misery, than in China. Moreover, the poor are hardly anywhere so drained of their means as there. Filial duty is extolled, but more care seems to be taken for the dead than for the living. Poverty and decay are apparent everywhere.

Mingled amusement and indignation are aroused at the false representations of Hinduism and its priests which have been given to the too credulous people in the United States, and more lately by Mrs. Besant, to willing dupes in this country. Here is the true testimony of three influential Hindu newspapers, quoted by Dr. Chamberlain:

"The Hindu," the organ of the orthodox Hinduism in Madras, a very influential paper, says of the present Brahman priesthood: "'Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition, from the wretched dancing girl who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one who shall tolerate it, on the day of judgement.'" And of the endowed temples and shrines it says in another issue: "The vast majority

of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling!"

"The Reis and Rayyet," an influential newspaper of Northern India, sneers at Mrs. Besant's ecstasies over the 'Beauties of Hinduism' and utters these scorching words: 'When an English lady of decent culture professes to be an admirer of pantheistic mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding that which is rotten.'

"The Indian Nation," another orthodox Hindu paper, says: "The pure, undefiled Hinduism which Swami Vivekananda preached, has had no existence for centuries. . . . as a fact abomination worship is the main ingredient of modern Hinduism."

The "Darjeeling News" says: "Considering the position which some claim for the Buddhist writings, it is certainly not without ample reason that the subject of the derivation of the ethics of Buddhism was taken up at last week's meeting of the Victoria institute. Its consideration was introduced in a paper, the author of which referred to the frequency with which moral precepts, often similar to those in Holy Writ, were quoted as those from Buddhist writings, this being very often done by Theosophists and others who sought to minimize the value of the Christian Scriptures. The question, therefore, arose, Were these precepts to be found in the earlier Buddhist writings, and, if not original, whence were they derived? A careful examination of the Buddhist writings and of the Old Testament showed that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the Prophets centuries before Buddha existed; and this was scarcely to be wondered at considering the light which had been thrown of late on the extent to which nations in earlier days had intercommunication. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity 500 years before Buddha was said to have existed; and also later, when the captivity took place, and there arose a tendency towards the dispersal of that people. Attention was drawn to the evidence given by Strabo and other ancient writers, to the great commercial intercourse existing in the tenth century B. C. between India, Persia, Parthia, Media, and the countries south of the Euxine, as well as the traffic by sea which recent research has shown to have existed, and was carried on from India, round Ceylon, and up the Red Sea, the ships being mostly manned by those intrepid mariners the Phoenicians."

The human mind with great ability and persistence sought a passage to the spiritual and unseen world by philosophy. The sad failure of

this is now common history, especially as has been shown in regard to ancient nations.

The modern nation that has most conspicuously passed the philosophic test is Germany. Her scholars, easily ranking at the head of the intellectual world, have shown the human mind at its best in efforts to master human destiny. What are the results of German thinking?

One result is the conclusion that **materialism** can not interpret reason, feeling, will, and our highest thinking and aspirations. **Idealism** is an equal failure. It can not evolve matter any more than matter can produce mind. **Pessimism** is not a triumph of reason, but un-reason, and gives no rest to mind or heart. The main trend of thought is now towards Monism. Monism grows out of the difficulty of connecting Deism with the Universe. The human mind can not find the nexus between cause and the effect. Immanence on the other hand presents an equally great difficulty of separating the Infinite Cause from the Universe. The result is **pantheism**, but pantheism makes personality incomprehensible and does not account for the facts. The only thing that can combine both is **personal pantheism**, and that is a contradiction in terms.

The failure of all systems led Kant to fix the limits of reason without accepting Revelation; and now as a result widespread agnosticism prevails in Europe and discourages all attempts at solution.

The emphasis of science has stimulated effort to combine science and philosophy. But scientists have come to realize the limitations of their specialties. Herman Lotze, an ideal realist and one of the most distinguished in both science and philosophy, attempts to meet the moral and religious wants of man by the combination of these two. He affirms that matter and mechanism are but the shell: the kernel is mental and spritual. He holds it impossible to find in matter and mechanical law the interpretation of the true inner reality which is reason, spirit and personality.

Professor Seydel said that the essence of Lotze's thinking was that he sought in that which ought to be, the ground of that which is. His Idealism is ethical. He teaches that there are innate to the mind certain powers or laws. These need but to be developed in order to attain what are called the principles of ethics and of all our mental processes. The key to his Idealism is this: what we think is not a copy of externality; it is truly our thought, produced by the action of the mind as effected by the external world. First: experience develops the mind and unfolds its innate powers, just as a seed is unfolded in a plant. Second: the mind does not depend upon experience for the certainty which attaches to those principles. Third: all normal minds are essentially the same, hence these principles are necessary and univer-

sal. Fourth: These principles are laws of our being and therefore ought to control us theoretically and practically.

As clear and comprehensive as this combination of scientific and philosophic thought is, Lotze himself was far from being satisfied with it. He held it only tentatively. He says, "the reader must judge how far he has united the various parts of our knowledge and convictions so as to constitute a total view of the universe."

The Chinese wall, at which all great philosophers, in modern as well as ancient times, have brought up in their wanderings through the supersensible realm, is shown in the substantial essence of all their philosophies. Plato and Hegel call it "The Absolute Idea". Hartmann calls it "The Unconscious Absolute"; Spinoza, "The Substance"; Fichte, "The Absolute Ego"; Schelling, "The Absolute Subject Object"; Schopenhauer, "The Will." All these definitions of the Infinite are quite the same as those laid down in the metaphysical theosophies of India and Persia, and all alike show the helplessness of the human mind to comprehend the works of God, much more God himself.

A lost mind like a lost body moves in a circle, ever returning on itself to its first point of departure. This often results in a strange meeting of extremes. When man chooses philosophy instead of Revelation, he starts with an insistence on facts. He discards the supernatural and often ends with a full belief in the mysteries of occultism. Hartmann builds up a system of pessimism on the "Unconscious Absolute", and emphasis is laid on the unconscious activity of the mind in dreams, somnambulism, hypnotism, spiritualism and second sight, interpreted by theories of astral bodies.

It is a suggestive fact that Mr. Slade, one of the most successful spiritualistic jugglers and frauds ever known, found the scientific and speculative philosophers of Germany more credulous than many other less educated minds.

That the human mind can not be confined within a materialistic horizon, is amply shown by German thought. Wundt says, in his inaugural address at Zurich, "that the natural sciences led him almost unconsciously and against his wishes to philosophy."

The scientist begins an intellectual development which he can not complete. By combining scientific exactness with philosophic investigation he endeavors to build up a system of thought that will give a systematic and comprehensive explanation of the universe in which the reason can rest and the heart find perfect satisfaction. His final result is the same line of intellectual arrest at which all other thinkers have been obliged to halt and return, with the acknowledgement that the **nature of God, the soul and immortality** remain still the unsolved problems of the mind.

An eminent German, after many years observation in Germany, reached the conclusion, that for the last fifty years German thought has been

marked by chaos and confusion. The most fundamental principles are in dispute. What is philosophy? What are its spheres, objects and relation to science? What is logic? What is the scope and aim and theory of knowledge? Is metaphysics possible? What is the basis of ethics?

The educated mind has been so analytical and critical, and we so little constructive, that confidence is not only destroyed in the present systems but in philosophy itself.

Efforts are now being made to clear away the debris of past systems which were too a priori, and to lay a foundation in which moral speculation shall be displaced by the more actual and real as a basis of transition from the known to the unknown. This basis is not so much naturalism as humanism, **man** rather than **nature**, as the measure of things. This shows a growing trend toward Revelation, which alone can answer the questions of life and destiny. So far as any tendency can be called dominant, the preeminence seems to belong to Neo-Kantism. But the German mind can never be satisfied until the cry, "Back to Kant", is changed to "Back to Christ".

The situation is so serious, that German thinkers are making earnest efforts to improve the religious situation, as the only corrective of the Socialistic principles that are rapidly spreading with a strong bias toward Anarchism. Suicides are increasing, as the only escape from a "blood and iron" condition of society.

Rationalism at its best, in modern times as in ancient, is shown to be a failure in its attempts to satisfy either the mental or moral wants of man. This failure has been summarized: "(1) In the rejection of past systems of thought; (2) In efforts to reconstruct a new system of thought that will satisfy; (3) The condition of the German churches which, with very rare exceptions, have eliminated all evangelical and evangelistic beliefs; (4) The low moral tone of society, which is the embodiment of the war spirit; and (5) The efforts which are now being made to reinstate a dead state-church into a more spiritual religion."

The Robert Elsmere type of Christianity, which seems so popular in England and America, is now rejected in Germany as antiquated, having been tested and shelved as a failure to meet modern social and religious conditions and wants.

The same may be said of Haeckel's "Riddle of the Universe", a book of many editions in its own country and now translated into English and made popular by a sixpenny edition. It makes a virulent attack on the Christian religion and faith, and declares that science destroys those three great buttresses of superstition: God, immortality and the freedom of the will. This has caused a great popular outburst of infidelity in England. But it is a striking proof of intellectual arrest, that this book, now so popular in England, has been discarded in Germany itself for twenty-five years. And, furthermore, nearly all the great scientific authorities

that Haeckel quotes in favor of his opinions changed their views many years ago. Among these was the late Professor Virchow, of Berlin, the most eminent physiologist in Germany. After having long held the materialistic grounds of Haeckel, he later on in a famous lecture, given at Berlin on the "Freedom of Science", discarded his former views, including also evolutionism, so far as it professed to establish the descent of man from the ape. His words were, "It is all nonsense; you are as far as ever you were from establishing any connection between man and the ape." Du Bois Reymond, another follower of Haeckel, has taken a back track, and has reaffirmed the soul of man, the spiritual principle in man, and the supernatural element of man.

Wundt of Leipsic, also, the man who probably stands highest as a psychologist in Germany, and who in his early days was a thoroughgoing materialistic writer, resolving man very much into brain or brain functions, now writes a book in which he states that he regards his early book as the great crime of his youth, which it will take him all the rest of his life to expiate.

What an object-lesson of intellectual arrest! The human mind during the 19th century has apparently reached its highest limit, in German metaphysics and philosophy: and this under the most favorable conditions. It seems as if this trial and the results are sufficient to show conclusively, the fact of intellectual arrest, as to the competency of the human powers to find and know God.

Is it not time to assume, and to act upon the assumption, that the experience of the ages has confirmed the claim of Christianity to be the final religion? There is not the slightest probability left, after this age-long and universal failure, that rationalism will ever be able to give any satisfactory explanation or solution of the problems of human destiny. Henceforward it should be clearly understood that the presumption is on the side of Christianity and that the burden of proof rests upon those who undertake to question its claims.

"THE USE OF THE SCRIPTURES IN THEOLOGY":* A REVIEW

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At the outset Dr. Clarke announces that he has never been "an expert in Biblical studies". The announcement is needless. If he had been an expert this book would never have been written, though some other book might have been. Dr. Clarke is a man of mental ability. He makes a good many statements from which he would have abstained if he had been an ex-

*THE USE OF THE SCRIPTURES IN THEOLOGY. The Nathaniel William Taylor Lectures for 1905, given before the Divinity School of Yale University. By William Newton Clarke, D. D., Professor of Christian Theology in Colgate University. Charles Scribner's Sons, 1905. 12mo, pp. x, 170. \$1 net.

pert; for example, his statement (page 15) concerning the "Scriptures, which Christ expressly threw into the background." When he is actually making appeal to the Scriptures, Dr. Clarke displays a simple, straight-forward conviction that their testimony is true; while scattered here and there through the volume are statements in which he expresses his acceptance of the criticism that regards the Scriptures as largely untruthful (e. g. pages 6, 146, 166). If he were an expert he would confine himself to one or the other of these two contradictory positions. Though not an expert he is a partisan, the whole book being an argument against the commonly received doctrines of the authority of the Bible.

The principle which he presents for guiding us in our use of the Scriptures in theology is this: we are to differentiate the Christian parts of the Scriptures from those that are not Christian, and use the Christian parts only as authoritative. He says that some parts of the Old Testament writings are Christian and some parts pre-Christian or non-Christian; that some parts of the New Testament are Christian and some parts pre-Christian or post-Christian or non-Christian; that some parts of the teachings attributed to Jesus himself are Christian and some parts not, and that probably parts of the actual teachings of Jesus were themselves pre-Christian or non-Christian (e. g., pages 108-111). What we are to do, alike in the teachings of Jesus, in those of his disciples, in those of the New Testament writers, and in those of the Old Testament writers, is to distinguish for ourselves which items are Christian and which are not. We are to do the same thing of course with sources outside the Bible, but "the Bible is unquestionably the main source of Christian theology", and at all events, the Bible is the subject that Dr. Clarke is discussing.

Contrast his proposition with another that is not verbally very unlike it, namely, that it would be wise for us to focalize our theological study of the Scriptures on those parts that appeal to us as distinctively Christian, whether found in the New Testament or in the Old, in the words of Jesus or of others. Dr. Clarke sometimes so states his proposition that it almost merges into this. For example, he says (page 166), that in Sunday School work "the lesson-makers must face the difficult problem of distinguishing the Christian element in the Scriptures from everything else, and setting it forth in its own superiority and spiritual power."

The harm which the book is likely to do is largely due to the fact that by relatively slight changes it might be transformed into a particularly fine presentation of a particularly valuable principle of Scripture study. Indeed, a great deal of his reasoning is germane to this other proposition, and is not germane to his own.

He declares that the Protestant doctrine that the Scriptures are the seat of authority in theology is no more tenable than the doctrine that the Church is the seat of authority (page 22). The seat of authority is, he says,

the Christian part of the Scriptures, as distinguished from the other parts, "All else", he says, "we must regard as not only passing, but past" (page 125).

"We are required to draw this line through the ancient writings, and use for theology only what lies on one side of it, and remand to history what lies on the other" (page 91).

This principle, he says, compels us to "retire" large parts of the Scriptures from theological use. The Biblical accounts of the making of the world and man, and of the origin of sin, are to be thus retired. (pages 88-90). "Theology will need no section on the inspiration of the Scriptures" (page 155).

Among the matters to be retired are all views of sacrificial theology as heretofore held (pages 121-124), and those concerning the typical and antitypal values of the Old Covenant (pages 116-120). The doctrine that Jesus is the Messiah that was expected must go into retirement (pages 102-107). He was "not the Davidic king, long hoped for but never born". "The fulfilment of the pre-Christian advent-hope ought not to have come, and could not come". The doctrine of the coming of Christ as judge of the living and the dead, though taught, as Dr. Clarke admits, by Jesus himself, is among the non-Christian elements that are to be retired (pages 107-114). These are illustrative instances, but the implication is that we ought to retire the larger part of what has hitherto been accepted as Christian theology. The following is a fine statement of this conclusion:

"We shall cover the field by smaller books than our fathers used to write—not because we know less of God, but because we know more, and what we know is more concentrated in eternal reality" (page 126).

Such is the principle for the use of the Scriptures which Dr. Clarke lays down. At once the question arises: **How shall we know which parts of the words of Jesus, and which parts of the other Scriptures, are Christian and therefore authoritative?** To this his reply is, for substance: By the exercise of private judgment, such exercise of it as Protestantism declares to be both the right and the duty of all Christians. As each one of us must take the responsibility of understanding the Scriptures for himself, so each one must take the responsibility of deciding for himself what parts of Scripture are Christian and therefore authoritative. This is plausible, but it is illusive.

He anticipates that **objections** will be raised—that men will say:

"The position is no position, but a moving point The method is subjective, and each man is left to make a Christianity for himself. You take away our objective standard, and you take away our Christianity itself, through uncertainty as to what it is" (page 73).

In reply he denies that his principle takes away the objective standard. He asserts that the Christian parts of the Scriptures, as recognized by men in the exercise of their individual judgment, constitute a standard

quite as objective and quite as definite as when the whole Bible is taken as a standard.

"When we say that Christianity is a body of truth discerned by the powers that are given us for discernment of truth, have we not set forth a standard? . . . Surely we have in the significance of Jesus Christ a real standard of what Christianity is, not subjective, and perfectly intelligible" (page 74).

Comparing this alleged standard with the Bible, he says of the latter:

"It contains too much; . . . its highest part I am proposing as a standard for Christianity" (page 75).

But this "body of truth discerned", this "highest part" of the Scriptures, is not an objective standard unless it is a concrete fact. As long as it is a mere abstract term of reasoning, it is not a standard. We can not measure other things by it until we know what the truths are of which it consists. Dr. Clarke apparently acknowledges this, for he devotes some pages to calling "attention to the definiteness of that body of truth" which constitutes the standard (pages 77-87).

Note the nature of the "standard" thus set forth. It is "a body of truth" which the author has "discerned" in the Scriptures, and which he summarizes in a stated form. As a standard how does it differ from the Thirty-nine Articles, or the Nicene Creed, or the Westminster Catechism? Each of these is a body of truth which Christian men have discerned in the Scriptures, and have uttered in stated form. Dr. Clarke would certainly not ask me to accept as the standard of Christianity a creed formulated by some Church; have I any better standard in a creed formulated by myself, and changeable when my mind changes?

We find nothing reassuring when we read what Dr. Clarke has to say concerning the contents of the body of truth which constitutes the standard. He tells us that it is "no shadowy and elusive thing", but that it "stands perfectly solid and strong" (page 77). But when we look to see what this solid thing is, by which we may test even the words of Jesus, and learn which are authoritative and which not, we are put off with three or four well worded repetitions of the precious commonplaces of the gospel.

Dr. Clarke's position would have been more tenable if he had omitted all this ambiguous phraseology about an **objective standard**. His actual view of the matter appears when he says:

"Authority belongs in the relation between God and us, and only there" (page 157).

From his point of view there is no proper objective standard. There is only the fact that our mental acquirements and experience and habits affect the decisions we make in new cases that arise. Dr. Clarke formed certain habits of thought and feeling concerning God and Christ, under the influence of the Scriptures, in the time when he believed them to be a

divine revelation. Some of these habits persist, and now constitute his "standard". Under the influence of agnostic views of the Scriptures, a person's alleged standard is likely to be very different.

From the beginning to the end of the volume Dr. Clarke presents his theory as a polemic against what he calls the "doctrine of equality in the Scriptures" (page 19). He says of the Bible (page 12) that "the Church has formed the habit of using it as alike throughout"; and that it takes "the ground that the inspiration of God made the disciple-writers equal to the Word made flesh in witnessing to the truth" (page 16). He rivals the most prejudiced of newspaper scribblers in reiterating the charge that it is customary to count any sentence of the Bible as of the same value with any other. This caricature of the received view he uses for a background against which to set up his principle of an authoritative Scripture selected out of the Scriptures.

Opprobrium heaped upon the doctrine that all Scripture is the word of God is like that heaped upon our American Declaration of Independence for saying that all men are created equal. It is based on the false assumption that equality of character as Scripture implies equality in details and applications. Talk of this kind is buncombe, but some men take it seriously, and we must not be too impatient with it. Some one has explained the meaning of the Declaration of Independence to be that each person has an equal right with every other to be unequal to others. No one needs to be told that the Scriptures are multifarious in character. To say that all Scripture is equally the Word of God is to imply that each part is the Word of God according to its own character, and for the uses for which it is fit. This doctrine forbids the idea that every sentence is to be used like every other sentence, instead of implying that idea. Perfectly intelligible, even to those who disbelieve it, is the doctrine that all Scripture is equally that body of literature which God, by providential leading and by inspiration of the Spirit, has caused to be produced as his especial revelation to men. Among the ten thousand who have published their ideas on the subject, there have been of course those whose ideas were mechanical and wooden, but the idea of the equality of the Bible is capable of being rationally held, and it is so held by the great body of its supporters.

Let the issue be joined between this theory of the use of the Scriptures in theology and that advocated by Dr. Clarke. He says certain true things, in which we can heartily agree with him. We agree with him in magnifying the authority of Christ as compared with the writers of Scripture or with any one else; though we insist on not ignoring the fact that in the Biblical records concerning Christ "we have practically all that we know of his history and his words" (page 3). If he were correct in saying that his principle "admits to theology all that Christ revealed concerning God, and all that is true if that is true" (page 84), we would accept his principle. We agree with him in finding the revelation through Christ not in the

recorded words of Jesus only, but also in other parts of the Old and New Testaments. We agree with him as to the importance of emphasizing those things in the Scriptures that we can clearly see to be Christian. With great pleasure we agree with him, in opposition to men whose company he prefers, in recognizing the resurrection of Christ as a reality (page 103), in recognizing the authority of the fourth Gospel (page 78), and in recognizing in history "the onward-moving God, leading men toward better knowledge of himself", as distinguished from "a purely human development" (page 132). Finally, we agree with him as to the correctness and the importance so far as it goes, of the Apologetic which appeals to our human judgments of value in proof of the worthiness of the teachings of Christ concerning God.

On the other hand, we **disagree** with Dr. Clarke both as to the expediency and the legitimacy of selecting certain sections of Scripture as authoritative, and laying aside the remainder as non-authoritative.

He makes much of the argument from expediency—the advantages of going upon his theory as contrasted with the other. "It comes with power to render theology very largely independent of Biblical criticism" (page 145). On the other theory "We are compelled to grasp at words. Precision is indispensable" (page 146). Dr. Clarke comes to set us free from this bondage to precision in our thinking. And so through a long list of specifications. We can not accept this. Real advantages come, of course, from emphasizing the obviously great things in the Scriptures in preference to other things; but we need not set aside the other things in order to secure these advantages. The attempt to set them aside brings in new difficulties. If we assume that some words of Christ are Christian and some are not, and that we have to decide between them, we take up a load compared with which all burdens of criticism are light. The cheap disposal of a puzzling question is apt to be poor stuff, like other cheap things. There is no way to get rid of the problems but by solving them.

The proposed "principle" is illegitimate as well as inexpedient. One might consistently set aside the Scriptures in their entirety, and then use whatever in them appeals to his judgment as worthy. But no absurdity can be greater than that of affirming that the teaching of Christ is authoritative when he says that he is the Savior of men, and non-authoritative when he says that he is the Christ whom the prophets foretold; authoritative when he says that he came from God, and non-authoritative when he says that he will come again in the judgment; authoritative in what he says concerning God the Father, and non-authoritative in what he says about God's revealing himself through Moses and David and the other writers of Scripture. If Jesus is supremely authoritative then his judgment as to what truths are authoritative is to be preferred to mine or that of any other man.

It is false strategy, in Christian Apologetic as in other warfare, to regard it as sufficient to defend one strong position, while permitting the enemy to occupy all the enfiling outworks. When the Japanese had captured the auxiliary fortresses, then Port Arthur surrendered.

THE VALUE OF FACTS TO THE HISTORIAN

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In the fourteenth century, when Albert I. of Austria was striving to annex the three Waldstadte, Uri, Schwyz and Unterwalden, to his own domain, he appointed as his bailiff a certain man named Hermann Gessler. Among many other acts of oppression this Gessler included the placing of the ducal hat of Austria on the summit of a pole, passing which all the citizens of Altorf, were commanded to uncover their heads. It was the failure of a certain William Tell and his young son to obey this command, which led to the seizure of both and their subsequent appearance for judgment before Landvogt Gessler. The latter, having heard that Tell was marvellously skilful as a crossbowman, caused an apple to be placed upon the head of William Tell's son, at which the father was then compelled to shoot, the penalty of missing the apple being death. How Tell cleft the apple without injuring his child; how he defied the tyrant; how he escaped from the boat in which he was being transported to Gessler's prison-fortress, and afterwards shot his enemy through the heart—these are all further details of the well-known story. No one who has read it as dramatized by Schiller will ever forget it. This, however, is the way in which the tale was formerly told. Once upon a time it was accepted as a fact and the great archer himself was as real a person to many as any other character in history. But the progress of modern historical methods has utterly discredited the whole story. Both Hermann Gessler and William Tell have been proven to be fictitious characters. The events connected with their names have been shown to have no right to a place in Swiss history. The facts which have led the historians to these conclusions are as follows: While the story is dated in the year 1307 no account of it is found in Swiss history until a century and a half after that time. Identically the same tale, the principals of course bearing different names, is found in the book of a Danish historian, Saxo Grammaticus, written more than a century previous to the year 1307! Mr. John Fiske says that "there can be little doubt that the story is older than the Christian era, and in the course of its wanderings has been attached now to one locality and now to another."

It is rather interesting to observe the attitude of the historians toward this legend since it has been shown to be unhistorical. They will have nothing to do with it! Despite its high ethical worth, its splendid picture

of patriotism and love of liberty, reluctantly perhaps, but none the less completely, the historians of Switzerland have felt compelled to abandon the story as untrue. As thus **localized** they can not and do not believe it. It professes to be something which it is not. Therefore it has been removed from the realm of facts and assigned its true place in the realm of fiction. The reason for this is clearly stated by Mr. John Fiske in his essay on the "Old and New ways of treating History". "The distinction", he says, "between the minds of men today and those of past ages, is not so much in width of grasp, or depth of penetration, but in a certain maturity, and one chief symptom of this maturity is **the strict deference paid to facts**. This marks the historic spirit as it marks the scientific spirit. The critical scholar wants the real thing or nothing." In other words, for the modern historian facts are supreme. Take for example the case of a man who might desire to write a history of the Swiss nation based upon all that is known today. What value would the Tell legend have for him? Absolutely none. It is no doubt a very beautiful illustration of Swiss patriotism and Swiss love of liberty, but why appeal to a legend when you can **prove** those same characteristics by amply authenticated facts? As a matter of fact no modern historian does so. Having proven the Tell story to be a legend he hands it over to those whose province it is to deal with such literary phenomena.

It is most instructive to apply the above statements, with their implications, to some of the results obtained by the so-called Higher Critical School in its work upon the Bible. Instantly it becomes clear that the old debate, concerning the amount and kind of inspiration discoverable in God's Word, sinks into insignificance in comparison with the problem as to how much of the Bible is **myth and legend**.

In the first place, it hardly seems to accord with modern scientific methods to say that the meaning and value of certain statements is precisely the same whether they be regarded as fact or fiction! If that be true, then how is it worth our while to attempt to discriminate between them? Might not the time expended in the effort be better employed in other directions?

Nor, in the second place, does it seem to be quite in harmony with the modern historical spirit—at least as discoverable in the work of the secular historians—to take the significance which has always been attached to certain events (a significance which belonged to them in virtue of their **connection** with other facts, in relation to some of which they stood as effects, and to certain others as causes), and grant them precisely the same significance even after it has been shown that they may and must be divorced from the connection in which they have always stood. The story of the Flood is a concrete illustration of the last case. Formerly it was regarded as the **effect** of the glaring wickedness of which the world was then full. It was permitted as the punishment of that wickedness. It was intended as

an appeal to the family which was saved, and through which the world was repeopled, to refrain from the evil ways of their former associates. The Flood was the occasion of the new covenant which God made with man and of which the bow in the clouds became the pledge or seal. Formerly therefore the Deluge was regarded as the great outstanding illustration of the truth that "lust when it hath conceived bringeth forth -in, and sin when it is finished bringeth forth death." But now, when as a myth, the story of this event is swept out of the connection in which it has always stood, and in virtue of which connection it has had a certain significance, how are we to discover its true meaning? If we are to regard it as material from which we may "preach" and deduce "great moral and spiritual truths", we must first be sure that we have some knowledge of what the story was originally intended to teach. Otherwise we will simply be reading into it whatever our own imaginations are capable of producing. But it may not be questioned that the modern hearer of sermons has reached a very just conclusion as to the value of ethical material secured in this way. More and more the average Church-goer is refusing to accept the lion's skin of Biblically orthodox phraseology as satisfactory evidence that the voice which clothes itself in it is the voice of truth.

Of course no one who believes the Higher Critics will have any doubt that taken mythically, or as it is sometimes said, "poetically", or "in a spiritual sense" every difficulty in the Bible may be caused to disappear by the very simple expedient of making the particular text under consideration mean anything and everything which the interpreter desires that it should mean. But is it not likely that in the interest of honesty and fairness the average man will demand better treatment than this for even a myth which is to be sundered from the connection in which it has stood so long? Will not such a man seek to discover the thought which lay in the mind of the one who gave the myth its permanent literary form? Will he not, most naturally, inquire concerning the character of the facts, or stories, which have always stood in close juxtaposition to the one which is now to be discarded? Will he not ask what influence the former have had upon the interpretation of the latter? Will not such a man insist upon knowing what the story means now when it has been stripped of its old associates and divorced from its once apparently harmonious agreement with them? Let us remember also that in this department of knowledge even the Higher Critic is not the supreme authority. For our answer as to what the myth in its present state of isolation means we will naturally turn to those who are competent to reply. This the critical historian is not. By profession he is a dealer in "facts" and "assured results", and even that "nice feeling" for the historical whereby he discovers the true and detects the false, can not entitle him to the place of pre-eminence in the interpretation of myth or legend. There are authorities in this realm as in

every other, and even the fact that a man is a myth-maker himself is not sufficient to constitute him the best interpreter of the myths of other days. It is not too much to demand therefore that in the immediate future the Modern Historical School of Biblical Critics shall set apart a body of men whose duty it will be, after sufficient preparation, to tell us how and how much the old Hebrew legends and myths differ in their actual meaning, and consequently in their teaching value, from the ordinary and traditional interpretation.

It is hardly in accord, in the **third place**, with the spirit of modern science to declare that the groundwork, the physical details of a narrative, have nothing whatever to do with the moral and religious truth which the narrative teaches. If facts and truths are not inseparable then the world today is in a great delusion.

By what right may I deal with the story of William Tell in one way, and the story of the Flood in another? If both are to be regarded as fiction what advantage has the one over the other? We are told that no historian of the human race will find a place in his narrative for the story of a destruction of the race by a flood and the subsequent re peopling of the earth by the descendants of a single family. Now I have not a single word to say at this point as to the evidence for or against such an event. I have nothing to say as to the truthfulness or falsity of the narrative itself. I speak simply of the assumption of the Higher Critics that, when the story of the Flood has been weighed and found wanting and is therefore rejected by the **historian**, it can be turned over to the **preacher** of truth and righteousness with its ethical content apparently unimpaired. It is not worthy of a place in the foundation of the secular history of mankind, but upon it the moralist may rear part of his system! The explanation of this apparent anomaly is the fact that "Revelation is not co-incident with actual history." Judged by the definition of the word "coincident" as found in the Century Dictionary, that statement is itself somewhat obscure. If it means that Revelation may communicate as history certain things which are untrue, then it is a statement which is utterly and entirely false. Revelation and untruth are mutually exclusive ideas. I can only imagine that the statement of Professor Smith (cited later) is intended to cover the supposed analogy between what the Higher Critics are agreed to call the myths and legends of the Old Testament and the Parables of our Lord in the New Testament. That, however, is a comparison which is most absurd. The great outstanding characteristic of the parables of Jesus is their naturalness. About them all there is an air of verisimilitude. In the parabolic teaching there is nothing which might not have actually occurred. For example there has been much debate as to whether in the story of the Good Samaritan we have the narrative of a real occurrence. But quite aside from that point, no one will deny that the story as told might be a transcription from real life. There was noth-

ing inherently impossible or improbable in the Parable, or it would never have served its purpose and taught the truths which Jesus intended it should teach.

But the ground upon which so much of the Old Testament is rejected as history is the fact that in some cases the narrative is inherently improbable and in other cases inherently impossible. In the former class must be placed all those many passages which explicitly or implicitly claim for Moses the authorship of the Pentateuch. In the latter must be placed the stories of the Creation of man, of his Fall, and of the Flood. In the one case we have such clumsy forgeries that even the Higher Critics can detect them at a glance, and in the other we have such beautiful pictures full of spiritual truth that no one but their reputed Author could have produced them. In the one case we have documents composed when no one knows, and put together by whom no one knows—but professing to belong to an age to which they do not; and in the other we have documents concerning the date and authorship of which there is a fair measure of general belief. In the one case we have stories disfigured by all sorts of absurd and immoral addenda, and in the other parables whose reasonableness and beauty of spirit have never been surpassed. By what process of reasoning materials so diverse in character can be said to be similar, or a comparison between them be the basis of the statement that "Revelation is not coincident with actual history," goes beyond the comprehension of the ordinary mind. If facts and moral truths are not inseparable then we may well ask for an example of things which are inseparable?

In a volume published a few years ago, but which is still near enough in point of time to embody some of the "assured results" and "principal conclusions" of the "Modern Historical School", there are some singularly interesting statements. In speaking of Chapters I-IX, in the Book of Genesis, Professor George Adam Smith declares: "But this absence of history from these chapters, this fact that their framework is woven from the raw material of myth and legend, can not discredit the profound moral and religious truths with which they are charged." Marvellous indeed is this! It seems to imply, if it implies anything, that moral and religious truths are of a nature quite different from that which the generality of mankind have always supposed. Commonly it has been believed that spiritual truth was higher than any other kind of truth, and for its comprehension and reception demanded the very highest and noblest type of honesty. It now appears that this is a mistake. If the fact that certain statements are mythical and legendary precludes any use of them by the historian, on what ground can the preacher of theology or ethics turn to those same statements when he is desirous of discovering moral truth? Will not honesty compel him to preach from the ascertained facts of the Bible, before he preaches from the fancies which have crept into the Bible? The secular historian will not use myths because

they are not true. The humblest, the smallest, fact, proved to be such by good and sufficient evidence, has more value for him than a thousand fables.

If the scientific historian banishes myth and legend because they are untrue, at what point between his rejection of them and their reception by the preacher, do they become charged with profound moral and religious truth? How, if the position of the Higher Critics is tenable, do the myths of Genesis differ from the myths of Babylonia? How are the former of any greater value to the preacher than the latter? If myths, then the only truth to be found in them is that which has grown upon them, or into them, through their position in the Bible and the belief of many generations that they were fact and not fancy, and stood in their true connection with the rest of the history of the world. Taken out of that connection it is extremely difficult at this time to say what they may, or may not, be charged with. Mr. Huxley, who assures us in his published work that he had given much time and thought to these matters, says that the Genesis myth of the Flood is utterly unbelievable, because utterly impossible, while the Babylonian myth of the Deluge is quite within the limits of the possible and even of the probable! If Mr. Huxley were right what would become of the profound moral and religious truth which could be found in so much of Genesis as is devoted to the history of Noachian Flood? The truth of the matter is that all this empty frothing and multiloquence, about the value of those portions of God's Word which the Critics declare are mythical, is simply so much "clotted ignorance."

The only possible reason for preaching from the Genesis stories, which the Modern Historical School prove to their own satisfaction to be unworthy of credence as the statements of actual occurrences, is to be found in the fact that they are associated with other undeniably historical statements which are of surpassing interest to mankind. It is absolutely illogical, if not worse, to talk about finding certain moral truths in the Pentateuch, or any other part of the Bible, when those truths have no existence except upon the assumption that the separate parts of the whole history occupy their rightful place, and have a true and real connection with each other, which connection alone has given rise to the popular conception of the events themselves. I venture to believe that no secular historian who denies the fact of revelation will be able of himself to find in the Genesis stories, regarded as myths, the moral and spiritual value which the Higher Critics profess to find there. He like the Critics themselves will only discover it when he is under the influence of the thoughts of other men of bygone ages; when he is influenced by the conclusions and the study of other men who have regarded the Genesis stories as facts. It is idle to talk about the "pure gold" embedded in the Hebrew myths. That is precisely the spirit of Renan's effort to destroy the credibility of the Gospels by burying them beneath the flowers of his painted rhetoric.

There is gold in many a clay soil and in the waters of the sea, but in neither case in sufficient quantities to repay him who seeks to abstract it. Nor will the "pure gold" embedded in the Genesis narrative be found to exceed in quantity the gold in ordinary clay, when once you have agreed to accept the narrative as fable and fiction, and not fact.

Or take again the history of the Creation of Man. Doubtless it is now among the "assured results" of the Modern School of Criticism that, however they may be interpreted, there is no historic truth in the First and Second Chapters of Genesis. It follows by the simplest form of inference that Man did not come into being as the Bible in that part of the narrative states that he did. Nearly all the heathen cosmogonies profess to give an account of this event, and upon the basis of the Higher Critical assumption the Bible's story is simply one of the many efforts of ignorance to explain the presence of Man on earth. And if the Bible's story of Man's origin must be deported from the realm of fact and forced into the realm of fiction to which we assign all the myths and fables of other nations dealing with the same subject, what possible value can it have for us? Beyond the statement of the somewhat evident truth, that at some period of the world's history man made his appearance upon this earth—where are the lessons to be drawn from this story? Whatever value it may have as furnishing texts from which "to preach" (!), must it not remain one of the greatest of stumbling blocks to the man who is sincerely desirous of understanding Jesus Christ? For if language has any meaning, then Jesus gave His sanction to the story as it is recorded in the Book of Genesis. If that story is not the record of a fact then Christ's reference to it in Matthew xix. 5 is without any point and utterly incomprehensible. Just because the "Accommodation Theory" is too utterly contemptible, and the Kenosis Theory, or theories, too mysterious to be of any service, upon the assumption of the Higher Critics, we are forced to widen the realm in which must be included the number of facts of which the Lord Christ was ignorant.

But even if we have permitted ourselves to do this, there is still another difficulty which is almost insuperable. It is a difficulty which has been pointed out by Thomas Huxley, who never failed to avail himself of the "assured results" of the Modern Criticism, but whose candor led him to accept the conclusions which flow so logically from the Critical "results". In his volume, "Science and Hebrew Tradition," he says: "If Adam can be regarded as no more real a personage than Prometheus, and if the story of the Fall is merely an instructive type, comparable to the profound Promethean mythus, what becomes of Paul's dialectic in First Corinthians?" What becomes of his whole argument concerning the nature and meaning of death and the possibility and certainty of a resurrection? You remember that Paul wrote, "For as in Adam all die, even so in Christ, shall all be made alive." But if there never was such

a man as Adam, if he never held the position which the Bible assigns to him, and therefore men never "died" in him, what assurance have we of the accuracy of Paul's further statements about the resurrection? Must we not confess, with horror, that, if he was so far wrong in the first half of his statement, he may be equally wrong in the last half of his statement?

I have already referred to the story of the Deluge. The difficulty is that here again we are confronted by a particularly circumstantial statement of Jesus Himself. He says, "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came and took them all away, so also shall the coming of the Son of Man be." Now the problem suggested by these words is simply this: "When Jesus said as a matter of fact, that the Flood came and took them all away, did He believe that the Deluge really took place, or not?" Moreover, I venture to ask what sort of value, as an illustration of God's methods of dealing with sin, has an account of an event which never happened? If no Flood swept careless people away, how is the warning of more value than the cry of 'Wolf' when there is no wolf? Suppose an orator warns his hearers of great political and social changes, lest they end, as in France, in the domination of a Robespierre; what becomes, not only of his argument, but of his veracity, "if he, personally, does not believe that Robespierre existed and did the deeds attributed to him?"

Enough, however, of this. We presume most Critics would be willing, with Professor George Adam Smith, to say of these stories in Genesis what the latter says of the stories in the Books of Kings and in some of the prophets: "No historical criticism can take away these fields from the preacher of to-day. Across them he may move with all the confidence and boldness of the fathers. Nay, with more agility." There can be little question about the "agility" of the modern Higher Critic. His feats in leaping and the amazing amount of space covered in some of his springs are too well known to require comment. But why should there be such dogmatism of statement, that no historical criticism can take away these fields from the "preacher"? If we have already been compelled to abandon so much, what guarantee have we that in the future we shall not have to make further concessions? Is Professor Smith also among the prophets? A few generations ago might he not have said precisely the same thing concerning a much larger portion of the Bible than is received as fact by the critics of to-day? Is wisdom indeed to die with these earlier years of the Twentieth Century? Can we rest assured that we may now abandon our Parthian policy, because the final word has at last been spoken? Can even Historical Criticism go no further? Has it no future? Must we write across the face of its "assured results", *ne plus ultra*, no

more beyond? Rather I venture to believe that the well known fate of the Pillars of Hercules as boundaries of the physical universe will be found to be precisely the fate of the somewhat more attenuated pillars of Higher Criticism. Just as of old we shall be compelled to drop the "ne" and say simply, *plus ultra*. Nay, so much more beyond, that the present final results will be found to be but the gateway to others of so anarchical a character that even the Higher Critics themselves will draw back aghast. Under the same manipulation and using precisely the same tools there must come a day when no part of the Bible will be accepted as of the slightest historical worth. Along with the Hexateuch, and large sections of the Prophetical Books, the Gospels and the Epistles will be found to be involved in the general wreck and ruin. If the Criticism of to-day is working along correct lines, then there must come a day when the most that can be said of the New Testament will be what is now said of so large a part of the Old Testament: "It's ethical value to the preacher is beyond all question!"

But how *can* the method of the so-called Modern Historical School be correct? If it allows to fable and fiction the same value which it gives to facts, surely it is not 'modern'! And if it desires to preach from myths and legends it is not 'historical', for the modern historian "wants the real thing or nothing!"

THE SYNOPTIC GOSPELS AND JOHN

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I. The Synoptic Problem Stated.

The relation between the first three Gospels and the fourth has for half a century and more been one of the leading Biblical questions of the Church. It was made such chiefly through the attacks upon the authenticity and the historical character of John by advanced critics, especially those of the Tübingen school, although the question was not ignored before the days of Baur and Strauss. This question, however, has nothing to do with what is currently known as "The Synoptic Problem." This latter deals solely and alone with the first three Gospels, generally known on account of their way of narrating the Doings and Sayings of Christ as the "Synoptics", and has nothing to do with the Gospel of John. The Synoptic problem is chiefly a literary and then, too, a historical question, purposing to investigate the genesis of the first three Gospels and their relations to one another. It is said that Matthew, Mark and Luke have so many similarities that they can not possibly be absolutely independent writings, but that there must have been some literary and material dependence of the one on the other, or of two or three on a common source; and, again, that the disagreements are so many and so marked that one can not

have been copied from the other, or two or three from the same source, but that there must have been independent sources. To meet this difficulty is the object of the Synoptic Problem.

Ours is a different matter, and while not more intricate is yet vastly more important. The first three Gospels stand out in bold relief as a group of writings distinct in kind from the fourth Gospel, both in matter and manner, while the latter is decidedly in every respect a unique document. In substance the present problem deals with the historical character of John, especially of his picture of Christ, and more particularly with the Christology and theology of the fourth Gospel. Can this be and is it really historical? Or is it the theological reflection and the speculation of post-Apostolic days? Is the Christ of the fourth Gospel really the Christ of the Lord Himself? In order to answer this question, it is necessary first and foremost to look at the facts in the case and to compare the contents of the fourth Gospel with those of the Synoptics. In this connection attention can be drawn to the following:

1. Weiss in his "Leben Jesu" (p. 101) introduces his account of this difference by stating that "when the reader goes from the Synoptics to John" he feels that he has entered a new world." Both by what it says and what it omits John's Gospel is a different writing from the Synoptics, and not alone in the manner in which it is written. There is no direct mention of Christ's birth from a virgin; the story and the testimony of John the Baptist is taken up where the other Gospels drop it; the temptation in the wilderness, and still more strangely, the institution of the Lord's Supper, the agony in the Garden of Gethsemane, the trial before the Sanhedrin, and the ascension, are apparently ignored. On the other hand, topics not touched upon by the first three Gospel writers are the kernel and the substance of the fourth. The main theme of discourse in Matthew, Mark and Luke, namely, the character of the Kingdom of God and the condition of membership, together with the varying historical phases in its past and future, are in John virtually not mentioned; but their place is taken by the profound discussion of the uniqueness of the Lord's own person, His preexistence, the revelation of the Father through Himself and His personal relation to and equality with the Father. If in the Synoptics He is pictured as the Son of Man, in John He is preeminently the Son of God. The Synoptic Christ seems to be more bone of our bone, more an actual historical character than the Christ of John, who is surrounded by the halo of divinity and eternal Godhood. In John's Gospel Christ's discourses to His disciples often seem to be dogmatical discussions on His personal relation to the Father; it seems to be not a historical picture, but a theology and a dogmatics.

2. In general, too, the run of events in the fourth Gospel is different from that of the first three. The latter, seemingly at least, deal only with the Galilean ministry, and Christ does not go to Jerusalem until He goes

up for the last Passover, there to die. If we had not the fourth Gospel it would almost seem that Jesus had been at Jerusalem only once and then to suffer. The first three make at least no direct reference to the various visits paid at the great festival occasions, the details of which are so vividly portrayed by John. Accordingly it has been not infrequently claimed that the Synoptics do not justify us in accepting a longer ministry than one year for Christ; and it must be acknowledged that it is only John's Gospel that shows how His work had really been extended over a period of some three years. On the other hand, John almost ignores the Galilean ministry, furnishing only a few details and data of that work. Substantially he deals only with the Judean activity of the Lord, together with selections from His work in Perea.

3. Within this general difference between the first Gospel group and the Gospel of John the difference in detail is quite marked. The **dramatic personae** in John are new, consisting of such as Nathanael, Lazarus and Nicodemus. New persons and localities appear already at the first miracle in Cana. Jesus at once goes to Jerusalem, where He from the very outset attracts attention and gets into collision with the leaders of the people, the development of which differences and controversies is so pronounced a feature of the fourth Gospel. His return through Samaria is also peculiar to John; but scarcely has He reached the territory so well covered by the reports of the Synoptics when He again goes up to Jerusalem. According to the fourth Gospel He remains in Judea for at least half a year, of the events of which period the Synoptics report nothing, the account in John introducing scenes, persons, discussions, situations, etc., which are entirely unique. Even in the description of the last week of Christ's life the details of John differ from those of the Synoptics. John tells us that Christ goes to Gethsemane, but he says nothing of His sufferings; he does not mention the condemnation at the Jewish court, but gives a variety of new scenes from the trial before Pilate. Even from the cross the well known words of the suffering and dying Savior are not heard, and in connection with the burial and resurrection there are new facts and new details. On some matters there are seemingly important and far-reaching discrepancies. The Synoptics are a unit in teaching that Christ was crucified on the Jewish Passover festival, while John seems to teach that He died the day **before** that great festival,—which matter is declared by Hastings (Bible Dictionary, vol. iv.), "the most perplexing and apparent discrepancy between the first three Gospels and the fourth Gospel." This does not mean that any scholar of note claims that Jesus died on a Thursday, but only that such savants as Weiss, Godet and other good exegetes claim that in the year in which Jesus was crucified, the 15th of Nisan, the Jewish Passover, fell on a Saturday and not on a Friday, so that the Friday on which Jesus died was not the Passover, but the day of preparation according to John.

Not to be overlooked is the difference in the manner of presenting the Gospel records. That which is the most peculiar in Christ's method of teaching in the Synoptics, namely, the Parables, is not found in John at all. The Parables have entirely disappeared or have developed into an allegorical form of discourse. The short, gnomic and proverbial diction of the Synoptics is also largely wanting, or appears in new connections. Christ is no longer the popular teacher of the people, as He appears in the Synoptic accounts of His Galilean ministry; His time is almost consumed in constant controversies with the people and especially with their leaders. Still more notable are the subjects discussed in these debates. The Kingdom of God and its righteousness, the relation to the Law, the danger of carnal-mindedness, the preaching of repentance and of the forgiveness of sins, the warnings against the danger of riches and admonitions to use it aright, exhortations to humility and self-denial in practical life, the warnings of the impending fate of Jerusalem and the rejection of Israel, and the predictions that the Gentile peoples shall enter into the Kingdom of God, the signs of the last times and the full eschatological picture of the Lord—all these are virtually passed by in John, and their place is taken up almost exclusively by one sole and central theme, namely, the person of Christ and the salvation He has achieved for time and eternity, and the bulk of this is given in the shape of addresses and discussions quoted verbatim from the Lord Himself.

II. The Synoptic Problem Examined.

1. The relation of the fourth Gospel to the three Synoptics can only be determined with exactness and correctness when the specific purpose and character of the former are determined. This general law and canon of literary and historical criticism is of special importance here, as external evidences on these points are almost entirely wanting. Fortunately the testimony of the fourth Gospel on this subject is clear and conclusive. It is found in the last two verses of the Gospel proper, namely Chap. xx. 30, 31—since Chapter xxi. is evidently an appendix added later, but by the Apostle himself—and is given in these words: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through His name." Supplementary to this is the statement in Chap. xix. 35: "and he that saw it bears record, and his record is true: and he knoweth that he saith true, that ye might believe."

It is accordingly not a biographical or a historical purpose that John has primarily in view, but rather a theological or dogmatical, as also a practical. He intends to furnish the evidence of the Deity of Christ as based upon the miracles that He did and which the Apostles saw, so that this would cause the reader to believe on Him. This purpose stands out

in decided contrast to that which we know, from external and internal evidences, to have been the aim of the other Gospels. Clearest among these evidences are the introductory words to the Gospel of Luke (I. 3), where the author informs his friend Theophilus, that it seemed good to him to write all these things from the beginning, in order that the latter might have certainty of those things in which he has been instructed. These are the words of a historian, while the statement of the purposes of John are those of a theologian for whom historical and personal data and details are only a means to the end proper for which the Gospel was written.

It is this general purpose of John that explains its unique character, its contents and its omissions. Beginning with the eternal preexistence of the Logos with the Father, the writer makes such selections from the Sayings and Doings of the Lord as are suited to awaken the conviction which he aims to arouse in his readers, namely, that Jesus was really the Son of God. With even a greater persistency than that with which Matthew pursues his object of demonstrating that Jesus of Nazareth is the promised Messiah by calling for the testimonials and proofs of this from the Old Testament by the score, John keeps his purpose clearly in view, namely, that of furnishing the proofs, especially by witnesses and "signs", that in Jesus the eternal Deity became incarnate. He is the Word that became flesh, and the whole Gospel aims to demonstrate this central fact and thesis.

2. The method pursued by the author to attain this purpose is chiefly that of citing the verbal claims of the Lord Himself, in His many controversies with His enemies and in His discussions with His disciples, all aiming and purporting to prove His Divinity. The question whether these discourses and discussions, which contained the heart and the kernel and substance of New Testament Christology, are historical and reliable is really the substance of the Joannine question. It is argued that Christ could not and would not have spoken as John claims that He did concerning Himself, His person, His work, His relation to His Father, to a set of followers who at every stage showed that they did not understand the elements of His teachings concerning the Kingdom of God. How could a group of ignorant men, thoroughly saturated with the prejudices and the false religious teachings and tenets of the day concerning the carnal character of the Messianic Kingdom, and who even to the end could not grasp the central thought of a spiritual Kingdom, appreciate the deep theology of the discourses of Christ as described in John's Gospel? It is chiefly on this ground that the historical character of John's Gospel is rejected by the advanced theology of the day, and that in works like Harnack's "Essence of Christianity" its testimony is simply rejected without further proof in making the picture of what original Christianity really was.

In reply to this, notice must be taken of the fact that the objection is purely subjective, dogmatic and philosophical. No pretence of furnish-

ing an iota of external or positive proof for this claim is made. The idea as to what the course of events was or ought to have been settles the matter. The whole proof is subjective speculation and not objective evidence, and it is in full harmony with the spirit, character, trend and tendency of all modern advanced Biblical criticism.

The fact, however, that such Christological discourses were actually delivered by the Lord is proved by the Synoptic writers also. Such are found, e. g., in Matth. xi. 25-30; Luke x. 21-24; which pericopes read just like extracts from the fourth Gospel. A moment's reflection must convince the Christian reader that Christ must have spoken such things to His disciples to prepare them for their future work and preaching. The contents of the Epistles, which are really only comments and commentaries on the facts reported in the Gospels, show that the Apostles had been thoroughly initiated into the mysteries of the person and the work of Christ. Whence did they receive this information? No doubt from Christ Himself. What if they did not understand at the time when He spoke these things to them? This would be neither unpedagogical nor unhistorical. We have records plainly saying that they did not at the time appreciate what He said to them, but after the coming of the Holy Ghost and after Jesus' resurrection they understood what the Lord had said. Cf. John ii. 22 and *passim*. Then too it is a great mistake to claim that these deeper matters referring to Christ as the Life and the Light, as the Son of God and of equal Divinity with the Father, are confined to John's Gospel and not found in the Synoptics. The Joannine element abounds in Matthew, Mark and Luke. Cf., e. g., Matthew ii. 15; iii. 3, 17; xi. 19 and 26-30; xvi. 16 xxvi. 64; xxviii. 18; Mark i. 2; ii. 28; xii. 35; xiii. 26; xvi. 19; Luke i. 16, 17; ii. 76; ii. 11, 12. All four of the Gospels treat of the same Lord and Savior, but each views him from a different standpoint and describes Him for a different purpose. On account of this difference of purpose the real parallels between John and the other Gospels are comparatively few, and the Harmonies of the Gospels rarely contain four columns side by side. Compare on this whole matter the exhaustive and learned discussions of Zahn: "Einführung in das Neue Testament", vol. ii. para. 68, pp. 527-549.

3. All appearances of contradictions and discrepancies between the fourth Gospel and the Synoptics disappear entirely when it is borne in mind, that the former is in a marked sense supplementary to the latter, and that its contents presuppose the three older Gospels. It is probably going too far to say that *ex professo* it was the purpose of John to supplement the Synoptic accounts of the doings and sayings of the Savior; yet it is evident that the fourth Gospel does in a most significant way supply what the other Gospels fail to give, and complements and supplements their contents. External and internal evidences agree in this matter. Of the former there is indeed but little, but this is worth heeding. This little is found in a quotation made from the teachings of Clement of Alexandria

by Eusebius in his Church History, vi. 14, 7, where we are told that John intentionally sought to supplement the account of the Synoptics, who had given the somatic Gospel in their Gospels, while he gave the spiritual Gospel. This testimony goes back almost to the Apostolic age and accordingly deserves credence.

Much more conclusive is, of course, the internal evidence for the supplementary character of John. In its indirect form this evidence is seen in the fact that John everywhere presupposes the contents of the Synoptic Gospels, or at any rate the bulk of the traditional accounts, as these were transmitted to the various parts of Christendom in the earliest period of the Church. John writes for Christians who are well acquainted with the story of what Christ said and did. He does not propose to write the story *ab initio*, as did the other Gospel writers. His accounts in many instances are unintelligible without the presupposition of the events recorded in the Synoptic Gospels. An interesting illustration of this is found in the very first matter that he discusses after his grand prologue, namely, the account of the work of John the Baptist and his relations to Christ, which can be understood in the Joannine form only by presupposing the facts mentioned in the other Gospels.

Zahn*, after a careful examination of the matter, says (page 503): "Two conclusions can be reached with practical certainty, namely:

"(1) John everywhere presupposes on the part of his readers a full knowledge of the Gospel history, not only in reference to the general outlines and fundamentals, such as would be found in the mission sermons of the Apostolic era, but also in reference to many details which were not the subject of general tradition.

"(2) He not only himself possesses a knowledge of the Synoptic Gospels, especially of Mark, very probably also of Luke, but also presupposes this knowledge on the part of his readers."

From the great body of Gospel traditions he selected those things which served the special purposes he had in view, and in doing so often, evidently intentionally, supplied what is needed to understand the Synoptic account. An instructive example of this supplementary work is found in John xviii. 34-37, where Pilate's cool reception of Christ's claim of being a King becomes clear only when John tells us, that the character of this Kingdom as of a spiritual nature had been described to him by Jesus. Compare Zahn, p. 503, seq.; also Lange's "Introduction."

* "Einleitung in das New Testament."

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The First and Second of the Lessons for March are taken from Matthew, from the Sermon on the Mount. Their Topics are: "Jesus tells who are Blessed" and "The Tongue and the Temper". The Third Lesson is set apart for a Review of the Lessons of the Quarter, with the suggestion that in it prominence be given to the Sermon on the Mount. The Concluding Lesson of the Month is a Temperance Lesson, drawn from Proverbs.

I. Lesson for March 4.—The Topic for the First Lesson for March is "Jesus Tells Who are Blessed." Its Scripture is Matthew v. 1-16.

1st. Preliminary Considerations.

There are certain things that need to be borne in mind as a preparation for understanding the Sermon on the Mount and the Lesson here taken from it.

It must be remembered that Matthew's Gospel is the Gospel for the Jew, and that the aim in it is to demonstrate, from the Old Testament Scriptures, that Jesus is the Messiah of the Prophets. The career of Jesus is shown to match the revelations concerning the Messiah in the Old Testament Scriptures. The Old Testament idea that obedience to God is life, and disobedience, death, appears in the New Testament in the Doctrine of the Kingdom of God, or, as Matthew has it, the Kingdom of Heaven, the object of which is to restore the reign of God in man and the world. From the point of view of the Law righteousness becomes a key-word to the Gospel according to Matthew, since righteousness is merely obedience or conformity to God's law.

The Kingdom of Heaven and the restoration of righteousness are given peculiar prominence in the Sermon on the Mount, which can in no wise be understood except by giving due attention to these conceptions.

It must be remembered likewise that the Jews, especially as represented by the Scribes and Pharisees, held in Christ's day perverted notions both of the Kingdom of God and of righteousness,—the former being expected by them in the form of a magnificent earthly kingdom like that of the Caesars, and the latter having been misconceived and misconstrued to meet their own notions and to justify their evil conduct. It was necessary therefore for Jesus to correct these false views and to carry the people, especially the leaders, back to right conceptions on these fundamental points. To accomplish this work may be looked upon as the main aim in the Sermon on the Mount.

The preaching of the Kingdom of Heaven, or of God, that led up to the Sermon on the Mount will also aid in its interpretation. The message of John the Baptist was: "Repent ye: for the Kingdom of Heaven is at hand" (Matt. i. 2). His was a perpetual summons to forsake sin and to return to obedience to God's law. When Jesus came into Galilee, "preaching the Gospel of the Kingdom of God," he took up the same message: "The time is fulfilled, the Kingdom of God is at hand: repent ye, and believe the Gospel" (Matt. i. 14, 15). Since man's fall there has never been any possible way of salvation except by delivering him from sin, or bringing him back to obedience and righteousness. This is the restoration of the reign of God in man which Satan had destroyed by leading him into sin. The Gospel of the Kingdom was "glad tidings" because it set forth God's way of accomplishing that in which the Law had failed.

Jesus in the Sermon on the Mount laid down the foundation and constitution of the Kingdom, by showing what true righteousness is, how it is to be restored and how it is to manifest itself in influ-

ence, doctrine and life. The theme of the Sermon on the Mount is then the **restoration of the Kingdom of Heaven**. This must furnish the key to these chapters of the Gospel.

There are other misconceptions that will need to be considered, but they may best be taken up along with the study of the Scripture of the Lesson.

2nd. The Unfolding of the Lesson.

The Topic of this Scripture is the **Gospel of the Kingdom**.—Ch. i. 1-16.

The Lesson is made up of **three parts**:

(1) A brief Preface or Foreword (vv. 1, 2).

(2) The Eight Beatitudes or Words of Blessing (vv. 3-11).

(3) The two Figurative Illustrations of the Salt and the Light (vv. 12-16).

1. **The Preface or Foreword**.—Matt. v. 1, 2.

The Sermon on the Mount (Matt. v.—vii.) has been confounded with the Sermon recorded by Luke (vi. 17-49), and the two affirmed to be reports of one and the same Discourse. It was shown in the November number of this magazine, in Mr. Lamb's paper on "The Critic's Sermon on the Mount", that this view is untenable. The reader is referred to that discussion for some of the main reasons for opposing it.

The opening verse of this chapter contains sufficient material, when viewed in relation to the Discourse in Luke, to establish the conclusion that the two are different. The statement in Matthew is that Jesus went up into a mountain and sat down to teach; the statement in Luke (vi. 17) is that He came down and stood in the plain. If the Sermon in Matthew is entitled "The Sermon on the Mount" that in Luke with equal propriety might be called "The Sermon on the Plain". The former is connected by Matthew with our Lord's preaching tour throughout Galilee (Matt. iv. 1-16), before the call of Levi (Matt. ix. 9), and a considerable time before the call of the Twelve (Matt. x. 1-4); while that in Luke was delivered after the Twelve were chosen (Luke vi. 12).

Out of the view that the two Sermons are identical, and were delivered mainly for the instruction of the Twelve after they were called to be Apostles, has of course arisen a misinterpretation of the Discourse in Matthew. If, however, it be true that it was delivered, not to the ordained Apostles and others; but to a limited number of disciples of an earlier period (among whom were the four who were called at Gennesaret to attend upon the ministry of Jesus), and to the "great multitudes of people from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan" (Matt. iv. 25), among whom there were, a little later in Capernaum, as Luke tells us (v. 17) "Pharisees and Doctors of the law..... which were come out of every town of Galilee and Judea and Jerusalem", representative Jewish officials and opponents of Jesus,—then the interpretation must be approached from an entirely different quarter. It was intended, while laying down the true principles of the Kingdom, to expose the false views and practices of this multitude, and especially of these Jewish leaders, and to show them that these principles excluded them from the Kingdom of Heaven as set forth by Jesus.

The Topic of the Lesson may be stated to be: **The Blessed Experience and Character of those made Citizens of the Kingdom and restored to Righteousness, and their saving and enlightening Influence in the world.** The first of these characteristics is brought out in chap. v. 3-12: the second, in chap. v. 12-16. These are the Beatitudes so-called.

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2. **The Eight Beatitudes**.—Matt. v. 3-12. As writers so often assume—set forth the **Blessed Experience and Character of the Citizens of the Kingdom** that Jesus came to proclaim and establish.—Ch. v. 1-12).

They may be looked upon from various points of view:

(1) As words of blessing and benediction pronounced by Jesus upon the true subjects of the Kingdom;

(2) As statements of the characteristics or qualities of such subjects.

(3) As successive stages in the experience of those who enter into and become subjects of His Kingdom and are restored to righteousness.

With a subtle spiritual insight that characterizes his "Words of the Lord Jesus". Rudolf Stier suggests the latter as the point of view here intended to be made prominent. The Beatitudes readily appear as a consecutive orderly and coherent presentation of the stages by which each one enters the Kingdom, i. e., becomes a Christian, and lives the Christian life. A more natural introduction than is thus furnished for the Sermon on the Mount is scarcely conceivable. There is here at the same time, for the guidance of the inquirer, a detailed view of the Way of Life.

There are **two Groups of Beatitudes**. The first four set forth the experience of the sinner in entering into the Kingdom, or in the attainment of righteousness, and may be called the Strait Gate; the second four exhibit the Christian life, or the life of the man restored to righteousness, in the Kingdom, and may be called the Narrow Way.

(1) **Study the First Four Beatitudes as the Strait Gate** (vv. 3-6).

There is in each Beatitude the character to which the blessing applies, and the reason for it; and these should be carefully considered.

a. **First Beatitude:** "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven" (v. 3).

This is the starting-point for every sinner in entering into the Kingdom of Heaven, or in becoming a Christian. Of all those—and of those only—who approach Christ with this poverty of spirit, i. e., conscious of their estrangement from the Kingdom of God and their utter lack of everything that the soul needs for its satisfaction; or, as is commonly said, sensible of their lost condition as sinners and need of righteousness,—of those alone can it be said, "Theirs is the Kingdom of Heaven." In

this dawning sense of spiritual need is the beginning of the reign of Heaven in the soul.

This is the natural, initial experience, carrying with it in germ and promise, when truly profound and genuine, all that follows, up to a complete attainment of righteousness in justification and sanctification.

b. **Second Beatitude:** "Blessed are they that mourn; for they shall be comforted" (v. 4).

This is the second step toward the Kingdom, or in the attainment of righteousness, the second stage in the experience of salvation. The force of the phrase "in spirit" must, as Alford says, "be carried on from the first Beatitude into the others." The sorrow is not the sorrow of the world, for that works not repentance but death. Of those only who sorrow with a godly sorrow, or a sorrow arising from conscious poverty of spirit, is it true that "they shall be comforted."

Here is the repentance that, when the work of Christ goes forward to completion, follows upon being poor in spirit, or being possessed by a sense of one's undone condition as a sinner, destitute of righteousness. This need the Gospel, in its Kingdom of Heaven, meets.

c. **Third Beatitude:** "Blessed are the meek; for they shall inherit the earth" (v. 5).

This is the third step toward the Kingdom, the third stage in the experience of the salvation of the Gospel, or on the road to righteousness. The word translated "meek" means "submissive", and has here a significance that goes far beyond the spiritless and negative sense so often attributed to it in this verse. The submission is here "in spirit", and not of the mere worldly order. The condition of the sinner out of the Kingdom of Heaven is one of rebellion and disobedience to God. He can not enter it, i. e., can not be saved, unless he submits and obeys God. As one has recently said: "Submission is the one great word in the universe." Conformity to the Law of God, which is righteousness

is the only Way of Life for the sinner. "Submission therefore is the one condition of peace and order."

The poverty of spirit and the godly sorrow bring the sinner face to face with God's Way of Salvation, through Christ, who is set before him, not only as Jesus, the Atoning Savior, but as Lord or Master, to whom obedience is to be rendered. When Jesus thus presents Himself as Savior and Lord, to the poor in spirit, mourning before God, the test question is whether the lost man will submit to be saved by Christ and to obey Him as Lord and Lawgiver. Many an awakened soul comes to this point and then turns back and is lost. Surrender, absolute surrender, is the third step toward the Kingdom with its righteousness.

To every one who thus puts himself in Christ's hands all things belong, as Paul teaches the Corinthians, "because all things are Christ's."

d. **Fourth Beatitude:** "Blessed are they that hunger and thirst after righteousness; for they shall be filled" (v. 6).

Righteousness is the one great end to be reached. This is therefore the fourth and final step in entering the Kingdom, the last stage in the experience of becoming a Christian or a citizen of the Kingdom. The felt poverty of those who recognize their utter spiritual destitution, the godly sorrow of the needy and penitent soul, and the humble submission to God in Jesus as Lord, lead to an intense and consuming longing for righteousness—that wrought for the sinner by the work of Christ and received by faith which justifies, and that wrought in the sinner in regeneration by the Holy Spirit and which makes personally righteous—which righteousness alone can satisfy and save the soul.

The intense longing for Christ as the Bread of Life and the Water of Life ends in appropriating faith and soul-satisfaction: "for they shall be filled." The sinner has come back to obedience to God, is in the Kingdom of God, and the reign of God is again set up in him.

It will be observed that the exper-

iences and promises of these first four Beatitudes are the gifts of Divine Grace that lay the foundation for the life in the Kingdom.

Jesus thus set forth the experiences by which one enters the Strait Gate into the Kingdom of Heaven, and he does it in a natural and logical order, beginning with poverty of spirit or the sense of the soul's need, proceeding through godly sorrow and repentance, advancing to submission or soul-surrender to Christ, and culminating in the attainment of that righteousness which is the end for which the Gospel came into existence.

(2) **Study the Second Four Beatitudes as the Narrow Way** (vv. 7-12).

The second four Beatitudes outline the experience and work of the Christian as a citizen of the Kingdom, or the Christian life in the Kingdom, where he pursues his work in obedience to his Lord; and so it may be called the Narrow Way in the Kingdom. As Stier remarks: "The gifts received must be preserved, exercised and increased." There follows therefore, in a new series of Beatitudes, "the outward expression of the evidence of the inward principles" in the Christian life. The citizen of the Kingdom has become, by the grace of God, a working force for redemption and righteousness in the world.

In the first four Beatitudes we have found Christ's statement of the Way of Salvation. In the second four we find a like statement from Him of the Way of Life in the Kingdom. They set forth the Christian's experience and work in the Kingdom. Here again, as was found in the steps in entering the Strait Gate, will be found a natural, logical and irreversible order in His setting forth of Christian life and conduct as they should be in His Kingdom.

It must be borne in mind that the phrase "in spirit" (v. 3) carries its force throughout all the Beatitudes to the end; the experiences not being merely worldly or secular, but spiritual.

a. **Fifth Beatitude:** "Blessed are the merciful; for they shall obtain mercy" (v. 7).

As the mourning is spiritual, so is the mercy. This is the first Christian instinct in the Kingdom, leading to the first order of Christian endeavor, the work of witnessing for the mercy of the Gospel as set forth in the words of this Beatitude.

Mercy includes all that is done for our brother man from the inward principle of Divine charity that controls one who has entered in at the Strait Gate. It is, when coupled with the phrase "in spirit", that practical love of man that impels the saved sinner—the one restored to righteousness by the Gospel—to extend to others, if unsaved, the mercy of God's salvation by the Gospel that he has himself experienced, and, if saved, the later mercies of God's grace. Who does not remember that when he first experienced the joys of God's salvation, his first irresistible impulse was to lead some other one by way of the same Savior into the Kingdom?

And so this becomes the **missionary instinct**,—that which made Paul cry out, "Woe is me if I preach not the Gospel"; that which makes every true Christian man a missionary, and impels Christians united in the Church, in sympathy with the Great Commission, to seek the world's evangelization. The transformed man must become the "salt of the earth" and "the light of the world".

This out of self and for the world, this Divine altruism, is it not necessarily the starting-point in all genuine Christian activity, the first order of Christian work; and is it not the natural and necessary outcome of the way by which the sinner is mercifully led through the Strait Gate into the Kingdom?

And Christ, who desires the largest possible outcome from the Christian's endeavor, has added the promise: "for they shall obtain mercy." This is the Divine assurance of that larger life, that abundant life, needed to gird the newborn soul for ever-enlarging energy and enterprise in soul-seeking and soul-winning.

b. Sixth Beatitude: "Blessed are the pure in heart; for they shall see God" (v. 8.).

The second Christian impulse, leading to the second order of Christian endeavor, is that to purity or holiness, as set forth in this Beatitude. Salvation is not merely from the guilt of sin, or its exposedness to punishment, but also from sinning. The mercy of the Gospel is designed to make men pure, not merely outwardly or ceremonially but spiritually, in the inner being before God.

In the first joy of salvation, as one finds himself in the Kingdom, he is almost certain to think of Christ chiefly as Jesus, the atoning sacrifice for the guilt of sin, almost forgetting Him as Lord, through mastery by whom and obedience to whom and the invitation of whom, he is to be saved from sinning. Multitudes seem to make this mistake, and so never become acquainted with the gospel of righteousness, and never see Him face to face. Disobeying his Master or disregarding His wishes, through the power of indwelling sin, one is sooner or later rudely awakened to the fact that there is still sin in him, and the battle for purity begins, a battle that is to be life-long.

The experiences of the merciful and the pure in heart prepare the Christian as a citizen of the Kingdom for the next stage in his Christian work.

c. Seventh Beatitude: "Blessed are the peacemakers; for they shall be called the children of God" (v. 9.).

The third Christian experience in the Kingdom, leading to the third order of Christian endeavor, takes shape in the work of the peacemaker, as set forth in the words of this Beatitude.

In dealing with Christ as his King, the subject of the Kingdom speedily finds that the world is a world of anarchy, full of clashing and warring forces everywhere. In bearing the message of Christ's mercy and exemplifying the purity of the Kingdom, he is brought into social relations with men at enmity with God and with one another, and hating

the citizens of the Kingdom because they find in their righteousness a perpetual rebuke. It is a world, the condition of which the great Apostle describes by *anomia*, lawlessness,—a world into which Christianity alone can introduce peace and order by bringing in social righteousness and sympathy through Christ.

So the Great Teacher, anticipating the so-called modern discoveries, puts in its essential place the **instinct of social reform**, resting back on righteousness, mercy and purity, thereby furnishing the basis for the great social reconciliations, reformations, reconstructions and advances that follow upon the introduction of the Gospel, and that promise when their full power is developed to bring in the Golden Age to which the Prophets looked forward, "when the lion and the lamb shall lie down together."

Again the appropriate blessing follows in the promise, "for they shall be called the children [sons] of God." Since in Christ's vocabulary things are called what they are, this means that they shall be the **sons of God**, sharing in their measure as leaders, in the social powers and enterprises of the Kingdom, with their Elder Brother, the Only Begotten Son; in due time to be enthroned in glory with Him.

d. **Eighth Beatitude**: "Blessed are they which are persecuted for righteousness, sake; for," etc. (vv.10-12).

At this point, according to the common notion, the Beatitudes end; but how fatal a blunder to leave out the Eighth Beatitude, the crowning one of all. It certainly opens with the same "Blessed" as the others. Did not Jesus say, according to Mark (x. 29, 30): "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life"?

So here, as quite essential in the line of blessing, comes the fourth Christian experience, preparing for the fourth order of Christian endeavor. Here is the work of discipline and perfecting through endurance of evil for Christ's sake, as set forth in the passage beginning, "Blessed are they that are persecuted for righteousness' sake" (v. 10), and reinforced and made personal, and exalted still more in its blessedness by what follows (vv. 11, 12). The saved sinner, going out into a world lying in sin, as the embodiment and representative of Divine righteousness, and offering to men the Gospel mercy out of a pure heart unto peace, will always be requited with hatred. Sinners will malevolently withstand the children of the Kingdom in their life of righteousness and their mission of mercy. Persecution in the wider sense is here presented in three stages; railing with bitter and hateful words: specific persecution in acts; and wanton falsehood and slander.

And here, as elsewhere in Scripture, this persecution appears as the chief honor of the children of God, the assuring token of their citizenship (see 1 Peter iv. 13, 14; 2 Tim. iv. 12; John xv. 18-21). The Christian finds his highest calling and the fullest approval of God, in prosecuting his work of mercy, purity and peace in the midst of persecution.

Look now for the reason why this is the supreme, the crowning Beatitude. These persecutions are a part of the trials that test the character, develop the energies and round out the career of the Christian. With man's crooked nature, what are called "blessings", and considered such, would fail to perfect life and character. Are not "tribulations" God's threshings by which He "separates the wheat from the chaff"?

To change the figure, the sinful soul brought to Christ is, to begin with, like the rough block of marble in which the artist sees the perfect form of his conception. To bring out that form many hard, rude blows are needed, followed by many lighter and more skillful ones, and by much rasping, filing and polishing: but

at the end there stands forth the perfect statue as the product of the long processes. Just so there are needed the hard blows of persecution in all its forms, the lesser strokes of tribulation and sorrow, and the rasping and polishing of the cares and worries and disappointments of life, in order to bring out of the rude human nature the perfect man in Christ Jesus. Without them the citizens of the Kingdom could never be expected to become mighty and stalwart workers for God in the great enterprises of redemption. It is God's way in the spiritual life, as in all other, that men shall be disciplined into strength in work and masterfulness in leadership.

In the light of Scriptural teaching and human experience, may it not almost be said that this crowning work is equal in importance to all the rest, in its agency in girding and training men for the service of God?

There is therefore justly accorded to those who pass through it, appropriate promises, in measure beyond all the rest: that blessing of the first Beatitude, "for theirs is the Kingdom of Heaven" (v. 11); and, to the disciples who shall stand the test, the added bestowal of unspeakable rewards and a place among the tested and crowned Hebrew Immortals in the Celestial mansions.

It will be seen, by considering these Beatitudes in their relations, that the order is irreversible as well as natural. Here as elsewhere the words of the Lord Jesus are as simple as they are profound, so that in following them the citizen of the Kingdom will round out and make complete his work in the Kingdom.

The Eight Beatitudes are thus seen to set forth, in Christ's own words, the Way into the Kingdom and the Way of Life in the Kingdom.

3. The Saving and Enlightening Influence of the Righteous in the World.—Ch. v. 13-16.

The principle of the Kingdom has always been, "saved to serve." Jesus at this point in the Sermon takes up

the subjects of the Kingdom, as restored to obedience and righteousness, and sets forth the influence they are to exert upon the world of evil in which their work is to be done. He does this by means of two most familiar illustrations from common life: salt and light. He addresses his hearers personally and impresses upon them their responsibilities by showing the dangers of failure.

(1) The Citizens of the Kingdom are to be "the salt of the earth" (v. 13).

By "salt" He sets forth their preservative agency in the world. Salt is the antiseptic of common use, preserving against corruption. It makes that to which it is applied wholesome and safe for use as food, thereby fitting it to build up the physical system. It gives tastefulness to that to which it is applied, and so saves it from insipidity and makes it attractive. These points well illustrate the influence of those who have been brought back to righteousness by the Gospel; and who (as cast into the mass) are thus fitted to save the world from corruption and destruction, to make all its relations and intercourse wholesome and safe, and indeed to make the things of the world truly enjoyable.

Jesus guards against the danger that besets them in the world, of losing their savor, or the qualities of the Beatitudes which fit them to preserve and bless the world. The unfaithful or backsliding Christian becomes like the salt mingled with rock when it has lost its saltiness. He ceases then to be a power for good, and like the rock of the salt is fit only to be cast out.

(2) The Citizens of the Kingdom, restored to righteousness by the Gospel, are to be "the light of the world", or rather the light-bearers (vv. 14-16).

As "salt" represents the conservative influence of the Christian in a world of corruption, so the "light" sets forth his enlightening, stimulating and developing influence in a world of darkness. The first office of physical light is to light up the way for man engaged in the business of this world, which would

otherwise be in darkness. The righteous as bearing the light of the Gospel for Christ lights up the way of life and salvation to men, who would otherwise be immersed in spiritual darkness. A second office of light is to illumine the world and bring to light the beauty and glory that are in it, and which without it could not be seen. The righteous, by the gracious influence they exert, transform this world and shed abroad in it the glory of God which is its only source of beauty. Still another office of light is to develop and stimulate life, which is the work of the actinic rays, without which development and growth would be limited, if not prevented; so the righteous in the world have always furnished the stimulus to the highest development and civilization,—all the foremost civilizations having been the direct product of Christianity.

The danger to which the citizens of the Kingdom are exposed, Jesus now represents and warns against. Their place as citizens of the Kingdom is a most conspicuous one. Like the city on a hill and the candle placed on the candlestick, they are to shed abroad their light so that it shall reach out everywhere. They are responsible for lighting up the darkness of this world by scattering the light of life.

Jesus concludes this lesson by an earnest exhortation to let their light so shine as to glorify their Father in Heaven; which they are to do by holding forth the Word of Life in the Gospel that has been given them.

This exhortation, to let their light shine so that men may see their good works, might seem to conflict with the later exhortation in the sermon (ch. vi. 1), not to do their righteousness before men, "to be seen of them"; but there is really no inconsistency. The expression "to be seen of men" has in it, in the Greek, the same root as that from which comes our word "theatre", and is a warning against making a theatrical show of one's good works. That is as different as possible from letting

men see their good works in order to glorify the Father.

In this introductory portion of the Sermon on the Mount, it will thus be seen, that the one aim is the restoration of the Kingdom of God, the restoration of righteousness or obedience to God to its proper place in the world. Jesus first shows the way by which sinners may be restored to righteousness and to their place in the Kingdom. He then sets forth the Way of Life in the Kingdom, by which the restored soul is to reach the highest rewards of righteousness. Finally, by the figures of "salt" and "light", he shows his hearers and all men the exalted position of the citizens of the Kingdom in the world, as the only conserving and elevating influences; and so the only hope of the world.

II. Lesson for March 11.—The Topic attached to the Second Lesson for March is "The Tongue and the Temper". Its Scripture is Matthew v. 33-48.

1st. The Place of the Lesson.—By referring to the outline of the Sermon on the Mount, as given in the Lesson for March 18, the setting and significance of the Scripture of the Lesson will be seen. Jesus in this part of the Sermon is showing up the perversions of the Law in the teachings of the Scribes and Pharisees, and bringing out in sharp contrast the true intent of its precepts. He first exposes the errors of the Literalistic Interpreters, who by a false sticking to the mere letter lose the true meaning of the commandments, —which point He illustrates by three instances drawn from murder, adultery and divorce. Here he is dealing with the Liberal Interpreters, who turn aside the precept from its real purport, or add to it, in seeking to cover up their own sins, and He is showing how far they have gone astray and how misleading and base are their inculcations. Here again He makes use of three illustrations.

2nd. **The Lesson Unfolded.**—The Liberal Interpreter was intent on so explaining the Law as to give the freest rein to his own evil inclinations and sins. He had become skillful in getting Scriptural sanction for his worst crimes.

Jesus here selects three common instances, involving their fundamental religious and social relations,—their relations to God, in profanity; their relations to one another in the law of retaliation, cultivating a malevolent and Satanic spirit; their relations to men, justifying the cherishing of the murderous spirit that had been forbidden by the Commandment and which had just been illustrated by Jesus in his protest against their literal interpretation.

1. Study the **First Illustration**,—their perversion of Scripture in **justification of False and Profane Swearing**.—Ch. v. 33-37.

The Law was: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths" (v. 33). The Scribes and Pharisees made skilful use of this passage in justifying unlimited indulgence in profanity. The Jew found the command in the Old Testament Scriptures, with the sacred name of **Jehovah**, and he reasoned from this connection that the prohibition was intended to apply only to oaths made by that sacred name. Hence he inferred that he was at liberty to swear by any other name of God, or by anything else. He was as scrupulous about the use of the sacred name in this way as he was about treading upon a scrap of paper as he walked along the way, lest it might have the sacred name on it. Jesus stripped the mask from these perverters of the law; teaching them that they are not to swear falsely or profanely by anything; not by Heaven, for it is God's throne; not by earth, for that is His footstool; not by Jerusalem, for that is the city of the Great King; not by the head, for that too belongs to God and is under His rule. The point is that, in swearing by anything in God's universe man swears by God, since all the value or virtue in every-

thing comes from God (vv. 34-36). This prohibition was not intended to apply to judicial oaths but to common life. The Scripture abundantly teaches the propriety of solemn affirmation as if in the presence of God and of oaths in the judicial sense.

Jesus sums up all by commanding, in place of all attempts at enforcing speech by profane swearing, simple, straightforward statement and affirmation; and He does it on the ground that the attempts to reinforce speech in such profane ways has its source in evil or the Evil One (v. 37).

Jesus here rescues the Scripture from this perversion of the false teachers, and brings out its true and original intent; and He places His perpetual ban upon all the ten thousand forms of "By —!" so constantly heard in the shop and the parlor and on the street.

2. Study the **Second Illustration**,—the attempted Scriptural justification for giving loose rein to **human malignity in private revenge**: "an eye for an eye, and a tooth for a tooth".—Ch. v. 38-42.

In the Law of Moses these words, in their application to judicial cases, occur three times: in Ex. xxi. 23-25, after the giving of the Law and while Moses is still on the Mount, being stated as a principle to guide in the judicial decision of a specified case; in Lev. xxiv. 19, 20, a general judicial Law for injuries and their compensation; and in Deut. xix. 21, as a principle governing a particular case, being stated "as a rule of proportion to be rigorously applied". Jesus uses the expression Himself in this Sermon on the Mount (see Matt. vii. 2), as expressing what "is and ever must be the fundamental law of the eternal and divine government of the world", requiring exact and equal justice meted out always and to all. It here becomes the same principle as that which underlies the entire Old Testament religion and has been stated as, "Obedience is life, disobedience is death."

The sin of the Liberalistic Interpreters lay in wrenching this expression from its judicial place, bringing it down into the private intercourse of men, and applying it there as the *lex talionis*, to justify the unhindered exercise of personal spite and revenge. They thereby took these matters out of the hands of the judges and of God, and perversely appropriated to themselves "the prerogative of such requital in private life." There was left no restraint upon either the deliberate vengeance growing out of settled malice or the sudden outbursts of hot temper.

Jesus proceeds to enforce, as against all this, the requirements of **active love to enemies**. His injunction is, "Resist not evil", in this retaliatory, revengeful spirit. This is a word not only against all such revenge, but also against the malicious spirit that prompts, and may be expected to end in, murder which the Lawgiver has already condemned (vv. 30-42). They are not to take the authority of the judge or of God into their own hands.

The three examples, which illustrate the general position, are so selected as to descend from the worse evil to the less: actual personal assault, spoliation of property, forcible constraint to a service not due. The Lord, indeed, refers only to things comparatively unimportant in order that His words may find their easy application to ordinary life.

The teaching here is **not a prohibition of self-defence**, to which indeed men are bound by the Commandment of God and the law of self-preservation; but Jesus would teach us that we must "patiently receive the smiting on the cheek without permitting ourselves, even in things so slight as this, any measure of self revenge or retaliation." If the self-defence is in anger and with hate it thereby becomes sinful. The examples enforce, the spiritual signification to which the Lord turns in all these illustrations. The actual turning of the other cheek "might be no other than a challenge to continued sin; con-

sequently it is itself sinful and opposed to the love of our neighbor. There might even be a proud despatch in it, or a mere hypocritical affectation."

The governing principle of the Kingdom, and of the Law when its real spirit is reached, is the cherishing of active love to the utmost, the rendering of good for evil on the largest possible scale.

There is therefore no justification for the *lex talionis* which the Scribes and Pharisees had advocated in their teaching of the law. It was not a teaching of the Scriptures, but a wilful perversion of them.

3. Study the Third Illustration,—the attempt at Scriptural justification of the **free indulgence of hatred**: "Thou shalt love thy neighbor, and hate thine enemy."—Ch. v. 43-48.

Here is a Commandment of God to which these false Interpreters daringly added the expression of their own malicious desires, in the effort to repudiate God's requirement of universal love, especially as taking in the Gentiles.

The Pharisees took the first half of this injunction from the Mosaic summary of the Second Table of the Law; the other half they perhaps reached by a condensation and misinterpretation of the words of the so-called Imprecatory Psalms. In **enemy** and **hate** they expressed the Jewish attitude toward the Gentile world. "It is the full, undisguised heathenism of the carnal mind, which the Pharisees condensed into an expressed precept, a general essential precept of man, and then appended it to a Commandment of God as its exposition."

The injunction of Jesus, as against all this—given with authority and expressing the spirit of the Old Testament Law, in requiring the loving of enemies (see Ex. xxiii. 4, 5; Job xxi. 29, 30; Prov. xxiv. 17)—is, "Love your enemies". He exhibits the progressive operation of this higher principle in **three degrees**: (1) oppose words of love and peace to words of scorn and insult;

(2) answer deeds of hate with deeds of love; and, if this does not suffice to soften the disposition of the enemy, (3) match spiteful treatment and persecution with loving prayer for blessing upon the enemies,—thereby proving yourselves the children of that Father who is gracious and long-suffering to the evil as well as to the good (vv. 43, 44).

Jesus now advances to a full revelation for the first time of their unrighteousness and lovelessness: they do not even love these neighbors and friends they profess to love. "Is it not rather a seeking of your own and in its principle a loving of yourself?" No creature is so base or abandoned, not even the publicans and heathen whom these Pharisees hated, as not to do that,—for which, however, he deserves no credit (vv. 46, 47).

The Scribes and Pharisees have thus been shown to have only a perverted, hypocritical, despicable righteousness, for which there is no place in the Kingdom of Heaven. Every principle they express is a principle that indicates rebellion against God and Heaven, and repudiation of the Law of God. They are self-excluded from the Kingdom, as are others who do not rise above such righteousness.

Turning away, in concluding this point, from these patterns religious people who have perverted or repudiated all righteousness, Jesus directs and commends His hearers to the Father—who is perfect love, purity, justice and mercy—as the goal of perfection set up for their attainment (v. 48).

III. Lesson for March 18.—The Lesson for this Sunday has been set apart for review, but as already suggested it will be devoted to setting forth the Plan of the Sermon on the Mount, as an aid in understanding the Lessons drawn from it.

The Sermon on the Mount has sometimes been called the Constitution of the Kingdom of Heaven. It is preceded

in the Gospel by the opening of Christ's preaching in Galilee (ch. 12-25). The Sermon itself, occupying three chapters (chs. v. vii.), is followed by three series of miracles, by which Matthew shows the authority of Jesus to proclaim such a Constitution (viii. 1-ix. 34). This constitutes the first half of Part I. of Matthew's Gospel, which Jesus as Prophet and Lawgiver proclaims the Coming Kingdom of Heaven.

This discourse has already been distinguished from the Sermon on the Plain recorded by Luke (vi. 20-49). As all the utterances of Jesus that are different occupy only about fifteen hundred verses in the Gospels, the Sermon on the Mount constitutes about one-eighth of all His recorded sayings. As it appears in this Gospel it undoubtedly gives substantially what Jesus uttered on that occasion. We have it doubtless with much abridgement, and yet the arrangement of the matter has been seized and reproduced with such simplicity and clearness by the Evangelist, with the aid of the Holy Spirit, as to confirm the impression of its unity and general completeness derived from its perusal.

It was the purpose to give at this point a complete Outline View of the Sermon on the Mount, but circumstances beyond the control of the writer have rendered it necessary to hold over the matter prepared until the March number. This will be in the hands of subscribers on or before March 1, and so in time for use on the Review Sunday, March 18.

IV. Lesson for March 25.—The Fourth Lesson for March is "A Temperance Lesson." The Scripture selected is Proverbs xxiii. 29-35.

In our brief consideration of this Lesson we would suggest two Points for Study:

1st. The larger vice of Self-Indulgence under which that of excessive drinking of intoxicants comes.

Self-restraint, which is the larger sense of **temperance** as it is often used in the New Testament, is the clear duty of all. It is one's duty to control his active propensities, i. e., his affections and desires, and especially his appetites, in accordance with the ends for which they have been given.

Consider the duty of preventing the affections and desires from fastening upon unworthy or wrong objects; or from that uncontrolled, inordinate action known as passion. How?

Consider the duty of properly restraining the natural appetites of hunger, thirst and sex. They are given for the ends of preserving the human body and the human race, and should be held in strict subordination to these ends. How?

Hunger is a necessary impulse to the preservation of life. Its satisfaction opens the way to luxuriousness and gluttony. Thirst is the necessary impulse to preserve life by keeping the body supplied with the fluids upon which life depends. But in almost all countries the means used for quenching thirst lead to intoxication, and thus open the way to intemperance and drunkenness.

Out of the very necessities of man's

being, as voiced in affections, desires and appetites, arise the vices that destroy body and soul: out of desire for well-being, inordinate pursuit of wealth and influence; out of desire for power, unbridled ambition; out of desire for enjoyment, the pleasure-seeking that makes life a play, a revel, or a debauch; out of hunger and thirst, as has been seen, gluttony and drunkenness.

Consider the duty of understanding these natural propensities, and having them well in hand as aids, rather than hindrances, in the mission of life. How?

2nd. **The Unfolding of the Scripture of the Lesson.**

Study this chapter as the warning and dissuasion of the wise man against some of the main forms of sensual self-indulgence. It closes with this vivid picture of the ruinous results of the vice of intemperance.

Study intemperance as one of the most prolific sources of human woe, beginning with its opening time of delight and fascination (vv. 29-31).

Study its later consequences, its fearful after-pangs, its strange visions, its reeling brain, its transfixed and paralyzed soul (vv. 31-35).

RECENT BOOKS FOR BIBLE STUDENTS

Conducted by Prof. William M. McPheeters, D.D., Theological Seminary, Columbia, S. C.

The Bible: Its Origin and Nature (Chas. Scribner's Sons) is the second volume of what will be known as "The Bross Library." It consists of seven lectures recently delivered by Dr. Marcus Dods at Lake Forest University, Illinois, on the "William Bross Foundation." For this "foundation" the public are indebted to the enlightened liberality and Christian zeal of "the late William Bross of Chicago, lieutenant-governor of Illinois in 1866-70. In 1879, Mr. Bross", desiring, it seems, "to make some memorial of his son, Nathaniel Bross, who had died in 1856", conveyed to the

Trustees of Lake Forest University a large sum of money, the interest from which was to be used for the "purpose of stimulating the production of the best books or treatises 'on the connection, relation, and mutual bearing of any practical science, or the history of our race, or the facts in any department of knowledge, with and upon the Christian Religion'". The first volume of this promising "Library" will be "**The Evidences of Christianity**", by the late Dr. Mark Hopkins. The third volume will probably be "**Obligatory Morality**", consisting of a series of five lectures, by Dr.

Francis L. Patton, delivered on this "Foundation" in 1903. So much by way of perpetuating the memory of a worthy deed and giving the reader what may be an interesting scrap of information.

And now a word as to Dr. Dods' book. Its theme, of course, is not more weighty than the discussion of it is timely. This will appear from a mere statement of the topics discussed by Dr. Dods in his several lectures. These are: "The Bible and Other Sacred Books; The Canon of Scripture; Revelation; Inspiration; Infallibility; The Trustworthiness of the Gospels; The Miraculous Element in the Gospels." That Dr. Dods says many things that are true, and says them well, is a mere matter of course. Indeed, this constitutes one of the perils of his discussion. He says so much that is true, and says it so forcefully that his readers will be all too prone to follow his guidance with a misplaced confidence. For unfortunately there is scarcely a single vital point upon which his views are not either distinctly erroneous, or likely to betray the unwary reader into error. Take a single sentence from his lecture on "The Bible and Other Sacred Books." Speaking of certain "non-Christian sacred books" which profess to minister to our needs as religious and not merely moral beings, Dr. Dods says, "Without entering into detail, it may be said generally that these books had the misfortune to be written while religion was in its legal and ceremonial stage."* This single sentence tells the whole story. It is not a "mere dead fly in the apothecary's pot of precious ointment". It is rather a single well-defined pustule that speaks to the thoughtful eye of the virus that has taken possession of a body, large areas of which as yet give no indications of its baleful presence, and still less of its deadly ravages. If it is "the misfortune" of the books of which Dr. Dods speaks to have been "written while religion was in its legal and ceremonial stage", then whose is the fault for the existence of such a "stage" in "religion"? or is the existence of such a "stage" in

"religion" to be regarded as a fault at all? Must we look upon this "legal and ceremonial stage" of "religion" as normal, and necessary? according to the saying "First the blade then, the ear, and then the full corn in the ear". The fact is that there is urgent need at this time that we should hark back to Dr. J. H. Thornwell's terse statement of the case, when he says, and, if the Scriptures themselves be true, says truly, "Heathenism is not a misfortune: it is a crime". This certainly is not a position to be taken hastily, nor is it a sentiment to be uttered flippantly. As indicated, however, I am quite sure that it is the position of the Scriptures themselves. Turning away from it, we turn away from them.

Again, in a chapter in which he says many things about the Canon of Scripture that are not only themselves true, but admirably well put, Dr. Dods lays down positions that are confusing, if not positively subversive of the existence of any external rule of faith and practice. For instance, he confuses these very distinct questions, viz.,—(1) In what does the authoritativeness, i. e., of course, the canonicity of such and such a book ground itself? and (2) In what does my conviction of the authoritativeness of such and such a book ground itself? For the simple, objective, historical test of canonicity, furnished by apostolic authorship or sanction—the test which, Dr. Dods himself being witness, the Church of the early centuries ever sooner or later, directly or indirectly, consciously or unconsciously fell back upon—I say, instead of adhering to this obviously rational test, Dr. Dods substitutes for it one that is largely subjective.† And, in passing, it may not be amiss to call attention to the fact that his statement of Luther's doctrine of Scripture does scant justice to the great reformer.‡ Taking no account either of the circumstances in which Luther found himself, or even of the real trend of his teachings as a

*Op. cit., p. 54.

†For a more balanced view, the reader may be referred to *The Presbyterian and Reformed Review*, vol. iv, p. 249.

*Op. cit., p. 10.

whole, by a free use of certain unguarded statements uttered in the heat of controversy, Dr. Dods' discussion will of necessity create the impression that Luther regarded every man as free to accept or reject from the Canon this or that book solely according to "his own feeling of its truth," a procedure that makes every man the author of his own Canon, and every man's "feeling" of truth the test of truth. Dr. Dods himself is far too clear-headed to be satisfied with any such "Lesbian rule", and accordingly, while he fails to really eliminate the "Lesbian" quality from his own test of canonicity, he is careful to hide it from his own eyes and those of others under a cover of words.

But the time would fail me to follow the course of his discussion as he takes up such grave matters as "Revelation", "Inspiration" and the like. Perhaps I may be permitted to express the hope that a reference which Dr. Dods makes to a discussion of Inspiration by Drs. A. A. Hodge and B. B. Warfield* may catch the eye of the last named theologian, and call forth from him some adequate criticism of Dr. Dods' views. In the event it does, I feel sure that this second volume of the "Bross Library" will not have appeared wholly in vain.

One finds so much that is acute and vigorous in the writings of the Rev. A. C. Gaebelein, and so much that is admirable in the earnest evangelical spirit of their author, that it is with misgivings sometimes, and always with regret, that one feels compelled to differ from him not only in his views, but in the exegesis upon which those views rest.

As a matter of fact, however, his exegesis, while always ingenious, is often strained, and at times, at least as it seems to the present writer, wholly fanciful. Thus he asks, "What is the significance that it is written that the sower went out to sow?": and answers, "It shows the beginning of something new; a new work which the Lord now takes up." It seems simpler to say that there is no special significance to be attached

to the preposition. Certainly, if the sower was to sow at all, he had to go out to do it. Men do not sow within doors. And while personally I am disposed to agree with Mr. Gaebelein that "the optimistic dream of Christendom of world conversion" has but scant Scriptural support, the Parable of the Sower gives equally scant ground for the statement that "only a fourth part" of the seed sown "yields fruit". No such nice mathematical calculations find any place in our Lord's parables. What sort of a field would it be of which three-fourths was path, briers, and "stony ground"? Many instances of a similar over-pressing of the language of Scripture might be taken from Mr. Gaebelein's pages, and greatly mar the validity of his conclusions.

Dealing with greatness incognito is somewhat disconcerting, to a plain man like the writer. And my discomfort, in venturing a judgment upon *The Church of Christ*—"By a Layman," as the title page modestly tells us. "By a Distinguished Layman", as the publishers (Messrs. Funk & Wagnalls) advertise us—is the further aggravated by the fact that the book has received commendation in certain quarters to which I myself am in the habit of looking for "light and leading." But one owes something to his readers, to himself, and to what he believes to be the truth. Hence I must say simply and frankly that when the publishers represent this book as "A strong and original plea for the simple religion that is unencumbered by the artificiality of man-made creeds and denominational divisions, which simply adopts Christ and his teachings in their original clearness, comprehensiveness and purity", they are, in my judgment, not only guilty of indulging in *ad captandum* cant, but are mistaken in every single major proposition they lay down. The religion advocated in *The Church of Christ* is not "simple," nor is the plea made for it, *me judice*, either "strong", or, for that matter, specially "original". The publishers have obviously confounded brevity with simplicity, and have apparently made the mistake of supposing that scripturalness

*Op. cit. p. 139.

of ideas is ensured merely by free citations of Scripture language. Let me hasten to add that the spirit of the author of **The Church of Christ** is excellent. And if, like the rest of us, he has found himself compelled, willy-nilly, to embody his religious beliefs in a "man-made creed" this ought certainly not to be imputed to him as a fault. With much that he says all Christians will find themselves in hearty agreement. Happily for a large number of God's dear children some of the positions upon which his book insists are without the warrant of the Word.

His Life (The Pastors' Publishing Union, Oak Park, Ill.) is the not very happy title of a really excellent little Diatessaron, or Interwoven Narrative of the Life of Christ, in the words of the four Gospels, prepared by the pastors of Oak Park, Ill. The matter is distributed under seven main heads, such as "His Birth and Boyhood; Beginnings of His Ministry, etc.", with a number of suitable sub-heads, and minor divisions. The text used is that of the American Standard Revision. It may be had from the publishers either in paper (fourteen cents) or cloth (twenty-five cents). It will no doubt find many readers. For a different class of readers, Florence Baille Fitzpatrick's **Life of Christ for Children**, will serve a very useful purpose. It is written in a charmingly simple and attractive style, and appropriately illustrated.

The Book of Daniel Unlocked (D. Van Nostran Co., New York), by Mr. W. S. Auchincloss, C.E., with its introduction, by Prof. A. H. Sayce, will doubtless be read with interest by all students of the Book of Daniel. It is to be hoped that in future editions the esteemed author will refrain from using red-ink in printing his notes. It is very trying on the eyes, and the notes themselves have sufficient merit to attract and to hold the reader's attention without this unhappy device.

Dr. Kerr, of the American Tract Society has done a fine service for our day in

conceiving and carrying into effect the idea of a series of popular books on **The Teaching of Jesus**. His choice of one to present **The Teaching of Jesus Concerning the Scriptures** could not well have been better. Dr. David James Burrell, of the Marble Collegiate Church, New York, combines in a peculiar degree the qualities necessary for treating this particular theme effectively. His loyalty to the Scriptures and noble enthusiasm for them are united to and supported by an admirable knowledge of their contents, and insight into their meaning. Further, Dr. Burrell is fully informed in regard to the positions and views of certain "of them which say they are Jews, and they are not", and appreciates the grave peril to Christ's "little ones" from the dissemination of such views. To complete and round out his qualifications, in addition to having a virile mind, he is master of an exceptionally fine popular style. May his book be widely read.

Worthy in every way of a place beside the book just mentioned is **The Creed of Christ** (Presbyterian Committee of Publication, Richmond, Va.), by the Rev. Richard Venable Lancaster. As is evident from its title, Mr. Lancaster's volume takes a wider range than that of Dr. Burrell. Yet one of the excellencies of the book is its brevity. One of its charms is its style; simple, direct, without a suggestion of ambition, this is a fitting vehicle for the expression of thought that is clear and strong, and a spirit that is sweet and grave, yet apparently without a tinge of maudlin sentimentality, or of moroseness.

Old Wine from the Original Old Wine-Skin, is well described by its author, William Ashmore, as "A stand up for the old time doctrine of the atonement as believed in by our fathers, and by them handed down to us to live by, as they lived by it, and to die by, as they died by it." There is a quaintness and an energy about the author's manner of expressing himself that remind us, not unpleasantly, of the style of certain of the older theologians

Unfortunately there is nothing in the book to let one know where copies of it can be had. True, at the end of the dedication we find "Wollaston, December 25, 1904", and if one could only ask, Where is "Wollaston"? without exposing his own shameful ignorance to public derision, his difficulties on this score would be at an end. But who can summon up the courage to do this? [Dr. Ashmore, a Baptist missionary to China, of fifty years and more, resides at Wollaston, Mass.—Editor.]

When once we lose our Bible, there will, of course, be an end of Bible-study. Hence believers in the dogmatic authority of the Bible owe a debt of gratitude to Dr. L. W. Munhall (Germantown, Philadelphia.) for his little brochure **Methodism and Bible Criticism**, and to the Rev. G. W. Wilson for his book, **Methodist Theology vs. Methodist Theologians** (Jennings & Pye, Cincinnati). The more so because the task undertaken by these writers, namely the bringing home to particular individuals their faithlessness to covenant engagements as ministers of the Word, and representatives of a well defined system of truth held by a particular body of Christians, while a necessary task, can not but be a more or less painful one. There is no more surprising, as there is no sadder, spectacle presented in our day than is furnished by the number of men who, availing themselves of the impunity guaranteed them by a spurious liberality, are content to remain within the several branches of the Christian church and assail well nigh every doctrine which they have engaged by solemn ordination vows not only to hold, but to teach. We are all shocked beyond measure at the disclosure of dismal business ethics in certain circles of "high finance", and yet there is no general outburst of indignation against the men who while they pose as the leaders of "advanced" religious ideas, as purveyors of a "new", and what boasts itself to be, a better theology, at the same time display an ethical obtuseness that would

put the McCurdys and McCalls *et id genus omne* to the blush. These men extol one another as "reverent scholars", as "deeply religious" natures, etc. It may be that they are. If it be so, it only illustrates the truth of at least one theme upon which they harp, in treating of certain Scripture personages, namely, that religion and ethics do not necessarily go together. Whether their religion is the Christian religion, may be a question. Certainly it is not the religion which not a few of them professed, and pledged themselves to propagate, when they took their ordination vows. It is further certain, that, if these men were to take their practical ecclesiastical ethics with them into any political party, and treat their party obligations and pledges as they treat their ecclesiastical vows, they would be read out of the party as traitors; if they carried their practical ecclesiastical ethics with them into any fraternal order, and treated their fraternal obligations as they treat their solemn ordination vows they would be expelled from the order as traitors; if they carried their practical ecclesiastical ethics with them into the army, and treated their oaths of allegiance as they treat their ministerial vows, they would be court-martialed and shot as traitors. And yet, strange to say, while keenly alive to what they are pleased to regard as the defective ethics of the Old Testament, for example, it never seems to have even occurred to them that their own ethics need revision.

All thoughtful, serious-minded Bible students will unite in thanking Dr. Willis J. Beecher for his book **The Prophets and The Promise**. Indeed, I venture the opinion that it will be generally recognized by students of all schools of thought as a really great book, a notable contribution to the literature of the subject with which it deals, a book which will gain and hold a permanent place as a classic upon those special aspects of the great theme of which it undertakes to treat. I have been reading it with great and growing admiration—admiration for its thorough mastery of

the material involved; admiration for the freshness and force that characterize its treatment of this material; admiration for the insight of its author, for his breadth and balance, for his masterly self-control, enabling him to refuse to permit himself to be drawn aside to the consideration of any one of a number of important and tempting themes collateral to the single line of thought which he had set himself to develop; admiration also for his acquaintance with the thinking of others upon the matter of which he writes, and his ability, notwithstanding, to do his own thinking. It is a truly noteworthy conception that Dr. Beecher advances when he lays down the position that the organizing idea, not only of the Old Testament but also of the New, is the promise given by God to Abraham. What he says in support of this position, goes far towards carrying complete conviction. But, perhaps, the best service that his book will render, will be that it is itself a practical demonstration of the fact that it is better to study the Bible itself than to study a hundred books about the Bible. This book gives abundant evidence that Dr. Beecher himself has done the former; and that he has not left the latter undone; hence its value. But it is, of course, a book of far too large worth and significance to be disposed of in so cursory a notice as this.

For the following books more or less directly related to Bible-study the editors wish to return their thanks to the various publishers sending them. **A History of the Presbyterian Churches of the World**, by Professor R. C. Reed, D.D., of Columbia, S. C. Those who are looking up the history of this particular body of Christians can not do

better than to buy this particular book. Its charming style, admirable spirit, well proportioned and balanced presentation of a large subject, have already won for it an enviable reception at the hands of competent judges. **Christian Doctrine**, by Professor W. Brenton Greene, Jr., D.D., and **The Westminster Teacher Training-Course—Second Year**, are in some sort companion volumes. Those for whom they were specially prepared will find them to be admirable helps. Their appearance is one among many indications of the healthy and intelligent interest now being taken in the work of the Sabbath-School. **Kyrie Eleison**, by H. J. Wotherspoon, M.A., of St. Oswalds, Edinburgh, is a manual of private prayers, that may be made to fill a useful place in the development of the prayer-life of Christians, especially young Christians (Foregoing all from Westminster Press, Philadelphia). **A Manual for Communicants' Classes** (same Press), by Dr. J. R. Miller, is a small book, written in a simple, direct style, that a pastor or friend can place in the hands of a young believer with confidence. The Open Court Publishing Co. has done all that could fairly be expected of it to render attractive **My Little Book of Prayer**, by Muriel Strode. But no skill of the typographer's or the book-binder's art can redeem from oblivion the inane egotisms, and crude littleness of its contents. Equally satisfactory in their mechanical execution and of far more real worth are: **A Japanese Floral Calendar**, by Ernest W. Clement; **The Napoleon Myth**, by Henry Ridgely Evans; and **Christianity and Patriotism, and Other Essays**, by Count Tolstoy (All from the Open Court Pub. Co.).

DAILY BIBLE STUDY AND READINGS, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT

The Gospels are the foundation of the New Testament, as the Five Books of Moses are of the Old. The latter give the origin of the Divine Religion of Redemption as the Law, while the Gospels set forth the origin of that religion as the Gospel, in the career of Jesus Christ.

In order to understand the Gospels it is necessary that one should know their origin and aims. These are best learned, not from speculative critics who set to work to imagine their origin and purpose, but from the writings of the early Christian Fathers, who inquired carefully into the matter and recorded the facts so far as they were able to ascertain them. In their writings can be traced back the historical testimony concerning the Gospels, substantially to the time of the Apostles, or at least of their immediate disciples.

According to this testimony each of the Four Gospels came into existence for a particular purpose and class, to which it was specially adapted, in its author, its matter and its plan. Matthew is the Gospel for the Jew, in which the Evangelist recorded what he had preached to his own people for the purpose of demonstrating to them that Jesus was the Messiah prophesied in the Old Testament Scriptures. Its key is found in the Scriptures and in the nature and needs of the Jew. Mark is the Gospel for the Roman, the man of action and power, whose ideal was embodied in Caesar and universal empire. It was in substance the Gospel that Peter had preached to Roman hearers to convince them that Jesus is the Son of God and the Savior they needed; and it was written down by Mark, at the request of certain Romans, when Peter was about to depart to other regions, and endorsed by that Apostle. Luke is the Gospel for the Greek, representative of the Gentile world, the man of reason and universal humanity. It was substantially the Gospel that Paul preached and had his Apostolic endorsement, while prepared by Luke and addressed directly to Theophilus, who may be regarded as a representative Greek. Later in the first century, when the early Church had been gathered out of these three typical races, by the Gospel as presented by Matthew, Mark and Luke and their disciples, some of the pastors in Asia Minor requested the aged John to prepare for them a spiritual Gospel. In complying with their request he prepared his Gospel, in which he set forth the Incarnate Word as the Light and the Life of Man, in order to confirm their faith and lead them to a larger and more abundant spiritual life (John xx. 30, 31).

The first three Gospels met the need of the three great races—Jew, Roman, Greek—that constituted the civilized world of that age; and, as these are typical races, the Gospels were fitted to meet the needs not only of the men of that age but of all ages. John in his Gospel supplemented the first three by a Gospel that provides for the need of the Christian, or the man who through faith has been brought out of these worldly races and made a follower of Christ.

It is evident from these facts that the Gospels can be best understood in the light of their origin and purpose.

[Some popular works may be suggested as aids in carrying on the study of the Gospels. The New Testament Division of "The Annotated Paragraph Bible", published originally by "The Religious Tract Society", of London, "arranged in Paragraphs and Parallelism", will be found of great value for daily Bible study and for use in the exercises of family religion. Or some other brief Commentary may be

used, such as that on the Gospels in the "Biblical Encyclopaedia", or that of Jamieson, Faussett and Brown. For valuable information concerning the Gospels and their aims in general, the "Introduction to the Study of the Gospels, With Historical and Explanatory Notes", by Dr. Brooke Foss Westcott, late Bishop of Durham, will be found invaluable. The special purpose, aims and plans of each of the Gospels will be found set forth in the work of the writer entitled, "Key to the Gospels: or, Why Four Gospels?" Other helpful works will be indicated from time to time.]

Readings in Matthew, the Gospel for the Jew

Concerning the First Gospel Dr. Westcott says: "Tradition is constant in affirming that St. Matthew wrote his Gospel in Judea,—while Peter and Paul were founding the Church at Rome; as Irenaeus adds,—for the use of Jewish converts, and in their national language. 'Having formerly preached to the Hebrews, when he was about to go to others also, he committed to writing in his native tongue his Gospel, and so filled up by his writing that which was lacking in his presence.'"

The argumentative and practical aim of Matthew—to bring the Jew to acknowledge Jesus as the Christ, his Savior from sin and restorer to righteousness—decided his choice of materials for his Gospel and his plan of presenting them. The plan is simple and complete, embracing the following divisions:

Introduction.—Matthew shows the Jew that Jesus had the Scriptural Origin and Preparation for the Work of the Christ.—Chs. i. 1—iv. 11.

Part i.—He presents the work of Jesus, as Christ the Prophet, Proclaiming the coming Kingdom of Heaven.—Chs. iv. 12—xvi. 12.

Part ii.—He exhibits Jesus, as Christ the King, distinctly and publicly Claiming to be the Christ, and pressing His Claims.—Chs. xvi. 13—xxiii. 39.

Part iii.—He portrays the work of Jesus, as Christ the Priest, Laying the Foundations for the Kingdom of Heaven by His Sacrificial Death on the Cross.—Chs. xxiv. 1—xxvii. 66.

Conclusion.—Matthew closes with the Resurrection of Jesus, as establishing His claim to be the Christ, the Savior and Universal King.—Ch. xxviii.

Introduction.—Matthew shows that Jesus had the Scriptural Origin and Preparation of the Christ.—Chs. i. 1—iv. 11.

Thursday, Feb. 1.—Matt. i. 1-25.

Jesus had the Origin of the Messiah.—Matthew must first show the Jew from the Scriptures that Jesus had the origin of the Christ, the Messiah. He gathers the proof of this into a line: "Genealogical roll of Jesus, Christ, Son of David, son of Abraham". It was a challenge to go to his national records in Genesis, Ruth, Chronicles, etc., which contained the documentary proof appealed to. The Evangelist aids in the search of the records by gathering up the names between Abraham and Jesus into three groups of twelve each, marked off by Abraham, David and Jesus.—Through Joseph, His Father in the eye of the Jewish Law. Jesus had the legal descent of the Messiah.—Matthew must also show that

Jesus fulfilled prophecy in His Divine origin and human birth as Immanuel, "begotten of the Holy Ghost and born of the Virgin Mary." This appears in the name Jesus, Jah-Hoshea, the Jehovah-Savior or Salvation,—in which term is wrapped up the Divine Humanity, and the one essential of the Gospel, salvation from sin.

"He is the Son of God, and the Mediator between God and man; for they shall call his name Immanuel; that is, he shall be Immanuel; when it is said He shall be called, it is meant, he shall be, the Lord our Righteousness. Immanuel signifies God with us; a mysterious name, but very precious; God incarnate among us, and so God reconcilable to us, at

peace with us and taking us into covenant and communion with himself. The people of the Jews had **God with them**, in types and shadows, dwelling between the cherubim; but never so as when the **Word was made flesh**—that was the blessed **Shechinah**. What a happy step is hereby taken toward the settling of a peace and correspondence between God and man, that the two natures are thus brought together in the person of the Mediator; by this he became an unexceptionable Referee, a Days-Man, fit to **lay his hand upon them both**, since He partakes of the nature of both.”—**Matthew Henry**.

Friday, Feb. 2.—Matt. ii. 1-23.

Jesus had the Birthplace of the Messiah.—The closing word of the first chapter, “Jesus” (which occurs five times in the chapter), suggests the standing objection of the Jew to Jesus, that He was **Jesus of Nazareth**; implying that He was born in Nazareth and therefore could not be the Christ. Matthew devotes Chapter ii. to meeting this objection, which would have been fatal to the claims of Jesus. He shows that Jesus was born in Bethlehem, and does it by appealing to certain well-authenticated facts that the Jew could investigate for himself: The coming of the Wise Men; Herod’s appeal to the Jewish rulers and their recorded decree; Herod’s massacre of the children in Bethlehem, etc. Matthew then accounts for the escape of Jesus and the family of Joseph by supernatural, divine interposition, and shows how He came to be identified with Nazareth as a place of residence. The Jew was left at least without this excuse for his unbelief.

“Remarkable passages, both from Roman and Jewish writers [Suetonius, Tacitus, Josephus] have been quoted which inform us that at the period of our Saviour’s birth there prevailed generally over the East, in regions remote from Palestine, a vague but strong belief that one born in Judea was to arise and rule the world. Popularly this expectation

was confined to the appearance of some warrior chief who, by the might of his victorious arms, was to subdue the nations under him. But there were many then in every land, whose faith in their old hereditary religions had been undermined; who, from those Jews now scattered everywhere abroad, had learned some of the chief elements of the pure Israelitish faith; and half embracing it, had risen to a desire and hope which took a higher ground, and who, in this expected king that was to spring out of Judah, were ready to hail a spiritual guide and deliverer. Such, we believe, were the Magi of Matthew’s narrative.”—**William Hanna**.

Saturday, Feb. 3.—Matt. iii. 1-17.

Jesus had the Prophesied Forerunner and Inauguration of the Messiah.—John the Baptist came as a herald to prepare for the appearance and ministry of Jesus, fulfilling Isaiah xl. 3. He appeared as a mighty preacher of repentance to startle the people in their sins, and so to prepare them for the “baptism with the Holy Ghost and with fire” by the One who was to come after Him.—Jesus comes from Galilee to be baptized by John, with the plea, “thus it becometh us to fulfill all righteousness”; proposing to take the place of man and fulfil in his behalf every requirement of the Law for man, though there was no sin in Him.—The outward inauguration by John was followed by the heavenly consecration to His work, “the Spirit of God descending upon Him” and the Father in a voice from Heaven acknowledging Him as His beloved Son.”—Thus formally inaugurated and anointed. He was ready for the work of Messiah.

“According to this enactment of the law, Christ also was obliged to submit to John’s baptism, as soon as He recognized it to be a purification of the people which John administered as a true prophet by an intimation of the Spirit of God. For He stood in the closest contact with the people who were regarded by the prophet as excommunicated. In God’s sight He

was pure; but according to the Levitical law, as restored by the theocratic authority of the Baptist, and made by him into a sermon of repentance, He was unclean through His connection with an unclean people. On the principles of the Old Testament righteousness, therefore, His baptism was required.—**Lange.**

Sunday, Feb. 4.—Matt. iv. 1-11.

The Temptation, or the Victory of Jesus the Messiah, the Second Adam, over Satan.—This was His first work as Messiah, the promised "Seed" (see the Protevangel, Gen. iii. 15).—Man in Eden had been seduced into sin by Satan, and the Kingdom of God, i. e., the reign of God in his soul, destroyed. Jesus was now to take the place of man, to be tempted by Satan and to win the victory over him in restoring the Kingdom of God.—Before Jesus there lay a threefold work, and Satan in the conflict attempted to prevent the accomplishment of this. Satan in the first Temptation attempted to induce Jesus to break the law for man, by using His Divine power to satisfy His human needs.—In the second, he sought to turn Him aside from the program of suffering and death laid down for Messiah in the Law and the Prophets, by casting Himself down into the midst of the people and being at once acknowledged and crowned as Messiah.—In the third, he sought to turn aside Jesus, as the Savior of the world, from the Divine way of restoring the Kingdom,—by the

preaching of the Gospel and the slow wresting of men one by one from Satan's dominion; into taking a short cut to universal dominion, Satan offering to give Him at once the dominion over man which he had won in Eden, on condition that Jesus should fall down and worship him.—In this initial battle, as the Second Adam for the restoration of the Kingdom of God, Jesus was victor for man and redemption. So fierce, however, had been the struggle, and so great was the exhaustion from the long-continued fasting and the wearisome journeys, that the ministry of angels was necessary for His restoration.

Nor must we forget that to each the trial came not only in his human, but in his representative capacity—as giver, restorer, or perfecter of the Covenant. When Moses and Elijah failed, it was not only as individuals, but as giving or restoring the Covenant. And when Jesus conquered, it was not only as the Unfallen and Perfect Man, but as the Messiah. His Temptation and Victory have therefore a twofold aspect: the general human, and the Messianic, and these two are closely connected. Hence we draw also this happy inference: in whatever Jesus overcame, we can overcome. Each victory which He has gained secures its fruits for us who are His disciples. * * * * But He is also the Messiah; and alike the assault and the victory were of the Messiah.—**Alfred Edersheim.**

Part I.—The Public Proclamation of Messiah's Kingdom.—Chs. iv. 12—xvi. 12.

Almost one half of the Gospel according to Matthew is devoted to the Proclamation of the coming Kingdom of the Messiah, giving a complete unfolding of its principles, in fulfilment of the prophecies of the Jewish Scriptures. This was of special importance in a Gospel intended to win the Jews to accept Jesus as their Messiah. In his record of this Proclamation Matthew first exhibits Jesus, in the Galilean ministry, (1) as taking up that work alone (Chs. iv. 12—ix. 35); and (2) subsequently as associated with the Twelve Apostles called in to aid Him in the work (Chs. ix. 36—xvi. 12). These two sections will aid in the understanding of this part of the Gospel.

Section 1. The Proclamation by Jesus Alone in His Ministry in Galilee.—Chs. iv. 12—ix. 35.

Monday, Feb. 5.—Matt. iv. 12-25.

I. The Opening Ministry in Galilee. It should be borne in mind that the

Temptation was followed by the public ministry of Jesus to the Jews in Judea. This, as being largely to the true Israel

and dealing with the more spiritual aspects of the Kingdom, is recorded by John in the Gospel for the Christian, but passed over by Matthew, Mark and Luke in their Gospels, as not suited to the unspiritual Jew, Roman and Greek. These three Evangelists take up first the ministry of Jesus in Galilee, which began a year or more after the Temptation, and after He had been driven from Judea.—Matthew gives a brief summary of the opening ministry in Galilee, to prepare the way for the Sermon on the Mount. The opening message in that center of spiritual darkness (see Isa. ix. 1-3) went to the root of the matter: "Repent; for the Kingdom of Heaven is at hand",—recognizing the fact that the reign of Heaven could not be restored except by man's forsaking sin and returning to obedience to God.—The first disciples were here called to attend upon Jesus and prepare to become Apostles, and great multitudes

from all Palestine were made ready for hearing the Sermon on the Mount.

"Christ began His work by acts of kindness toward the poorest, the lowest, the most helpless; and toward the greatest sinners. The objects which surrounded him day after day, as subjects of his grace, were mainly such as now fill our almshouses, infirmaries, and our chambers of protracted sickness and disease, together with the subjects of demoniacal possession. But he had an object in the bestowment of his healing power upon these sufferers, beyond their relief from pain. By his acts of kindness to the lost and wretched, he established in the minds of the common people this truth, that there is love in the heart of God for every miserable sinner * * * ; and that it is impossible for a sinner to be sunk too low for his hand to find him, or his grace to lift him up."—Nehemiah Adams.

ii. Sermon on the Mount, or Constitution of the Kingdom of the Messiah.—Chs v.--vii.

The Sermon on the Mount has been called the Constitution of the Gospel Kingdom. In it the Lawgiver sets before the Jews the true principles of that Kingdom, as requiring righteousness and restoring to righteousness; He exposes the insufficiency of the formal and hypocritical Jewish righteousness; and authoritatively lays down the Way into the Kingdom by Divine grace through obedience to Him:

(1) The Gospel of the Kingdom (ch. v. 1-16);

(2) The Law of the Kingdom as opposed to the Jewish false teaching and practice (chs. v. 17—vii. 6).

(3) The Practical Way into the Kingdom (ch. vii. 7-27).

Many of the teachings of Jesus set forth in the Sermon on the Mount and here adapted to the needs of the Jews, will of course be found in the other Gospels, where they appear in connection with other circumstances and aims. When it is remembered that all the different recorded utterances of Jesus occupy less than fifteen hundred verses and can easily be read in two or three hours, it is apparent that we have in the Gospels the merest fragment of the teaching that extended through three busy years. (See John xxi. 25). As His aim was always and everywhere the same, it is equally apparent why He kept repeating the essentials of His message.

Tuesday, Feb. 6.—Matt. v. 1-6.

A. The Gospel of the Kingdom.—

As suggested by the International Lesson for March 4, found in this issue on another page, the Lawgiver here opens the Sermon on the Mount by presenting: (1) in the first four Beatitudes, the

Strait Gate by which the sinner enters into the Kingdom, or returns to righteousness and obedience to God; (2) in the second four, the Narrow Way of the righteous in the Kingdom; and (3) in the remaining verses, the influence of the righteous in the world, as Salt

and Light-bearers, saving and enlightening men.—All this culminates in showing forth the glorious grace of the Father who explained this gospel of return to righteousness.

"There is a promise in His requirement that we must without any co-operation of ours leave the gift of God to its own self-evidencing power, as if he had said: It will of itself shine, if you cover it not! That spurious desire to

shine brings only darkness within and around us. It is not, shine **ye**, but let **your light shine!** Before **men**; as the explanation of the expressions earth and world: even before the men who persecute and revile you; for this must be your only retaliation—love and truth for hatred and lies. And now as to the good **works!** Are these not especially the word of testimony and confession of doctrine?"—Rudolf Stier.

B. The Lawgiver Unfolds the True Law of the Kingdom, as Opposed to the Jewish False Teachings and Evil Practices.—Chs. v. 17-vi. 6.

Matthew represents Jesus as here vindicating the essential principles of the Law, and bringing out its true spirit and intent, in contrast with the perversions of it in the teaching and practice of the Scribes and Pharisees. He sets forth:

(1) The perversions of the Law by the false teaching of the Scribes and Pharisees (ch. v. 17-48);

(2) Its perversions by their hypocritical practice (chs. vi. 1—vii. 6).

1. The True Law of the Kingdom, as opposed to the False Jewish Teaching.—Ch. v. 17-48.—The Lawgiver vindicates the Law against these Jewish leaders, and declares that He has not come to abrogate it—since its essential principles are eternal—but to fulfil it (ch. 17-19).

Wednesday, Feb. 7.—Matt. vi. 17-32.

(1.) The True Law of the Kingdom, as opposed to Jewish False Teaching,—The Jewish Literalistic Teachers.—Jesus upholds and brings out the real intent of the Law by exposing its perversions by the Scribes and Pharisees, the pattern religious people, through their literalistic and liberalistic interpretations, in an effort to free themselves from its obligations.—The literalistic perversions are taken up in this reading. They confined the Commandment, "Thou shalt not kill"—whose spirit calls for large-hearted and open-handed benevolence—to simple murder or the death-blow; the Commandment, "Thou shalt not commit adultery"—the spirit of which is "Thou shalt not lust", and upon which depends all social purity—to the gross act of adultery; and the legal permission of divorce for the one Scriptural reason, into a license for putting away a wife on any pretext whatsoever, thereby dealing a death-blow to the family, on which our society rests.

"Christ was not only the living gospel but also the living law. He repub-

lished the law of God in all its purity and sanctity, and taught us its inmost meaning by his own perfect obedience. He unfolded the law in its length and breadth—in its letter and its spirit, in its rewards and its penalties, up to the judgment of the last assize. And he so interpreted that law to the human conscience and the human heart, and he so exemplified it in his whole incarnate life, that it really in and through him became fully known to the human race as the law of life."—Henry B. Smith.

Thursday, Feb. 8.—Matt. v. 33-48.

The True Law of the Kingdom,—the Jewish Liberalistic Teachers.—The Jewish teachers were able to do worse things than those already indicated,—by modifying the Law so as to make it more than hospitable to their evil desires and passions. This is illustrated by three instances. In order to justify their indulgence in lying and profane swearing, they had singled out the sacred name of **Jehovah** that incidentally appeared in the prohibitions of false swearing, and taught that the intention

was to prohibit nothing but swearing by the sacred name.—The sound governing principle laid down for judicial decisions: "An eye for an eye, and a tooth for a tooth", they had transferred to private life, and made it a pretext for unlimited private and personal hate and revenge.—To the law, "Thou shalt love thy neighbor", they had added the clause, "and hate thine enemy",—in order to free themselves from the universal law of love.—By these perversions of the Law, abrogating all its essential principles, these false teachers were self-excluded from the Kingdom of God.

"It is important to observe in these days how the Lord here includes the Old Testament and all its unfolding of the divine purposes regarding himself, in his teaching of the citizens of the kingdom of heaven. I say this, because it

II. The True View of the Kingdom of God, as opposed to the Jewish Hypocritical Practices.—Ch. vi. 1—vii. 6.

Jesus here proceeds to show that the practice of these false teachers was as bad as their teaching,—(1) in their religious life, (2) in their worldly business life, and (3) in their social life.

Friday, Feb. 9.—Matt. vi. 1-18.

The Lawgiver and the Jewish Religious Practice.—Their conduct in their entire religious life is shown, by three typical examples, to be utterly false and base, leaving them again self-excluded from the Kingdom of Heaven.—**Almsgiving** may be taken as representing one's duty in general toward his fellow man. The giving of these Scribes and Pharisees was hypocritical and base, having its origin in desire for display and for the praise of men.—**Prayer** may here stand for all one's duties Godward. The Jewish teachers had made it merely selfish and hypocritical by seeking the praise of men, and by senseless repetitions,—whereas it should be an outbreathing to the Father for the restoration of the Kingdom.—**Fasting**, standing for all duties toward oneself, these false teachers had perverted in the same way.—Their whole religious life is thus condemned as one tissue of base hypocrisy, that could do nothing else than shut the Kingdom of Heaven against them.

is always in contempt and setting aside of the Old Testament that rationalism has begun. First, its historical truth, then its theocratic dispensation and the types and prophecies connected with it are swept away; so that Christ came to fulfil nothing, and becomes only a teacher or a martyr; and thus the way is paved for a similar rejection of the New Testament, beginning with the narratives of the birth and infancy, as theocratic myths, advancing to the denial of his miracles, then attacking the truthfulness of his own sayings, which are grounded on the Old Testament as a revelation from God, and so finally leaving us nothing in the Scriptures but, as a German writer of this school has expressed it, 'a mythology not so attractive as that of Greece.'—**Henry Alford.**

"As we must do better than the Scribes and Pharisees in avoiding heart-sins, heart-adultery and heart-murder, so likewise in maintaining and keeping up heart-religion, doing what we do from an inward, vital principle, that we may be approved of God, not that we may be applauded of men; that is, we must watch against hypocrisy, which was the leaven of the Pharisees, as well as against their doctrine (Luke xii. 1). **Almsgiving, prayer, and fasting,** are three great Christian duties—the three foundations of the law, say the Arabians: by them we do homage and service to God with our three principal interests; by **prayer** with our souls, by **fasting** with our bodies, by **almsgiving** with our estates. Thus we must not only depart from evil, but do good, and do it well, and so dwell forevermore".—**Matthew Henry.**

Saturday, Feb. 10.—Matt. vi. 19—vii. 6.

The Lawgiver and the Jewish Secular and Social Practice.—In their

worldly or business life (ch. vi. 19-34), the Scribes and Pharisees follow the heathen and make this world first and supreme. Jesus teaches that the Gospel theory of life requires men to seek the Kingdom of Heaven and its righteousness as the supreme and all-controlling thing, in which they are assured of the Father's loving care and help.—In their social conduct these false teachers fall equally short of the unselfish love required in the Kingdom in their intercourse with men (ch. vi. 1-6), both in their merciless uncharity, for which they will be condemned at the Judgment; and by careless judgment that imperils the treasures of the Kingdom (v. 6).—The life taught and lived by these Jewish leaders has thus been shown to have no place in the Gospel Kingdom. These men—and through them their disciples—are shut out from hope by the Law.

"Very much of the confusion and mistake of life comes from the inversion of the true order. We are placed at grave disadvantage in deciding the relative merit of the claims made on our thought and time by the disturbing influences of sin. The pleasant rules us rather than the right. But our Lord says: There is one great end and purpose in your being, and that you must put the very first of all. There may be intermediate ends and objects which rightly call for your attention; but there is **one** which must never be forgotten. You were made for God, to love Him, to serve Him, to praise Him, to live in fellowship with Him, to do and to bear His Holy will. Seek ye first His kingdom and righteousness."—**Weekly Pulpit.**

Sunday, Feb. 11.—Matt. vii. 7-27.

C. The Practical Way into the Kingdom.—Jesus now takes His place as Lawgiver, Savior and Judge, and brings the Sermon on the Mount to its life and death conclusion.—He opens the door into the Kingdom by His assurance of God's Grace. Although man deserves nothing from God, yet the universal principle in God's world is, every one

that asks, seeks, knocks, finds God ready to receive him. Coming with the principle of brotherly love in the soul, there is always assurance of ready access to the Kingdom.—But Christ's authoritative Command is added, to enter in by the Strait Gate and to walk in the Kingdom in the Narrow Way, laid down in the Beatitudes at the opening of the Sermon, avoiding the Broad Way that leads to death.—Two chief Dangers will always beset man in this world,—that from without, through false teachers; that from within, by false profession—against these the Lawgiver utters His clear warning.—In conclusion, Jesus Himself takes the place of the Lawgiver and Lord, sets up His own Word as the Law, and makes Obedience to it the only Way of Life, and disobedience the sure way to death,—thereby concluding with a reaffirmation of the Old Testament Law of Life as the Universal Law. How man is to be brought up to it and the Kingdom of Heaven restored, has been shown in this Sermon, in the opening section, "The Gospel of the Kingdom" (ch. v. 1-16), and in this closing section.

The chapter closes with a statement of the astonishment of the people in view of the doctrines taught by Jesus, and His assumption of supreme authority in the Kingdom of Heaven (vv. 28, 29). The chapters that follow are devoted to justifying His assumption of authority.

"For a fuller understanding of the appropriateness of this charge, look back upon the whole of the discourse: call to mind the benedictions with which it opens, and the lofty standard which they set us both of heart and life; remember the grave declarations of Christian responsibility made in the figures of the salt of the earth and the light of the world; the demand of a righteousness exceeding that of Scribe and Pharisee in all who would enter God's kingdom; the spiritual application of the divine law, extending its rules of conduct to the very thought and soul within; and the warnings against ostentation, against anxiety, and against a divided service.

How suitable the precept concerning prayer in connection with this discourse concerning grace and duty".—C. J. Vaughan.

iii The Miracles of the Lawgiver, or the Authority of Jesus to Proclaim the Law of the Kingdom.—Chs. vii. 1—ix. 35

.... Matthew met the popular questioning concerning the Authority assumed by Jesus, by establishing His Divine authority, in three Series of Miracles brought together and arranged for that purpose, showing the universal sweep of power:

- (1) As having authority over the Old Law;
- (2) As all-powerful over all worlds;
- (3) As requiring faith on the part of man.

Monday, Feb. 12.—Matt. viii. 1-18.

(I.) The Miracles of the Lawgiver in relation to the Old Law, as Supreme over It.—In healing the leper Jesus claimed authority (which the miracle established) over the Old Testament Law, while He taught that the spirit of the Law is to be set before the letter.—In the subsequent healing of the Centurion's servant, He assumed authority (established by the miracle) to set the faith of this Gentile above all claims that could be based upon descent from Abraham.—In healing Peter's wife's mother, in touching her hand in the healing, He exalted the service of love before ritual observance, and demonstrated His authority to do so.—In subsequently curing many demoniacs and healing all the sick, He fulfilled the prophecy of Isaiah (liiii. 4).

"The promulgation of the new Law is followed by the record of a series of miracles which enforce and explain the true position and authority of the Lawgiver. He fulfils the spirit of the Law and acknowledges its claims, while He violates the letter; He points to faith, and not inheritance, as the basis of His kingdom; He shows that active gratitude for God's mercies is unrestrained by ceremonial injunctions. Or, to regard the subject from another point of sight, the same miracles indicate in succession the certainty, the spirituality, and the completeness of His works; and if we turn from the works themselves to those for whom they were wrought, we notice resignation as the true mark of the suppliant; faith, of the intercessor; service, of the restored. Outcast,

stranger, and friend, are alike heard. The significance of the signs deepens as we look to their different bearings."—Westcott.

Tuesday, Feb. 13.—Matt. viii. 19—ix. 8.

(II.) The Miracles of the Lawgiver, showing Him to be Lord over All Worlds.—The miracles here selected are prefaced by the claim of Jesus made before crossing the sea, to a Scribe and to another disciple, of absolute right to the obedience and service of these men. This is established by the miracles that follow.—The first miracle is the Stilling of the Storm (ch. viii. 23-27), showing the power of Jesus over the material world.—The second is the Healing of the Gadarene Demoniacs (ch. viii. 28-34), showing the power of Jesus over the spiritual world, especially the Satanic realm.—The third, the Paralytic Healed and His Sins Forgiven (ch. ix. 1-8), shows His power over the realm of disease and His sovereignty over the moral world, in which He assumes the place and rights of the Moral Governor Himself.

"Here is one that was too hasty in promising; and he was a certain scribe (v. 19), a scholar, a learned man, one of those that studied and expounded the law; generally we find them in the gospels to be men of no good character; usually coupled with the Pharisees, as enemies to Christ and his doctrine. Where is the scribe? (1 Cor. i. 20). He is very seldom following Christ; yet here was one that bid pretty fair for discipleship, a Saul among the prophets. Here was another that was too slow in performing. Delay in execution is as bad on the one hand, as precipitancy in

resolution is on the other hand; when we have taken time to consider and then have determined, let it never be said, we left that to be done to-morrow, which we could do to-day."—**Matthew Henry.**

Wednesday, Feb. 14.—Matt. ix. 9-35.

(III.) The Miracles of the Lawgiver in Relation to Man, as Requiring Faith.—

This series of miracles is prefaced by an account of the call of Matthew. The great feast made by the Publican led to the captious questioning of the Pharisees, and to that of the disciples of John concerning fasting.—The raising of the daughter of Jairus (ch. ix. 18-26) illustrated the requiring of faith passively to receive the blessing.—The Woman with the Issue healed (ch. ix. 20-22) showed the requirement by Jesus of faith actively to lay hold of the blessing.—Two blind men healed, acknowledging Him to be the Messiah (ch. ix. 27-31), exhibited the requirement of faith on the part of the recipient as a measure of the blessing.—The Healing of the Dumb Demoniac (ch. ix. 32-34) illustrated the requirement of faith as a means of understanding the blessing.—

The proof was thus completed that Jesus had the Divine authority to lay down the Law of the Kingdom as He had done in the Sermon on the Mount.

"Sinners of course are spoken of in the Jewish sense; they appear apparently to have been men who were under Levitical excommunication, or who might be considered Levitically unclean, either on account of their intercourse with Gentiles or with unclean persons. In the condition of the publican already there subsisted a transition to the condition of those who were fallen from pharisaical temple-righteousness. In company, then, with such a group, Jesus brought His disciples to a social meal. Here was a bold step; but not too bold for Him who felt how wide amongst this class of men the doors were opened to Him of a longing for salvation, and how clearly and prominently it behooved Him to set forth and to show by outward deed that it was His desire to save sinners, and therefore that He was even willing to associate with them according to the measure of their readiness to receive Him."—**Lange.**

Section 11. The Public Proclamation of the Coming Kingdom by Jesus in Galilee Associated with the Twelve Apostles.—Ch. ix. 36—xvi. 12.

Thus far Jesus had been practically alone in His Proclamation of the Kingdom, the Disciples having been merely attendants and learners. The great spiritual destitution brought to light by the tours in Galilee—where He found the people harassed and scattered abroad, as sheep having no shepherd—made manifest the necessity for aid in overtaking the needs, and led to the calling and sending forth of the Apostles (ch. ix. 36-38).

In following the subsequent events and their outcome Matthew sets forth—

- (1) The choice and sending of the Twelve to Israel (ch. x. 1-42);
- (2) The awakening of doubt of His Messiahship and consequent opposition (ch. xi. 1—xii. 50);
- (3) His substitution of parabolic for plain teaching, in presenting the mystery of the Kingdom of Heaven (ch. xiii. 1-53);
- (4) The culmination of the opposition in the rejection of Jesus by the representatives of the various classes (ch. xiii. 54—xvi. 12).

Tuesday, Feb. 15.—Matt. x. 1-42.

I. The Choice and Mission of the Twelve.—Jesus now called Twelve of the Disciples, who had been with Him under training, to become Apostles, or Missionaries, and endowed them with supernatural power for their work.—In preparing them for their mission He

gave them His directions, laying down the foundation principles of associated and organized effort in the Kingdom, always under His command. His instructions cover: (1) Their immediate work of preparation for the Kingdom in heralding the coming of Jesus to the various cities of Israel (vv. 6-15); and

(2) their later work in the established Kingdom, from Pentecost on: first, to the Destruction of Jerusalem (vv. 16-23), and, secondly, to the end of time (vv. 24-42).

"It behooved him to select a number of men in whom the riches of his life might be unfolded in every direction. For this end he needed, above all, men in whom the glory of his spirit and the peculiarity of his work might be distinctly identified; laymen, who would not chain his work to existing priestly habits; unlearned men, who would not mix up his wisdom with traditional schemes of philosophy; even comparatively uneducated men, in order that the dulled taste of a diseased worldly civilization might not disturb the culture which the spirit of the incarnate Word was to impart to them. It was through fishermen, country people, and publicans, that the Word of God in the life and doings of Christ was to be declared in its purity".—Lange.

Friday, Feb. 16.—Matt. xi. 1-15.

II. Awakening Doubt and Opposition (chs. xi. 1—xii. 50).—Seen first in John and his Disciples.—The increasing emphasis placed by Jesus upon the spirituality of His Kingdom disappointed all classes of the Jews, and led to a rising doubt of His Messiahship. He was not the kind of Messiah they were expecting. This showed itself at first in a popular undertone of sentiment (ch. xi. 1-30), and later in open opposition, unorganized and organized (ch. xii. 1-50).—Naturally one of the first expressions of hesitancy, if not of doubt, came from John the Baptist, in the castle prison of Macherus, where he had been awaiting some manifestation by Jesus as Messiah.—He had heard of the works of Jesus, and sent two of his disciples to inquire whether He were the Messiah. Jesus answered by appealing to His works as Messiah; and then addressing the multitudes, vindicated the faith and Divine mission of His Forerunner and his exalted greatness.

"And so this was the great crisis in the History of the Christ. We have

traced the gradual growth and development of the popular movement, till the murder of the Baptist stirred popular feeling to its inmost depths. With his death it seemed as if the Messianic hope, awakened by his preaching and testimony to Christ, were fading from view. It was a terrible disappointment, not easily borne. Now it must be decided, whether Jesus was really the Messiah. His Works, notwithstanding what the Pharisees said, seemed to prove it. Then let it appear; let it come, stroke upon stroke—each louder and more effective than the other—till the land rang with the shout of victory and the world itself re-echoed it. And so it seemed. That miraculous feeding—that wilderness-cry of Hosanna to the Galilean King-Messiah, from thousands of Galilean voices—what were they but its beginning?"—Edersheim.

Saturday, Feb. 17.—Matt. xi. 16-30.

Rebuke of that Unbelieving Generation, Widening the Breach.—Jesus took advantage of the Baptist's enquiry to make clear the position and mission of Himself as well as of John. They had acted like capricious children, in their treatment of both.—In upbraiding the cities of Galilee that had witnessed most of His mighty works and that yet rejected Him, He pronounced their conduct to be, in depth of guilt, beyond comparison with that of Tyre and Sidon, or even of Sodom, that had been blotted out by Divine judgment,—in which He recognized the wisdom and sovereignty of His Father.—Turning again to the people from the vision of His Father he closed with the tenderest of His Gospel invitations, which, however, had not a touch in it of the Messiah the Jews expected (ch. x. 28-30), and must have widened the breach with the disappointed crowds.

"But what is the burden of the soul, which may be exchanged for His light burden? First of all, as it regards Israel, in whose midst this cry is heard, the Pharisaical yoke of the law (ch. xxiii. 4); then further, also the law

imposed of God (Acts xv. 10), with all its wearisome and hard observances of worship; then again, as regards all men, it is sin, on account of which these laws are imposed by God or man, with all the disquietude of an evil conscience without atonement, and the service of things that perish and satisfy not; yea, all that oppresses and weighs down the soul in the utmost comprehensiveness of these words, from that restless, hot pursuit of sin which finds no peace, as the wickedest children of the world well know, down to the gratuitous burden which even a Martha among the disciples of Jesus may impose upon herself."—**Rudolf Stier.**

Sunday, Feb. 18.—Matt. xii. 1-21.

Open opposition by the Pharisees.—The Pharisees made the plucking of corn for food by the disciples on the Sabbath an occasion for attacking Jesus. He set forth in reply the true law of the Sabbath, bringing out by the way their hostility to true charity, which is the essence of acceptable worship.—He urged first the plea of **necessity**, using the example of David and of the Priests. He then rose to that higher ground, His own Divine authority as Messiah: "the Son of Man is Lord even of the Sabbath Day" (ch. xii. 8).—Later, in the Synagogue, He repeated His answer, fortified by miracle.—Silenced by argument and by the miraculous power of God, and by the exposure of their hypocrisy, and since they could accomplish nothing openly, they began secretly to plot His destruction (see Mark iii. 6).—Jesus withdrew from the place, followed by the multitudes, still adding to the proofs of His prophetic mission (see Isa. xli. 1; xlii. 1-7), and still further enraging His enemies.

"The whole thing was an attempt to get Jesus within the meshes of the law. Again, as in the former case, it is the traditional, not the written law, which healing would have broken. It is a significant instance of the absurdity and cruelty which are possible when once religion has been made a matter of out-

ward observance. Here Jesus appeals to the natural sense of compassion to confirm the principle that Sabbath-observance must give way to the duty of relieving others. The form in which our Lord puts His conclusive answer to the Pharisees gives an unexpected turn to the reply. He does not say "It is lawful to heal," but "It is lawful to do well," thus at once showing the true justification of healing, viz., that it was a beneficent act, and widening the scope of this answer to cover a whole class of cases."—**Alexander Mac-laren.**

Monday, Feb. 19.—Matt. xiii. 22-37.

Healing of the Demoniac and Renewed Attack by the Infuriated Pharisees.—The healing of the blind and dumb demoniac was seized upon by His malignant enemies, who charged Him with being in league with Beelzebub, the Prince of Devils, and working His miracles through his Satanic agency. He met this by the unanswerable reply, concerning "a kingdom divided against itself"; charged home upon them—a charge justified by this conduct—the sin against the Holy Ghost; denounced them for their incorrigible wickedness, shown alike in their words and deeds; and remanded their case to the Final Judgment.

"Rejecting the idea that Satan was divided against himself, our Savior added, that if Satan was not His accomplice, as the Pharisees supposed, it followed that he was His adversary. And why? Because with reference to Jesus Christ it is absolutely necessary to be one thing or another. Thus Jesus Christ took occasion from a particular fact, to proclaim a great truth. Who is the man that is against Jesus Christ? It must be sufficiently obvious to all, that, by this expression, our Savior designs every man to whom the gospel is an object of aversion and hatred, whether he conceal his sentiments in his heart, or manifest them in his words and actions. Who, then, is the man that is not with us for Jesus Christ? The world is full of persons who are

not for Him. We recognize them in all those members of the Christian church who belong to it only by birth, and by certain external usages, but whose whole life proves that the church inspires them with no interest."—Alexander Vinet.

being without sin from her birth, which they so signally contradict."—T. D. Woolsey.

Tuesday, Feb. 20.—Matt. xii. 38-50.

The Combined Scribes and Pharisees and His Own Family in Open Opposition.—Notwithstanding all the notable miracles, the Scribes and Pharisees united in demanding from Jesus a sign that should demonstrate His claim to be the Messiah. As there had already been given them abundant signs, He declined to gratify their unreasonable and cavilling demand. The sign of the Prophet Jonah was all that should be given to that "wicked and adulterous race",—a race faithless to every covenant obligation and hastening to condemnation for their rejection of the greater "Son of Man".—Their case was likened to the melancholy and restless disposition of the dispossessed, but not wholly cured, demoniac.—The opposition culminated in the appearance of His mother and His brethren, desiring to speak with Him,—either because they did not believe on Him (John vii. 5), or thought He was beside Himself. This was the climax of opposition.

"Mary is included in what is a virtual censure on the part of her Lord. He neither goes out to meet her and her companions, nor admits them into his presence. He claims that his nearest of kin are the children of God. It is thus remarkable that in the only two instances, until the crucifixion, where Mary figures in the Gospel, she appears in order to be reproved by the Saviour, and to be placed, as far as the mere maternal relation is concerned, below obedient servants of God. These passages must be regarded as protests laid up in store against the heathenish eminence which the Roman Church assigns to Mary, and especially against that newly established dogma, of her

Wednesday, Feb. 21.—Matt. xiii. 1-23.

III. Substitution of Parabolic for Plain Teaching.—The Sower.—The teachings of Jesus and the controversies recorded by Matthew would seem to show that the opening for plain direct teaching of the truth had been exhausted. The mysteries of the Kingdom of Heaven were no longer to be preached plainly to unwilling hearers, but were to be wrapped in parable, thus disguising them from the careless and ill-designing.—Matthew records 7 of the early parables of the Kingdom. Taken together they set forth the origin and development of the Gospel in the world. The parable of the Sower is, as Christ taught (Mark iv. 13), the key to all parables. It presents the origin of the Kingdom of Heaven, in the Sowing of the seed of the Word. "It is designed to illustrate the causes and the consequences of the different reception which men give to the Word of God". Christ's own explanation is complete and exhaustive, while He shows that He resorted to this method in fulfilment of prophecy (Isa. vi. 9, 10).

"The initial condition requisite was to believe that Jesus was the Divine Sower, and His Word the Seed of the Kingdom: no other Sower than He, no other Seed of the Kingdom than His Word. If this were admitted, they had at least the right premisses for understanding 'this mystery of the Kingdom'. According to Jewish view the Messiah was to appear in outward pomp, and by display of power to establish the Kingdom. But this was the very idea of the Kingdom with which Satan had tempted Jesus at the outset of His Ministry. In opposition to it was this 'mystery of the Kingdom,' according to which it consisted in reception of the Seed of the Word. That reception would depend on the nature of the soil, that is, on the mind and heart of the hearers."—Edersheim.

Thursday, Feb. 22.—Matt. xiii. 24-35.

Parables of the Kingdom,—Three More Parables from the Ship.—The Sower exhibits the Kingdom in its origin; the Tares, the Mustard Seed and the Leaven, in its development, and in its progress by outward expansion and by inward transformation.—The parable of the Tares is explained by Jesus Himself (ch. xii. 36-43). It recognizes the presence and influence of Satan and Satanic power in the world, with which the Gospel is now in open conflict, and will continue to be till the end. The parable of the Mustard Seed represents the outward expansion of the Kingdom, setting forth the power and action of truth on the world with which it is brought in contact.—The parable of the Leaven represents the transforming power of the Gospel, working from within the soul, transforming that soul, and reaching out and accomplishing through it the same results with other souls.—It will be observed that in all these parables of the Kingdom, the conception presented by Jesus is diametrically opposed to every thought on the subject that ever seemed to enter the Jewish mind.

"There are some in modern times who, in fear lest arguments should be drawn from this parable [of the Tares] to the prejudice of attempts to revive stricter discipline in the church, have sought to escape the cogency of the arguments drawn from it. . . . But it is clear that when Christ asserts that it is his purpose to make a complete and solemn separation at the end, he implicitly forbids, not the exercise in the meantime of a godly discipline, not, where that has become necessary, absolute exclusion from Church-fellowship—but any attempts to anticipate the final irrevocable separation, of which he has reserved the execution to himself."—Trench.

Friday, Feb. 23.—Matt. xiii. 36-52.

The Parables of the Kingdom,—Three in the House.—Jesus now passed into the house where He added three

more parables to the disciples in private, and also explained to them the parable of the Tares.—The parable of the Hidden Treasure and that of the Merchantman, though different yet constitute a pair and are complementary. The one case is that of active search; the other that of passive reception.—The two are alike, however, in requiring the giving up of everything else as a condition of securing the treasure.—The parable of the Gospel to gather together a great multitude of the good and the bad; and it teaches the certainty of their ultimate separation, and of the awful destruction of the wicked.—It can now be seen why these parables were not uttered to the Jews in general, but rather to the disciples in the house. In public they would have served to madden more completely the plotting Jewish leaders, thereby precipitating the crisis which was to come later at Jerusalem when all things were ready for it.

"We are all familiar with the answer of Euclid to King Ptolemy Lagus when he asked, "Is there not a shorter and easier way to the Study of Geometry than that which you have laid down in your Elements?" His reply was, "There is no royal road to geometry." There is no road to heaven but that of sacrifice, that of cross-bearing; we must go in this narrow way or not at all. But it is also a way of joy, a path of pleasantness and peace you must not expect to become a Christian by accident. That blessed experience must ordinarily be the result of deliberate determination, of intelligent seeking, and of faithful enduring. This truth is earnestly affirmed in many parts of Christ's teaching. Christ's honesty is worthy of commendation. He clearly lays down the conditions of discipleship; we must take up the cross and follow him."—R. S. McArthur.

Saturday, Feb. 24.—Matt. xiii. 54—xiv. 12.

IV. Culmination of Opposition in Rejection by the Various Classes,—by

Nazareth and Herod.—In the eyes of pretentious, corrupt and unspiritual Jews, Jesus had been a distinct disappointment, because they despised His obscure origin and associates, were themselves in bondage to the letter of the Law, and their notions of the Messiah were contradicted by His spiritual teaching and Kingdom.—The rejection began with the Synagogue at Nazareth, where He had been brought up. They knew Him as a carpenter; their Messiah should be a glorious temporal Prince and conqueror. Jesus was an impossible Messiah.—Herod Antipas, who had returned from abroad, now became alarmed by the widespread fame of Jesus. He was reminded of his great crime, the murder of John the Baptist (which gave a setback to the rising tide in Galilee, and is here incidentally recorded); and saw a new danger threatening his throne. His desire to see Jesus—probably inspired by a purpose to destroy Him as he had destroyed the Baptist—may be looked upon as the rejection of the Messiah by the Earthly King.

"Jesus Christ therefore shared the common fate. 'There is his father, there is his mother, there are his kinsfolk—from whence hath this Man this wisdom? It is guessing, it is conjecture, it is audacity, it is blasphemy: it can not be accounted for', and there is nothing people get so angry with as mystery of a supernatural kind. They feel as if they ought to know it; they are intelligent people, they are upon boards of direction, they are ministers of churches, they are office-bearers in high institutions, and they ought to be able to understand everything of the kind. Here is a case in which the spiritual power is in excess of the social antecedency and the social surroundings: therefore ignore it, deny it, contradict it, disable it, put it down. Rude reasoning, with just as much logic about it as you have seen occasional light in a lunatic's eye".—Joseph Parker.

Sunday, Feb. 25.—Matt. xiv. 13-36.

Rejection of the Messiah by the Mul-

titudes.—Matthew tells of the efforts of Jesus to escape from the crowds that thronged Him, and were ready to take Him by force and make Him a king, according to their notions of the Messiah (see Mark vi. 46). He feeds the five thousand (and later the four thousand), but thwarts their designs and escapes from them; while strengthening the faith of His disciples by two great miracles.—John's account of the discussion raised the next day, on the other side of the sea, by the great miracle for the crowds on the way to the Passover, shows that it had brought another rejection and an added danger (John vi. 22-71). Jesus had put Himself in the place of the Passover Lamb and declared that salvation was possible only by His sacrificial death. The Jewish leaders ridiculed and rejected this claim, and many of His disciples forsook Him. They would have nothing more to do with such a Messiah.—Yet He attempts in vain to get away from the thronging multitudes (vv. 22, 23, 34-36).

"He [Peter] walked upon the water, not for diversion or ostentation, but to go to Jesus; and in that he was thus wonderfully borne up. Note, When our souls are following hard after God, then it is that his right hand upholds us; it was David's experience, Ps. lxxiii. 8. Special supports are promised, and are to be expected, only in spiritual pursuits. When God bears his Israel upon Eagle's wings, it is to bring them to himself (Exod. xix. 4; nor can we ever come to Jesus, unless we be upheld by his power; it is in his own strength that we wrestle with him, that we reach after him, that we press forward toward the mark, being kept by the power of God, which power we must depend upon, as Peter when he walked upon the water: and there is no danger of sinking while underneath are the everlating arms."—Matthew Henry.

Monday, Feb. 26.—Matt. xv. 1-21.

Rejection by the Jerusalem Scribes and Pharisees.—The Nazareth religionists, Herod the representative of Rome,

and the crowds that followed Him, had alike no use for a Messiah who proclaimed that His one purpose was to save men from sin by His sacrificial death, and to bring about in this way the restoration of the reign of God and Heaven.—As He had not gone up to this Passover, a delegation of Jerusalem Scribes and Pharisees seems to have come down to Galilee to add their influence toward increasing the rising tide of malignity. They childishly assailed Him for neglecting the tradition of the Elders by “eating with unwashed hands.” He met them with a severe denunciation of their traditions, as opposed to the Law of God and as substituting a heartless and hypocritical formalism for spiritual obedience; and, to the disciples who told Him of their rage, He declared that their corrupt system and themselves were doomed to destruction.—Again He sought to withdraw from His enemies, and practically closed His Ministry in Galilee.

“The sect of the Pharisees, our Lord says, His heavenly Father hath not planted. The disciples of Jesus learned gradually from His lips that they were called and chosen out to preach to their own countrymen that the Son of David and the Son of Abraham had come to bind together in one publicans and sinners—Jews, Galileans, Samaritans. With this message they were to go forth to Jews and Gentiles. As they bore it, they soon discovered that the natural and necessary antagonists of it were the sects; that Sadducees and Pharisees hated it equally; that they saw in it the destruction of the sect-principle; that they felt they could only maintain even a temporary ascendancy by fighting with this rival as for life and death.”—F. D. Maurice.

Tuesday, Feb. 27.—Matt. xv. 22-39.

In His Withdrawals, to Escape Crowning by the People, New Proofs added of the Messiahship of Jesus.—Our Lord's first secret journey, across the foothills or lower ranges of Mount Lebanon, to the wild region on the borders of Phenicia, concealed Him

for a time from public view. This time (probably 4 or 5 months) was doubtless given to the quiet instruction of the Apostles—practically reproducing the ancient “School of the Prophets”—until the notable miracle wrought upon the daughter of a heathen woman, in response to extraordinary faith, disclosed His identity.—As He could no longer be hid in that region, He passed over the Lebanon ranges and around by the sources of the Jordan to the wild heathen region of Decapolis, at the farthest remove from Phenicia. There again the multitudes gathered, and there He performed the last of His lavish healings. There also He fed the four thousand, made up not, as in the case of the five thousand fed near the same spot at the time of the Passover several months before, chiefly of Jews, but rather of **Gentiles** or **heathen**, as indicated by their being led to “glorify the God of Israel.”—The lack of faith, in the true Messiah led Him again to withdraw, this time to the secluded coasts of Magdala.

“Elijah also had once wandered into Phoenicia, when he was no longer able to find a resting-place from his enemies in the Jewish land. Jesus remained just inside the Jewish borders. He here chose out a lonely abode, where He would fain have been hid for a while from all the world. But in this he could not succeed. A heathen woman, of the original Phoenician (Syrian) stock, and thus to the Jewish mind an unclean Canaanite, but apparently a Greek in point of language, whose little daughter was tormented by a demoniacal malady, heard of Him, and crossed the borders to seek for Him. The keen sagacity with which need here scents out and finds her Saviour is of infinite, quite indeterminable magnitude. In various ways she might have heard something of the importance of Jesus. In her miserable plight, the maiden herself, in some bright moment, might perhaps have found out the Helper and described Him to her mother. But there was no need of that here. ‘Jesus could

not be hid,' the Evangelist emphatically says."—Lange.

Wednesday, Feb. 28.—Matt. xvi. 1-12.

Rejection by the Pharisees and Sadducees of Galilee.—Even in this unexpected spot the Jewish spies, representatives of the Theocracy, were lying in wait for Him, and at once renewed their old and vehement demand for "a sign from heaven". He had no further present sign for "a wicked and adulterous race", who had long since forfeited their right to represent the Theocracy and the Covenant. He left them, staking His claims to be the Messiah upon His future resurrection from the dead.—When he reached the other side of the Sea, the slow faith of the disciples opened the way for Him to warn them against these "blind leaders of the blind". Even the disciples were manifestly still dull of

hearing, incapable of comprehending what was involved in the character of the true Messiah.

The Proclamation of the Coming Kingdom had thus far resulted in little but opposition and rejection in Galilee, as previously in Judea. The hour had come for Him to begin the rejection of those who had rejected Him.

"He left them. He did not press his mercies on those who rejected them. As in after days his nation were suffered to prefer their robber and murderer to the Lord of life, so now the Galileans were suffered to keep their Pharisees and lose their Christ. He left them as he had left the Gadarenes—rejected, not suffered to rest even in his home; with heavy heart, solemnly and sadly he left them—left them then and there—left them, to revisit, indeed, once more their neighborhood, but never again to return publicly—never again to work miracles, to teach or preach."—Farrar.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by Rev. Henry O. Dwight, LL. D.

Some Byeways of Missionary Service

It is not alone the heathen that are influenced by the missionary's presentation of the gospel. French officials and French soldiers have to go to Madagascar to learn what the gospel is. They learn it from the missionaries and from the native Christians. A young Frenchman lately converted told a missionary friend that the first religious impressions he ever received dated from a journey which he made on the east coast of Madagascar. He landed at a little village on the coast far removed from European influence, and there found to his great astonishment a self-supporting Malagasy Protestant church guided by two or three Hova traders. He attended the simple Protestant service in this village and the experience set him to thinking. Like many another French-

man he knew nothing of Protestantism until he went to Madagascar. He could not escape the conviction that a religion which could produce such a phenomenon could not be what he had been taught all his life to consider the devil's masterpiece. He bought a New Testament. The book wrought in his soul its peculiar work, and finally he was led to see clearly the simple way of salvation in Jesus Christ.

This same missionary, M. Mondain, of the Paris Evangelical Missionary Society, tells of a French soldier who drifted into the native church at Ambohimanga. After the service the missionary's wife asked the soldier to come into the house close by. There, in the course of conversation, she told the soldier the story of the Prodigal Son, which he had never heard. He was so

interested that the lady showed him the New Testament in French where he could read the story for himself. That was the turning-point with the French soldier. He studied the wonderful book, was led to understand spiritual things and was the means of winning his brother to Christ. Both are warm-hearted faithful Christians.

Another missionary made the acquaintance on board ship of the engineer, an educated man and a devout Roman Catholic. This man, reading Homer one day, came upon a passage about love over which he went into raptures. "I know something far finer than that," said the missionary "in St. Paul's writings."

"Impossible!" said the engineer; "have you St. Paul's works with you?"

"Oh yes; I'll bring them to you."

The engineer spent the rest of his spare time during the voyage reading the New Testament, of which he was entirely ignorant. Again and again he called his wife or his son to read and admire a verse that had particularly struck him.

So the Evangelistic movement in Madagascar, set in motion so many years ago in the midst of pain and travail, may yet have its reaction in a tangible way upon France through her conquest of that Island.

A Hopeful Movement Among Native Christians in India

We have noted the strange movement for independence of foreign ecclesiastical control which has sprung up for good or for ill in South Africa under the name of the "Ethiopian Movement". We have heard also of the action of the Presbyterian General Assembly of Japan that claims independence of foreign control as a part of its Christian heritage. Perhaps this yearning after independence on the part of native churches is a natural fruit of the truth that sets men free. A letter in the **Church Missionary Intelligencer** for December tells of a movement that has recently shown itself all over India which looks to the form-

ation of an Indian Missionary Society supported by Indian Christians. The movement began in the South and is everywhere exciting the greatest enthusiasm. The plan is to have a Society that is interdenominational, in the sense that the existing denominational lines will be preserved and different districts will be handed over to different denominations. The Agents of the Society will be Indian, its money Indian, and its control Indian, although it will take the advice of a few missionaries. Young Indian Christians, some of them graduates of Cambridge or Oxford, who have gone into secular business rather than serve as subordinates to missionaries, have become enlisted in this movement. A peculiarity of the movement is that wherever it has appeared it has brought with it a real revival of spirituality. It now seems to tend toward a momentous change in the Christian life of the people. Real missionary fervor must bring strength and growth into the churches that experience it.

An advisory committee is being formed which includes leading Indian Christians from all parts of the empire, together with some trusted missionaries. This committee has been reckoning up the districts which missions have not yet touched in India, and finds that in the sum the population of such totally untaught districts amounts to about 100,000,000. Among the people of such districts the first missionaries of the new society will undertake to labor.

One has to await developments before forecasting results of such a movement among a people whose weakness has been lack of initiative quite as much as lack of staying power. But such a movement among native churches that have life is to be expected; and so one may hope and be glad.

A New Gideon's Fleece

Temple women in India, as is well known, are a most degraded class and a foul blot on Hinduism. It seems that they have a custom of adopting girl orphans and bringing them up to follow

in their own steps, expecting to get their money back from the investment. Miss Amy Carmichael-Wilson, author of "Things as they Are", is trying to start a rescue work among the children of the Temple women. She learned not long ago that a little Temple girl could be redeemed for 100 rupees. The wily harpies who had the child had arranged matters so that nothing could be done by invoking the law. It seemed impossible to refuse to redeem the poor little thing. So Miss Wilson paid the 100 rupees. She had not the money to spare. To pay such a sum was in itself a test of faith. So she determined to ask God to give her the money, and to give exactly that sum, as a token of favor toward this special undertaking. In a few days the mail brought a gift of just 100 rupees. Miss Wilson wrote the donor asking how she came to give just that amount. The answer came from a lady who said that she had sat down to draw a check for a different amount, but that while writing she was impelled to make it for 100 rupees. So Miss Wilson believes she has the assurance of blessing on this new work, and she calls that check her "Gideon's Fleece."

Chinese Imitation as a Homage

The Chinese Government in its desire to imitate the ways of foreign nations has appointed Sunday to be a holiday of the troops stationed at Paotingfu. Mrs. Lowrie writes that many of the soldiers, finding time hanging heavily on their hands on that day, attend service at the Presbyterian mission church. The motives leading them to the church are doubtless of a mixed quality. Yet there they are, those stalwart Chinese soldiers, sitting quietly and decorously through the service and hearing plain practical gospel sermons for the first time in their lives. The various manifestations of the fact that now is an accepted time for mission work in China are marvellous in the unexpected forms which they take.

Another Pagan Tribe in North Nigeria

Notions of the completeness with

which Mohammedanism has won the allegiance of African tribes north of the equator are being corrected by investigation. In the heart of the old Sokoto kingdom, which was supposed to rule a people practically a Mohammedan unit, missionaries of the Church Missionary Society have come in contact with a people known as Gwaris who are still pagans. They seem to be a fine race. The Mohammedan conquerors have left them to the possession of their mountain fastnesses, perhaps for the sake of having a source whence to draw supplies of slaves. At all events the people have been raided again and again, but have not been made Mohammedans, and so they are more open than Mohammedans are to the teachings of the gospel. Rev. Mr. Lacy, who writes of the Gwaris in the **Church Missionary Intelligencer** for December does not estimate their numbers, but has found them in a tract of territory east of the Niger containing some 400 square miles. The way is now open, under British rule, for missionaries to go to these people. The question is can men and means be found to enter this field.

More About the Revival in Madagascar

Rev. Mr. Siegrist, of the Paris Evangelical Mission, writes to the **Journal Des Missions** for December of the progress of the revival in the Betsileo province of Madagascar. The Annual meeting of the native Evangelical Union was held in August at Fianarantsoa. More than 1,300 delegates from the districts came together. As it was impossible for all to meet in any one of the churches, it was arranged to have meetings in two of the four great churches at the same time. The meeting in the London Missionary Society's church began in the usual way with a carefully prepared program. The first paper was on "What constitutes the dignity of the Christian Profession?" As soon as the time came for discussion of the subject, the meeting suddenly became a great prayer meeting. But it was different from the ordinary prayer meetings. There was no constraint, no vain repetitions of worn out phrases; but tears

and sobs, ardent appeals, and hymns bursting forth spontaneously in a thousand voices. In the afternoon the men met in the Paris Mission church and the women by themselves in one of the London Mission churches. After a brief address the meeting of the men was allowed to take its own course. During several hours it continued, with prayers, Bible readings, short exhortations, appeals, and confessions of sin. Many souls gave themselves to the Savior. It was clear that some infinite power had moved all the people and when the meeting was brought to a close at nightfall, many victories had been won. The same power marked all the meetings of the following day. In the afternoon the general congregation met in one church, and the communicants assembled in another for the Lord's supper, with which the convention closed. "I never saw", says Mr. Siegrist, "so great an assemblage of communicants. Not only the church but the chapel and vestry were so crowded that the deacons had great difficulty in passing the elements. Since that day new classes of inquirers have been formed in all of our churches, and everywhere the evangelists and teachers are coming in daily, like the Seventy returning from their mission, to tell of the wonderful things done by the Spirit of God."

Rev. Mr. Gagnaire, the missionary at Ambositra in the same province writes in September and October of the revival in his field. After a week of daily prayer meetings in private houses it was decided to hold a prayer meeting in the church in place of the regular Sunday service. The church was crowded and the meeting continued for three hours. At the close an invitation was given for any who wished to begin a life for God to return after the congregation had dispersed. A few persons came back almost furtively to ask for prayer. Then the door opened part way, and a young man came in who was notorious for vice and debauchery. He was intelligent and well educated, but vice had hold of him and had penetrated to his

very marrow. An elder of the church, whose son had been led astray by this young man, burst into tears on seeing him and cried out, "My son! Where is he? Have you not brought him back? Oh my son! my son!"

The young man was overwhelmed; but he told, with much difficulty, of his shame and repentance, ending with an anguished cry, "Lord Jesus, have mercy on me." Then a woman came into the church, who was a communicant and respected by all. She too fell down crying for mercy and confessed that she had been leading a disorderly life. Many others came in one after another to confess sin, and to cry aloud to God for forgiveness. It was a scene such as had

These meetings continued for weeks. Hundreds of persons in the church and out of the church were turned about and changed entirely in their motives and in their lives. One case was peculiarly affecting. A young man of 25 belonging to the intellectual aristocracy of the Malagasy and holding an important office under Government arose to pray in the meeting. He is a communicant and has always been regarded as a faithful Christian. But he had been influenced by his young colleagues of the official class and had been allowing himself liberties that imperilled his Christian life. As he arose and began a prayer a great emotion seemed to possess him and he ended in an outburst of agony: "O Christ, it is I who have betrayed thee; it is I who have crucified thee; it is I who have driven the nails of thy cross; It is I who have crowned thee with thorns; it is I who have spit in thy face; O Christ, wilt thou, can'st thou pardon me?"

Mr. Gagnaire, writing three weeks later of the work at Ambositra, seems full of amazement at the power of the revival. "Often," he says, "I ask myself in the night, 'Is it possible that so and so is converted; that such a one is truly a new man?' 'Are they not led by some passing impulse; can they persevere?' The next morning I go out to visit them and the very first glance shows the new life in their whole being."

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First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

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The Bible Student and Teacher

Volume IV

MARCH, 1906

Number 3

BEWARE THE EVANGELIST!*

Rev. David James Burrell, D.D., LL.D., New York City

It is agreed on all hands that Evangelism is a good thing. Everybody joins in the prayer "Revive thy work, O Lord!" But there is a right way and a wrong way of doing things. The world moves; and the Evangelism which was effective and acceptable in former times will not meet the demands of these days.

A Man has been going about for a long time, doing the work of an evangelist against whom it behooves us to be on our guard. He has preached in most of the important cities of the world and is now in America. There are many people who have been urging him to begin a campaign in Greater New York and elsewhere who would probably withhold their welcome if they knew the real state of the case. The writer has had occasion to study his methods and desires to state, particularly for the benefit of thoughtful Christians, who sincerely desire to keep abreast of the age, some of the reasons why he should not be further solicited and why, in case of his coming, we should be slow to co-operate with him.

It must be understood, at the outset, that no criticism is passed upon the personal character of this Man. So far as known his manner of life has been beyond reproach. The fact that he is of humble origin and unlearned in the schools is nothing against him. Nor are we disposed to find fault with his singular claims as to the efficacy of his prayers for the healing of sickness, or with his exercise of the power of absolution. Allowances may be made for extravagances of this sort when associated with such extraordinary zeal in the pursuit of a single aim.

But, in the first place, decided objection is made to his constant appeal to the emotions. Experience proves that men and women won by the urgency of the hackneyed call "Come to Jesus" are not likely to persist in the better life. Yet the Evangelist referred to relies much on this form of exhortation, crying "Come! Come" wherever he goes. Perhaps, if he were familiar with the developments of psychological science he might do otherwise; but there lies the very crux of the difficulty. So far as would appear from his preaching he knows practically nothing of science, or philosophy. His sermons are built along the old-fashioned lines of mere logic; and, therefore, while specious and convincing

*The writer of this Paper is so well and widely known as a staunch exponent and defender of the views of the Scriptures held by the League, that we feel certain that the broad satire underlying his production will not be misunderstood.—Editor.

enough in their way, are not calculated to win but rather to repel cultured minds. The fact that he has drawn great audiences is neither here nor there; the educated classes have generally held aloof; it is the common-people who have thronged to hear him. Naturally he has wrought upon their excitable natures; but, for this very reason, it devolves upon those who are better informed to protect them from his inflammable approach. The commotions among the peasantry of Russia, at this moment, illustrate the frightful danger of exposing the impressible people to the impassioned eloquence of vehement and uneducated leaders.

Nor is this all: the methods of the Evangelist referred to are in clear contravention of social philosophy, as we understand it. We know that what is needed for the so-called regeneration of society is not the changing of an individual character here and there, but an all-round improvement in the condition of the masses. If we can bring about a better social environment, an improvement in the housing and clothing and feeding of the community, better sanitary conditions, a higher degree of culture, instruction in the fundamental laws of industry as well as in arts and literature, the individual will take care of himself. His elevation is inevitable in the necessity of the case. But this man, in seeming disregard of such propositions, addresses himself to the betterment of the individual. The larger part of his work is not social but personal. If this is the correct method then many of the approved results of modern sociological research and experimentation must obviously go for naught.

Still further, the preaching of this Itinerant is distinctly dogmatic; whereas there is a practical agreement among the thoughtful Christians of our time that creeds and symbols have little or nothing to do with genuine religion. We do not mean to affirm that he denies the importance of right conduct; on the other hand his sermons ring with the importance of keeping the law. He dwells with, perhaps, unnecessary emphasis on the Ten Commandments; ignoring the fact that they are no longer regarded as inspired in any singular way. But his ethical teachings are invariably founded on doctrine. And often-times his presentation of doctrine is crude in the extreme.

For example, he takes the moral, not the physiological view of sin. It is generally conceded nowadays that sin is a disease and that its remedy is to be sought for in the province of scientific therapeutics. He teaches, on the contrary; that sin is a violation of divine law and, as such, is followed by sure retribution, not only in this world but forever. We can not be mistaken at this point. His words are unequivocal. He says the sinner is "lost," and by this he means lost not only to self-respect and the regard of his fellow men but to the favor of God. How can this be reconciled with the dictum that "God is love"? He says, moreover, that the sinner is "dead;" that is, his spiritual functions have ceased, just as a corpse having eyes sees not and having ears hears not.

And he proceeds to say that the sinner is doomed to "hell." This word, now practically obsolete and vulgar to ears polite, is frequently on his lips. And it is perfectly clear what he means by "hell." He likens it to fire and a gnawing worm and darkness. And the fire is "unquenchable;" the worm "dieth not;" the darkness is "outer darkness," that is, beyond the provisions of the mercy of God. These notions are antiquated; the world has outlived them. Why should this old straw be threshed over and over again when by common consent there is nothing in it?

In addition to the foregoing there are some disputed, not to say discredited, doctrines which are habitually kept in the fore-ground by this Man.

One of them is the Incarnation. We all agree, as a matter of course, to the doctrine of the incarnation; but there is a difference of opinion as to what it means. Here is a great mystery. Just how the divine element was incarnated in Christ is a question that has puzzled the wisest philosophers. But this Man professes to know all about it. He allows no latitude whatever for psychological discriminations but insists always and absolutely that the Messiah is one with the Father, or as the Schoolmen would say "Very God of very God."

Another of his rigid dogmas is the Atonement. And by this he means not simply that Christ died but that he died vicariously. He insists that the saving virtue of the gospel is not in the *imitatio Christi* but in the expiatory value of his death. His preaching is red with blood. He insists that "the life is in the blood," and that without the shedding of blood there is no remission of sin. There is a sense, no doubt, in which this must be regarded as true; but all such expressions are clearly figurative. In their interpretation we must be guided by the sound principle that "the letter killeth but the spirit giveth life." The death of Jesus was indeed a great object lesson in which was set forth as never before or since the importance of heroic self-denial *pro bono publico* and also the immeasurable love of God; but the saving factor in the gospel is simply the magnetic power of Christ's example in "drawing all men unto him."

And another of the draconian dogmas in the teaching of this evangelist is Regeneration. We are ready to allow that a moral metamorphosis is necessary before a sinner can enter on his divine inheritance, as it is written, "Verily, verily I say unto you, Except a man be born again, he can not see the kingdom of God." But what does this mean? Can it mean anything more than a moral reformation? Does not that cover the case? Yet this Man insists on a literal making over of the whole man; new heart, conscience, mind and will. How can these things be? It is clearly impossible. When one ceases to do evil and learns to do well that is regeneration; and more can not be expected of him. "For what doth God require of a man but to keep the commandments?" This is in the Book of Deuteronomy, but it is true nevertheless.

And the doctrine of Sanctification follows as a corollary. Now sanctification, as we understand it, is the synonym of character-building. When a man has resolved on living a better life he naturally, by persistent effort, grows better day by day. But to the mind of this perambulating Preacher sanctification means nothing of the sort. It is not automatic evolution but a mysterious process of improvement by virtue of an unceasing personal contact with the Spirit of God. And by the Spirit of God he means not a benignant life-nurturing influence but a self-conscious Personality, who must needs touch the eyes or they can not see and quicken all the spiritual faculties else the man remains dead in trespasses and sins.

But the doctrine which is advanced with most constant obtrusiveness is the infallible Truth and Authority of the Scriptures. It would naturally be supposed that in a time when there is so grave a difference of opinion as to this matter an evangelist would, for mere prudence' sake, speak with some measure of hesitancy. But not this Man. It is enough to say that he has never once so far deferred to the judgment of Biblical Experts as to intimate by word or syllable the slightest misgivings as to the inerrancy of the discredited Book; he has gone further and repeatedly stated with a totally unnecessary emphasis his unquestioning belief in its truth and trustworthiness from beginning to end.* He has gone out of his way to quote disputed passages from disputed books, has committed himself without reserve to the story of the Creation, the Deluge, the historicity of the patriarchal records, the destruction of Sodom, the Exodus, the Pentateuch as a whole and particularly the Mosaic authorship of it, the Book of Deuteronomy, the exact fulfillment of Prophecy and the fabulous story of Jonah in the Whale's belly. The safe and conservative statement that the Bible **contains** truth does not satisfy him. He allows no place for error, nor any latitude whatever for a difference of opinion. His formulary runs, The Bible **is** truth; the Bible **is** the Word of God. So far as his preaching goes one would suppose that he had absolutely never heard that there was a single error in the Book; yet there are many thousands of them. Is it because he knows no better, or because he is not an honest man? In either case, this is a question that should be determined before we open our churches to him.

In addition to the foregoing, attention is called to his exclusivism. We are living in irenic days. The various bodies of religious people are drawing closer together and the great prayer is that they all may be one. Yet here is a Man whose intolerance has come to be a proverb. He affirms with the most stubborn reiteration that there is only one way into life and that a narrow way: that there is only one door and that he holds the key of it. His hearers are required to believe what he teaches

*The gentle reader is doubtless aware that all scholars, without exception, reject the traditional view of Inspiration. Should that fact be called in question it may be verified in a very simple way, to wit: If any man rejects the view aforesaid he is **ipso facto** a scholar; otherwise not.

or else "the wrath of God abideth" on them. To speak thus of the wrath of a benevolent God is surely to strike a most discordant note. Fear as a motive to personal reformation was discarded long ago. The sinner must be drawn, if at all, with cords of love. The bogie of "the dead line" has given way to the sweetness and light of "the larger hope." It is the extreme of foolishness for a man on a mission of loving conquest to repel those who would gladly co-operate with him, by an unnecessary insistence, on one way, one Religion and one Church. The action of the recent Federation Council in refusing admission to Unitarians is a blunder which can scarcely be repaired by years of conciliation. The idea that a difference of phraseology in the statement of so flexible a doctrine as the Incarnation should close the door against brethren who are at one with us in striving for the common good is simply preposterous. Yet this is precisely the method pursued by the Evangelist in question. His lack of common tact has alienated many. He has been known, on more than one occasion, to denounce, in most scathing terms, ecclesiastics of known character and wide renown. Standing in the vestibule of the leading church in a Metropolitan City he characterized the members of its official Board as "hypocrites" and expressed a serious doubt as to their escaping "the damnation of hell."

Is it not wise, under such circumstances, to call a halt? Do we want an evangelist of this sort to create disturbance in our congregations and turn things upside down?

It remains only to estimate the results of such a headstrong and divisive propaganda. "By their fruits ye shall know them." Fortunately, statistics are at hand. There is no manner of doubt as to the general character of the converts which this man has gathered about him. Very few of the better class, the mighty and noble, have allied themselves with him. Scholars are generally agreed that his doctrine is foolishness. The leading churchmen in places he has visited regard his teaching as a stumbling block. It is the poor and ignorant who have followed him. In the course of his evangelistic tours he has enlisted some millions of these; hundreds of millions, indeed; and there is good reason for affirming that there is not one among them who is any better than he ought to be. All, alike, while professing conversion, still continue in their sins. Many of them lie and steal. They are a poor, staggering, stumbling lot of people. Many of them deny their profession the moment they are out of his sight. It is known that one of his immediate band of helpers agreed to betray him for the paltry sum of fifteen dollars, and another swore like a trooper that he had never known him.

These things being so, how can we consistently invite him to a campaign in Greater New York. The ministers of this city are a devoted body of faithful men, cultured, broad-minded and tolerant toward all. They are competent to manage their own parishes. Why should they invite discord and dissension? Let well enough alone. It is a broad world we

are living in and there is room for all without jostling—that is, for all except such as this divisive dogmatizer. Let us have peace and toleration.

CREDIBILITY OF THE EARLY BIBLE HISTORY IN THE LIGHT OF RECENT EXPLORATIONS*

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There are three ways in which we might test the truth of ancient historical documents:

The first is by the **literary method**, the method of literary analysis and judging by what we know of human nature, of the action of the human mind in various conditions, and how men would be likely to act under these conditions. This, in general, is the process of what is called the **higher criticism**,—a perfectly legitimate process and one that may lead to very important conclusions; but it is evident that this is not by any means infallible. Subjectivity on the part of the critics and analysts may often lead to erroneous conclusions, which need to be checked by the two other methods.

The second is by **historical comparison**,—reasoning from documents like those of the Old Testament. We may compare these with other documents, such as those of the monuments of Egypt and of Babylon, which have been opened to us through the interpretation of the inscriptions upon them, and which lead us to judge of the conditions of society at the period of which the Bible teaches us. The documents are very imperfect, and this is by no means a certain guide, for we are not sure of the trustworthiness of the documents found. We know that the epitaphs on gravestones are not the most certain guide to the characters of individuals. We can not be certain that this historical method will lead us to absolute correctness of conclusions.

The third method is the one to which I am to call your attention this afternoon, and one which, in the Providence of God, for the last twenty-five years I have been led to pursue. This is a line of investigation which I feel is but partially understood, and which I hope, if my life is spared, to expound more fully to the world,—the **scientific method**, the process of considering carefully the conditions of ancient times and whether they were such as to justify the truth of what has been recorded.

This method is similar to the cross-examination of witnesses. The purpose of cross-examination of a witness is to see if he really knows what he is testifying to, what he is talking about. It is found that, if a person undertakes to invent any elaborate story that involves conditions of time and place or anything more than a simple statement, he will be

*An address delivered in the Manhattan Congregational Church, New York City, Sunday afternoon, January 14, 1906. Dr. Wright had just returned from an extended tour of exploration in Russia, Turkey and Egypt, and this was his first public utterance after his return. The results of his investigations, to be published later, have an important bearing on the question of the historicity and universality of the Flood.—Editor.

entangled in difficulties if he is not very familiar with all the circumstances of the case. A straightforward story can not be disproved by certain conditions because the conditions are part of the story. A story that is fabricated, and attempts to adjust the conditions to conditions the speaker does not know of, will be sure to have its real character shown by bringing up those circumstances.

In the Scriptures we have an opportunity of cross-questioning in a very interesting and profitable way. Towards the close of my address I shall apply this to the account of the Crossing of the Red Sea by the Children of Israel. I will, however, lead up to it by a process that I have myself used for many years. Twenty-five or thirty years ago I was led to make a special study of glacial phenomena, little knowing to what it would lead. What I say now is a confirmation of what others say who have investigated. It is, as you know, a well-determined fact that at a comparatively recent time—we know that the time was recent, that man was on the earth—there was a great accumulation of ice over the Northern Hemisphere, so that we conclude that about four million square miles in North America and two million square miles in Europe were covered with ice a mile deep. This ice was the accumulations of the snows that failed to melt from year to year, and represented so much water abstracted from the sea. In New York we see traces of this on Staten Island and Long Island. We can see many indications of how the land was at one time covered with ice; and in Central Park there are marked evidences of the same conditions as existing at that remote period. The amount is what surprises us. Six million cubic miles of water relieving the ocean beds of the pressure of that amount, and depositing it on a limited area of the Northern Hemisphere! The weight of this ice would have been twice that of the North American Continent and equal to the weight of the whole Asiatic Continent.

You have here in view a peculiar collection of causes, or a cause, that was operative in the early history of mankind that is not operative now. This cause was sufficient to produce results that pass our comprehension. If there be any truth in the theory that the center of the earth is semi-fluid and that the crust of the earth is unstable, the weight of the ice would produce certain conditions; and you would have had in the melting snow going into the ocean, an operation of causes and effects you must be prepared to receive in an unprejudiced manner. The removal of, the quantity of water necessary to form these ice-continentes would be sufficient to lower the depth of the ocean two hundred to three hundred feet the world over. Reasoning from the nature of the case you would argue that the area covered by this ice would go down. Going into the facts we find that that actually was the case. For the last few years I have been engaged in this study, and my last expedition from which I have just returned, was to look over another part of the world so as to see whether the same conditions exist there as in others I had previously studied.

The region mostly covered by the ice stood higher than it does now by 2000 feet. The Hudson River ran several hundred feet lower than its present channel. When the Pennsylvania Railroad bores under the Hudson they go through clay and have to go down at least three hundred feet to find rock. Before the glacial period there was a gorge hundreds of feet deeper than the Hudson is now; but at the close of the glacial period we know that elevations of land occurred. For instance, the land at Montreal we know was five hundred feet lower than it is now. At another place in Canada a whale skeleton was found five hundred feet lower than the present level of the land.

On going to Europe I discovered similar changes of level. First I went to Denmark, the scene of the discoveries of the relics of early man which have thrilled the world so much during the last quarter of a century. All along the Northern part of Denmark we find shell-heaps or kitchen middens covering a considerable area, where is accumulated the refuse of the people who gathered their life-supplies from the sea. We know that the land has risen since they formed these heaps, twenty to thirty and even forty feet; that change of land elevation has happened since man lived there. In Sweden I discovered a very interesting accumulation of facts on this subject. I refer to the raised beaches. Near Malmo are some memorable ones. There is a sea beach twenty-five feet above sea level. The pebbles have been washed above the shore. Rough stone implements of man have been brought to light, showing that there has been a change of level there since man occupied the region. This beach, which has been elevated at Malmo twenty-five feet, gets higher as you go North. Half-way to Stockholm from Halsberg, at one hundred eighty-seven feet above the sea is a beach of rolled stone in successive steps, some a foot in diameter, just as the sea has washed them up, showing that the sea stood so many feet higher up then than it does now; and as you go farther North you find raised beaches as much as eight hundred feet above the sea, showing that there was a depression of the water of that region, owing to the cause to which I have called your attention.

It is the connection of man with these changes of elevation of land that has led to the further conclusions of which I will speak. Five years ago in Central Asia and in Southern Russia I came across elevations of land of this kind seven hundred feet above the sea level. There are such elevations at Trebizond. There is no doubt about it. It has remained there for thousands of years just as the sea left it. At Kiev, in Southern Russia, shell-heaps were found of pre-historic man, with burnt stones and hearth-stones at an elevation of five hundred feet above the sea.

All this is leading to certain conclusions on which I propose to speak now. By the aid of such facts and causes the Biblical account of the Flood is capable of scientific explanation and demonstration. And in the study of the Northern Shore of Egypt we find an analogy with what I have said about the gradual elevation of land, which has a bearing upon the scien-

tific explanation of the Israelites Crossing the Red Sea. All along the Eastern part of the Mediterranean Sea the land has been slowly rising during recent years, i. e., within a few thousands of years. Illustrations of this I confirmed by the same methods I had before applied. On a remarkable hill that rises out of the sands half a mile from the Great Pyramid, standing on a limestone cliff two hundred and fifty feet from the Nile River, is a prominent elevation of land. They are quarrying out one face of it very rapidly. You will see there a well-defined abandoned raised beach consisting of rolled stone of all sizes, running along for a quarter of a mile of the cliff. There is there a raised beach of recent elevation, geologically speaking, and in the interstices of the stones are innumerable oyster shells, not oyster shells of the old deposits but left there after the beach was formed. I submitted these shells to the authorities of the British Museum in London and they declared them to be similar to those found at the head of the Red Sea. That whole region has been elevated, and it is not many thousands of years since the elevation occurred.

Consider the position occupied by the Children of Israel before they were to cross the Red Sea. "And the Lord spake unto Moses, saying, Speak unto the Children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baalzephon." At the present time you have between Suez and the Bitter Lakes twelve to fifteen miles of elevated lands, i. e., at the highest point they are so many feet above the level of the sea. This is at Geneffeh. The Bitter Lakes extend fifteen to twenty miles, and were made use of by the Suez Canal. Then you come to Ismailia, the highest point, eighty to ninety feet above the sea. This is the way the Caravans have always gone from Egypt to Palestine. I wish to make this supposition: we will suppose that three thousand years ago the land was twenty-five feet lower at Suez than it is now. No geologist would object to a change of elevation like that. In New Jersey and in the Lake regions there have been similar changes in elevation. If it were depressed twenty-two feet the Gulf of Suez would extend over this neck of land to the Bitter Lakes and the whole region clear up to Ismailia.

In the Biblical account of the exodus of the Children of Israel it is stated that they turned to the right and went down just about far enough to reach this place. I gather that there was shallow water four or five feet deep at that point. This is shown by the glee with which Pharaoh viewed the location of the Israelites. He was glad for he said: "they are entangled in the land, the wilderness hath shut them in." The conditions were, then, that the Children of Israel were encamped opposite this place with four or five feet of water shutting them off from the Peninsula of Sinai, with Suez on the East and the Mountains of the Desert on the right. You can not imagine how small this region really is.

The Bible is careful to state the secondary cause by which the Lord accomplished this event—this "mediate miracle" requiring, as I have often

said, the Divine interposition as clearly as any direct miracle. He caused a strong East wind to blow all night. In the poetical account of it in the Song of the Children of Israel you will find three times: "Blow with Thy wind". Not only did the water, then, go on but also came off the land. There was nothing unusual in this. It was the secondary cause that would open the waters before them. From what we have learned in recent years of the effect of wind on water level, this is not so incredible.

When Dr. Edward Robinson first advanced the theory that the Children of Israel crossed at a bar at Suez, which exists there now, he paid no attention to the wind. He thought of it as tide. There is no tide in the Red Sea. The wind produces all the effects there. Until recently we have not been able to determine this; but the investigations carried on for some time past at Cleveland, Ohio, as to the effect of the wind on the level of the Lakes show that a strong wind from the South-west will blow the water down at Toledo seven and a half feet and pile it up high at Buffalo, and vice versa, when the wind is in the opposite direction. A half-gale would produce a change of seven or eight feet easily enough. A strong East wind blowing over a part of the Red Sea would therefore lower the water four or five feet, to enable any number of people to cross over.

There you have the conditions. And then, as the poetical description has it, the waters were brought back again, the Egyptians were drowned. There is an accord between the actual physical conditions and those presented by the narrators, which is a most remarkable one. The narrative is so subdued. There has been so little attempt to make addition to it by legendary accretion. If they had added to it they would have involved themselves in difficulties when the actual conditions were fully examined.

Going over this ground at Suez we find that there is a Sweet-Water canal as well as the Ship Canal, diverting a portion of the Nile. This is not anything new. Many centuries before the Christian Era a similar canal was built and it has now been re-opened to aid in the supplies of the Ship Canal. We took a small boat and hired a Mohammedan dragoman, a mule and two assistants. The boat was drawn through the Sweet-Water Canal across the entire neck of land, and we saw with our own eyes how naturally and easily these Biblical conditions were all supplied. Recent shells were found along this coast, all confirming the fact.

The only contribution that I have made, in addition to what others have made, is that I **know** just where the place is where the crossing was made. Dr. Dawson has published a very interesting account and a map, seeking to show that the crossing was over the Southern end of one of the Bitter Lakes. There is no necessity for such a view on the supposition that three thousand years ago the Lake was lower and has been slowly rising since.

I will refer to one objection that may be urged. The Bible account says: "and the waters were a wall unto them on their right hand, and on

their left." The phrase, however, is only a figurative one, and so used. This whole history brings out vividly the crossing of the Children of Israel. Pharaoh supposed that they would withdraw by the regular caravan route to Palestine, and he was in such a position that he could cut across and flank them and head them off so that there could be no escape. He was surprised that they turned suddenly to the south and went into this pocket, so to speak; so that, as General Grant said of one of his generals and armies, they were "jugged up."

I may here allude to something that is not exactly germane to the subject, but which has at least a remote bearing upon it. In Russia to-day there exists an antagonism between the Christians and the Jews. It matters not what is the cause. The Russians have the same problem that we have in this country in dealing with the colored men of the South. There is an antagonism you can not uproot. In Russia they have a new explanation of why Pharaoh pursued the Israelites; to prevent them from coming back, not to bring them back, for they did not want them, any more than the Russians to-day want the Jews.

Pharaoh followed on in the rear, and the natural conditions, in the hands of Providence, caused what is recorded. It is not referred to as being miraculous. The Lord told Moses to lift up his rod and stretch his hand over the sea and divide the waters. The Lord has given the cause—the strong East wind by night. Taking all these things together, not in their bare literality, but with common sense and some freedom on other grounds, you have then in the Scriptures an account that is perfectly credible: that accords with natural conditions that have only come to light after thousands of years; and that could not be appreciated by the people who wrote the account—the account of an eye-witness who did not make any addition to the facts that he witnessed. We may therefore apply this scientific test and find that by this method we arrive at the conclusion that the Biblical account is perfectly credible.

VARIETIES OF UNBELIEF AS TO THE BIBLE

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Perhaps nothing is more remarkable, or more suggestive of hope as to the final triumph of Christianity, or of the Divine Record upon which it rests, than the various forms of unbelief and opposition, which it has encountered and overthrown. Pharisees and Sadducees fought it in its first proclamation. Force and persecution was its experience during the first two or three centuries of its existence. And so, in various forms, during the following centuries of a nominal Christendom. These attacks were sometimes those of brute force; sometimes of intolerant ecclesiastical action; sometimes of false doctrine. The kingdom of God, as the mustard plant, has grown and overshadowed the nations. As the leaven of life

it has pervaded civilization, with its sanctifying and beneficial influence. The various forms of hostility and opposition, as revealed to the Beloved Disciple at Patmos, and their overthrow one after another, are all illustrations of this feature in its Divinely arranged progress, of successfully enlightening and overcoming the powers of this world.

It will not be out of place, nor without interest, to note the illustrations of this progress of assault and repulse, and of overthrow to those making such assault, within the past century. Some of these assaults are within the memory of living men, and one or two are now in actual progress. A glance at these, in their order of time, will show their real significance.

Beginning with the nineteenth century, the opposition to Christianity was pre-eminently that of **open and scoffing unbelief**—that of Tom Paine and Voltaire; along with those of a somewhat different tone, that of Hume of the Deistic School. With all these the claims of Scripture were not only repudiated, but openly ridiculed. It is difficult, with many now, to realize the position and spirit of these writers. They not only refused to accept Christianity, but made every effort to discredit it. The influence of French feeling and opinion, through intercourse with the French during our war of the Revolution, gave it entrance largely into our country; and in many of our Colleges and Universities, among the Professors and Students, were found admirers and disciples. It was an age of open unbelief.

Of course, they found opponents. Butler and Paley, Bishops Watson and Horsley, Sir James McIntosh, with the philosophic writings of Reid and Stewart, Dr. Chalmers and Robert Hall in England and Scotland, and Dr. Dwight in this country, constituted an opposing and refuting influence. It was made manifest that intellectual power and learning were not confined to advocates of unbelief. Wherever the assaults were made there were found defenders. In many instances the assault resulted in the complete overthrow of those by whom it had been made.

And thus, before very long, signs of the termination of this state of things began to make their appearance. Blaspheming infidelity, ridicule of Christianity and its divine Record went out of fashion. Where Voltaire and Paine had been exalted, they were now not mentioned, or, if so, only in tones of condemnation.

Among the agencies conducive to this result must be remembered, not only the influence of Theological or Philosophical opponents, but also those of a spiritual character, such as the great religious movement in the origin and work of Methodism, and that in the Evangelical portion of the English Church. The work of God's Spirit can confound and bring to naught all evil agencies. It did it in this case, and it is our main hope in all exigencies of a similar character. "Not by natural might nor by power, but by my Spirit, saith the Lord of hosts."

Contemporaneously with this in its first manifestation, but going on to a much later period, exerting its influence mainly in Germany, but not without its results in England and this country, was the so-called **Rationalistic movement**. Its leaders, in their assumption of the title Rationalist, claiming to be in their peculiar principles rational, controlled by the dictates of reason, implied that their opponents were, of course, irrational, hardly deserving notice or consideration. The proper term here, as shown by Mr. Balfour in his "Foundations of Belief", is Naturalist: the position that of naturalism, as opposing that of Scriptures as a supernatural revelation. The fundamental principle of this so called Rationalistic, but really Naturalistic, movement, continuing with its variations for more than half a century, was, that the order of nature is known and fixed, and that from it there can be no departure. Inspiration is thus the highest exercise of natural reason and feeling, alike in Shakespeare and in Isaiah. Its dictates, as natural, are therefore confined within the limits of natural order and phenomena. As it is the natural reason and feeling, so the contents and material of that expression must be interpreted in accordance with the laws of natural operation. The movement of the Red Sea was merely a natural phenomenon, merely an overwhelming wind which opened a passage for the Israelites. So with the passage of the Jordan, and the falling down of the walls of Jericho. So too with the supposed miracles of the Old Testament. The explanation must be looked for and found in the operation of natural forces. Those affected by them may have regarded them as supernatural. But they were mistaken. So too with the miracles of our blessed Lord and those of His Apostles. His assertion of the possession of such power, and that of the Apostles, it is urged, are misunderstood. He and they were mercifully adapting themselves to the weakness of their hearers and spectators; and this wrong impression has passed on to our times.

Of course, there were differences in the way in which these assertions were made. Some were more reverential than others; some almost entirely wanting in reverence. But all agreed in getting rid of the supernatural, the miracle. Eichhorn, for instance, represents the falling of the walls of Jericho as the effect of the short and sudden assault, when the marching around six times had put the garrison off their guard. "The escape of Jonah, was the result of his alighting on the back of a sea-monster that carried him to the shore." With another of this school, the conversion of water into wine was a quickened process of nature. With another, there was an increased nourishing power given to the five loaves and two fishes. With another, the words of Jesus to the tempest were words misunderstood in the storm. With another there was "the calm faith of Jesus when the helmsman despaired of safety." With another it was a symbol of analogous mental phenomena. "Let the account stand", is the reply of one of the supernatural school. "It is idle, and worse—cowardly", is the language of another, "to withhold our faith in a Bible miracle until we

can find, or invent, some way in which the thing may have happened, without any great miracle after all."

This was, predominantly, a movement of German thought and speculation. Of course, as already intimated, it found its adherents elsewhere. These were, however, comparatively few, and they had little influence upon the general current of opinion. The diversities, moreover, of the schools of Rationalism constituted a far-reaching influence. Almost every new writer seemed called upon to modify or change the former theories. In many respects it was a camp of distraction.

And, here, as in the old days of blaspheming Deism and infidelity, there came on, in due time, a reaction. The advocates for the sacredness and Divine character of Scriptural truth began to find in their pupils and others, interested hearers and helpers. And, in a little time, there was a new condition of things. Hengstenberg, Havernick, Tholuck, Neander, Dorner, and Luthardt in Germany, and Schaff, Seiss, and Krauth in this country, represented the change. And naturalism, as in the case of the former Deism, if it did not entirely disappear, was largely brought under. There were indeed minor movements of rationalistic unbelief which made their appearance at a subsequent period. But intervening there was another form of attack upon the truth and inspiration of Scripture, to which we now give attention. It is sufficient for the present to say that the naturalizing effort had its day, and passed largely under condemnation.

This next movement in the line of attack, was one of a very different character: that of **the alleged discordance between Scripture and the results of Scientific Investigation**, especially in the domain of the physical world. The modern discoveries of Geology and the inferences from them, it was urged, were in conflict with the Scriptural account of Creation, especially as to the element of time; with the account of the Flood; and with the chronological period assigned for the existence of man and the animal creation. Insisting that the word day, "yom", could only mean a day of twenty-four hours—although in the account of creation, Genesis ii. 4, it is used to include the whole time of the six days already spoken of—it was urged that all the evidence of Geology was against the correctness of the Scriptural record. As, however, there were Christian geologists, this and other points were contested; and for a time there was warm conflict as to the possibility of reconciling the two records. But before very long it became manifest, both to the geologists and theologians, that on both sides, positions had been hastily taken, that could not be maintained, and that must therefore be modified. Earnest Christian geologists came to see that the difficulties, especially with reference to the time of human and animal life on the globe, were not insuperable; that hypotheses of adjustment readily explained or removed serious difficulties. Unbelievers, of course, insisted that these difficulties were insuperable; that the contradiction of the Bible and Geology could not be removed. But the controversy before very long

lost its interest, and dropped out of view: and no intelligent man at the present time feels any doubt as to the removal of the alleged difficulties.

Coming on in the same period, and having its connection with the geological question of the existence of man upon the globe, was another, which also had its day. It was **the Anthropological question of the unity of the race**. The general teaching and implications of Scripture are in accordance with the language of St. Paul, at Athens: "God hath made of one blood [or nature] all men to dwell upon the earth". This, it was urged, was in conflict with racial phenomena. Differences were exaggerated to prove that the different races were different species. Varieties of species were denied. The inference from this was that there are diverse species of men. That these different species could be and were mingled—contrary to the law of hybridism—in the crossing of African with European and Arab and Indian, could not be denied. But for all that, diversity of species was confidently asserted. Objections and blasphemy here found a new ground of ridicule and denial; and for a time, in popular feeling and estimation, this was another Bible difficulty with Science which could not be adjusted.

But this form of difficulty was of short duration. The majority of the scientists were soon ranged on the side of Scripture. Even with unbelievers, it was disposed of, in some new form of their own assertion. Whether so or not, it was soon forgotten. Believers and unbelievers alike, the last most positively, asserted racial unity. This result, as intimated, came in through **the new theory of Evolution**. In this evolutionary process was evolved, not only the unity of the human race, but also the unity of this race with all forms of organic existence. It was a most wonderful leap and somersault of infallible scientific unbelief, bringing its advocates directly facing their old position. The assertion that all men were not of the same species, was replaced by that of the sameness of men and animals alike,—the monkey, the donkey, the higher and lower forms of animal life, going back to a common origin and finding in this their unity. Here, too, the new theory, while largely gaining acceptance, also found its opponents, even among men of science; and, by many of those that accepted it, it was denied that it came in conflict with Scriptural ideas of Divine organization and supervision. The interest and excitement of this controversy were of much wider scope and longer duration, than in the case of either of the two preceding. The mingling, also, of Agnosticism and Rationalism by many of the defenders of Evolution, complicated the difficulty; and the whole scientific and theological world was for a time in a state of excitement. Three prominent scientists became, directly or indirectly, identified with it in public estimation. Some who can recall the time will remember the way in which their names were sometimes quoted by unbelieving speakers and writers: "Darwin, Huxley and Tyndall;" "Huxley, Tyndall and Darwin;" "Tyndall, Darwin and Huxley," as if changing the order helped to increase the weight of their authority. It was amusing, but at the same

time it showed the absolute confidence of their defenders and admirers. Evolution, it was claimed, not only originates all things, but disposes of all forms of beliefs and ideas as to creation by the act of an intelligent Creator. It was just a process. Things came just so. Or, to borrow the language of Topsy, "they just grewed". "They just grewed" without a beginning or a beginner, and they will go on growing forever. There was Tyndall, with his hospital of sick people, half of them prayed for and the other half neglected, to see if the first half would get well more quickly; Huxley, with his demoniacal swine of Gadara, denying that such a thing was possible; and Darwin with his donkey, evolved by the change of only one letter into a monkey, and his monkey evolved into a man. The second of these implied greater difficulties than the first; but Evolution, even for that, was sufficient.

But all this was at once met by vigorous and positive opposition; and this not only by theologians, but by physical scientists, and these of the highest reputation. Virchow in Germany, the Duke of Argyll in England, Professor Asa Gray, Sir J. W. Dawson, and Professor G. Frederick Wright, in this country, with others of their opinion, all opposed alike the theory of Evolution, and the inference that if true it conflicted with the teaching of Scripture. As the conflict went on, the evolutionists modified their position, especially as to the latter point. And the two parties now stand in these positions: Evolution, whether true or not, does not get rid of design in the order of nature, or of the fact of a Designer; that the final explanation of Evolution as a process, no less than of Creation, demands an Intelligent Cause. Paley's watch, not only with its mechanism but with the supposed capacity of working out other watches, was urged as an additional and higher proof of a designer, in its maker. So with the process of Evolution: its only rational explanation is an Intelligent Cause. So the matter stands at the present time. In this case, as in the change from the contention for diverse races of man to the evolutionary unity of man and the entire animal creation, while it was first affirmed that Evolution utterly and forever disposed of the principle of design, it was claimed at a later stage that it constituted the highest and most conclusive proof teleology. George J. Romanes, an intimate friend and admirer of Darwin, emphasized this later conclusion. No intelligent Scientist or Theologian now anticipates any trouble or conflict between Scripture and Evolution in the future. The controversy is ended. So, O Lord, let all thine enemies pass away, or come and bow at thy footstool!

Of a very different character, during a portion of this same century, was **the movement to discredit the New Testament** by naturalistic theories and explanations of its existence. These have been described as the Mythical Theory of Strauss, the Legendary, of Renan, and the Tendency, of Baur. Each had its day, not a very long one, of excitement and controversy; hotly opposed by many from its appearance, but for a time

accepted and advocated by others. They have now so passed out of view that it is scarcely worth while to describe them.

We are thus brought to the last form of attack upon the teaching and substance of Scripture: that by which we are at present confronted, **that of Wellhausen and Kuenen**, but carried to greater or less extremes by their followers; the most cautious and reverent of these represented by Dr. Driver, the most extravagant by Canon Cheyne. It is perhaps scarcely necessary to go into a detailed explanation of the principles of this movement, as it is in the air in all directions. Its main assertion is, as to the variety of material and of authorship in what have been regarded as single and separate books, especially the earliest books of the Old Testament. It is not, however, confined to these, but is extended in a greater or less degree to all. The ability is claimed by these critics to see, and mark out these differences; not only of chapters, but even of verses and sentences: part of a verse credited to an unknown writer, represented by J., another by J. E., another by E. The inference reached is, that of the non-Mosaic source of Genesis, the pious fraud of the composition and introduction of Deuteronomy, as of an earlier date, in the reign of Josiah. These are a few of the "assured facts" thus claimed as having been established. The inference as to the general unreliability of Scripture will, at once, be recognized.

As already intimated, with many of this school there is a tone of respect and reverence, the acknowledgment of the Divine source and character of the Scriptures thus dissected and reconstructed. With others there is a different tone. But with all, there is this result, of the suggestion to the ordinary reader of doubt, both as to the meaning and authority of Scripture; and as to what in any particular passage is Scripture or what merely an interpretation. What would be the practical effect of such teaching in our Sunday Schools, our Bible classes, or even to hearers of the voice from the pulpit? Who can imagine the surprise and bewilderment thus produced; and the scoffing and contempt, as to such Scripture, from the open enemy and unbeliever?

But here again, as in all the previous movements described, there have been earnest and effective protest and refutation. Scholarship of equal ability in Germany, in England, and in this country, has appeared and called in question the principles of this school, as also their facts and conclusions. The names of Dr. William Henry Green of Princeton, of Howard Osgood, of Margoliouth, of Hommel, of C. H. H. Wright, of Emil Reich, and others are thus to be recognized as of those opposing these critical assertions. Their position, too, is based upon criticism, a criticism which, while reverently seeking the truth, endeavors to do it faithfully and earnestly. The conflict is still going on. But there are indications of a reaction. And there need be no doubt as to the final result. As with the old blaspheming Deism, with the assertions of Naturalism, with the alleged contradictions of Geology as to Human Unity, with Evolution, and with the Mythical, Legendary, and Tendency theories, this will have had its day; and like

them will be an object of curiosity to readers of the future. "The impregnable Rock of Holy Scripture," to use the expression of Mr. Gladstone, will remain unmoved.

Looking back upon these varied forms of conflict with Scriptural authority and truth, it will be recognized that there are certain common features to most of them, sometimes distinctly asserted, sometimes implied. The facts in this respect are significant, and we may briefly indicate them.

The first, as already noted, is that they all, in some way or other, have relation to Scripture. They come from different directions, and are connected with other things; but issue is made, at some point or other, with the truth and Divine authority of the Bible. The old blaspheming Deism holds it up to ridicule and contempt. The naturalistic process takes out of it its supernatural character. The geological unbeliever finds it contradicted by scientific demonstration. So too with those who deny the unity of the human race; and so again in its affirmation of creation, is the Bible contradicted by the advocates of Evolution. The Mythical theory takes out of its contents all historical connection. The Legendary and Tendency theories bring us to the same result. The Higher Critics of one school end in the same conclusion. The Scripture, the Bible, the Word of God has its point of attack from all. Let any one of them verify its assertions, and the portion of Scripture attacked loses its authority. The conflict of Christianity will ever be over this issue: Have we in that Scripture Divine revelation and inspiration?

Another point of interest is seen in the fact, that one of these forms of skepticism is often found claiming—often by silent assumption, often in direct assertion—the principles of those preceding, as already established. The Naturalistic theory, for instance, which gets rid of the miraculous as impossible and thus necessitates its elimination from Scripture narration, is assumed in the theories of Strauss, Renan and Baur as something established. No less so it is with Kuenen and Wellhausen. With most of them miracle is a thing not to be thought of by a critic, or a scientist, or even a man of good sense. This antipathy to the supernatural in all its forms is constantly making its appearance. Even in many cases where the Bible is professedly accepted as a Divine Revelation, this antipathy is still manifested.

Along with these features another is to be noted: the silent assumption, or the explicit claim, of scientific certitude in skeptical conclusions, as opposed to only probability in Theology; and usually with this implication, that all assertions of the new opinions are scientific in their processes and results. How often is this last assumption implied and asserted. Opponents accept their results through lack of intelligence. They are ignorantly following an old tradition. This too, in the face of the fact that scientific men of the highest reputation on the other side deny these conclusions. Dr. Johnson used to say, when one undesignedly made an incorrect statement,

"He lies". When he spoke of intentional falsehood, he said, "He lies, and he knows he lies". Does not the latter of these forms of expression apply to these claims, in the face of the facts by which they are confronted? It is very easy to affirm one side of an issue. But in many cases it is a little more than the old expression jocosely uttered: "There are always two sides to a question, our side and the wrong side". And, as to the certainty of their science as compared with only the probable evidence for Theology, it is to be said that their conclusions rest upon the same kind of evidence as those of the theologians. There is demonstration in logic and mathematics; but the evidence upon which the critic and the theologian alike rest is only probable. Yet as in the case of all other truths, in physics, in geology, in astronomy, this evidence may be satisfactory, so it may be in the case of the truths of Theology.

To all these different forms of attack there has been effective defense and reply. And, with all of them, leaving out the one now under controversy, the result has been their repulse, and the maintenance of the position of Divine Truth. Doubtless it will be so in due time with the last. It is a long line of truth that is to be defended. And assault at any moment may be concentrated upon any point of that line. But there are defenders inside. And the history of the last twenty centuries shows that these defenders will rally to any such point of attack, and repulse the enemies. It has been so in the past; and so it will be in the future. "The Lord of Hosts is with His people, the God of Jacob is their refuge."

"THE BIBLE IN THE LIGHT OF MODERN THOUGHT"*

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This discourse on "The Bible in the Light of Modern Thought," is, as you are aware, the result of an address on the same subject, Rabbi Leon Harrison, at the recent meeting of our Tuesday Evening Club.

Seldom does a speaker so charm an audience as did he, and seldom does an audience evince so much of delight. We were all fascinated with the brilliancy of his rhetoric, the chasteness of his imagery, the felicity of his phrasings. The glowing portraiture, at the outset of his discourse, of the race which he in his own person represented, and the panegyric upon the Bible, i. e., the Jewish Scriptures, with which he ended, were marvels of beautiful thought and diction. Indeed, under the bewitch-

*This Paper is part of a Sermon preached on Sunday morning, December 16, 1900, in the Presbyterian Church at Webster Groves, Mo. In it the preacher reviewed an Address on the same subject delivered on a previous date by a Jewish Rabbi before a Club in that city. As the stock assertions are constantly being reiterated on similar occasions when no chance of answering them is offered, and printed as oracles in the secular papers, it has seemed opportune to give the answer of Dr. Bates a wider hearing. It is one of the saddest features of the times that so many Christians seem to be ready to give hospitable reception to any skeptical utterances about the Bible, especially when such utterances come from glib Jewish talkers and Buddhistic and Theosophical fakirs.

ing spell of his eloquence—if that were all—we could almost have wished we were Jews too!

But that was not all. The courtesies of the occasion—the good Rabbi being the guest of the Club—prevented the saying, by those who were called out afterward, of much that otherwise might very properly have been said. Between the two parts of the address to which I have referred, when speaking of what Modern Thought, called the Higher Criticism, has done for or to the Bible, there was not a little, the rank poison of which could not be disguised to persons of discriminating taste, notwithstanding the delectable rhetorical sugar-coating with which it was served. My loyalty to the Old Book, which I believe to be the Word of God, and not merely a human production seamed and marred with falsehood at that, as well as my obligation to those who were present that come under my ministration, will not allow me to let that teaching pass unchallenged.

“Modern Thought” is now a phrase to conjure with. There are many who seem to think that what is new must be true, and what is old is obsolete and should therefore be discarded. Pupils in the school of modern thought seem very ready to bow down to whatever the Aaronic craftsmen of criticism may produce; but there are hosts of men who have been to the Mount of God and have heard His voice, and with that voice ringing in their souls and God enthroned in their hearts, it is not surprising if they look with some contempt on the critical idols offered them—“these be thy gods, O Israel.” If in this discourse I may fail to speak with the sobriety and reverence that are my wont, I beg you to attribute it to the levity, not of the minister, but of the subject.

I. Let us take a view of the School of Modern Thought, which is so conspicuously at the fore.

The Rabbi gave us the names of two men as originators and pioneers in this school as connected with the higher criticism. One was Frederick Augustus Wolf, a noted German, and the date he gave us was 1795. Wolf is famous as a propounder and advocate of what is known among scholars as the Homeric Question, in which the position is taken that the Homeric poems, the Iliad and the Odyssey, are not single poems, units, but are made up of a number of poems, troubadour songs, and the like. The principles which he applied to the poems of Homer were applied to the Scriptures, and there was the beginning, practically, of the Higher Criticism. Let me tell you another story. 163 years before the date given, Baruch Spinoza was born at Amsterdam (1632-1677). He was the son of Jewish parents who fled to Holland from Moorish Spain because of persecution. It is a matter of history that he was suspected of verging towards heresy even before his fifteenth year, and was accused of contemning the law of Moses. Repeated summons of the Synagogue to trial he neglected, and in 1656 the anathema maranatha, or greater excommunication, was pronounced against him. From this point he went on in his philosophical and religious development, evolving from Descartes' *Cogito ergo sum* (I think.

therefore I am) a full-grown system of pantheism. It is hardly worth while to inquire what he got from Maimonides nearly 500 years before (1135-1204), or from Aben-Ezra. Dr. Willis, author of a *Life of Spinoza*, published in London in 1870, says: "Spinoza is, in fact, the founder of our modern school of Biblical criticism and exegesis." Some one has called him "the grandfather of the higher criticism." Put Spinoza, then, instead of Wolf, at the head of the school of modern thought with respect to the Bible. If Spinoza is the grandfather, what about the father?

Another name given us in connection with Wolf was that of Ewald. George H. A. von Ewald was born at Gottingen in 1803, and was perhaps the greatest oriental scholar of that century. He launched, we were told, the higher critical theory of the composite structure of Genesis, and other books of the Bible, according to which they are a compilation made up from different authors and pieced together. Let us see. In 1684, in Languedoc, France, 119 years before Ewald was born, and 52 years after Spinoza, one Jean Astruc first saw the light. He was son of a Protestant pastor, who, in the Catholic persecutions consequent upon the Revocation of the Edict of Nantes, recanted and entered the Catholic church. He had not the stuff of which martyrs are made. Jean studied at the great medical school of Montpellier, became a doctor at 19, and as practitioner, lecturer, professor, his fame was carried by his pupils throughout Europe. At the age of 45 wealthy and distinguished, he moved to Paris with wife and children, where he immediately entered into the society that was admitted at the royal court. That was the court of Louis XIV., one of the most corrupt and licentious whose leprous story has polluted the pages of history. Astruc became a part of the concern. Seven years later he published his great medical work which brought him still more fame, **De Morbis Venereis**, a work made both appropriate and necessary by the Sodomite set among which as court physician he practiced. Though still living with his family, he formed a connection with the most notorious woman of all Paris, the procuress of the court, and he maintained that illicit relation publicly for 19 years, until her death. Voltaire, that "laughing devil," as he calls himself, describes Astruc as Harpagon Astruc, debauchee, miser, and possessed with a devil. Between times, and probably to take the taste out of his mouth, he studied Scripture. When he was 69 years old he published a work entitled "Conjectures Concerning the Original Memoranda which, it Appears, Moses Used to Compose the Book of Genesis, with Remarks which Support or Throw Light on these Conjectures." The book had this motto from Lucretius: "I pass through the remote regions of the Muses, untrodden by other foot." Not Ewald, but Jean Astruc, is the author of the higher critical theory of the composite structure, the documentary hypothesis of the origin, of Genesis, and the father of the higher criticism.

O, ye disciples in the School of Modern Thought! Behold your grandfather, the panteist Spinoza; and behold your father, the unspeakable

Astruc, performing vivisection on the Word of God in his clinic, and then gong his Esculapian rounds ministering at the shrines of Venus!

Now let me tell you something that did not get into the daily papers. I got it from the foremost figure in the scene. In '94 there was a Congress of Baptist scholars at Detroit. Higher criticism was much in evidence. President Harper and other luminaries were there. Howard Osgood, one of the Old Testament Revisers, professor in the Baptist Theological Seminary of Rochester, was also present. When his opportunity came to speak, he read a number of propositions and asked if those correctly represented the position of the higher critics. President Harper or others assented. Then holding up a book he called the attention of his auditors to the fact that the propositions he had read were extracts from the writings of the infidel Tom Paine! Consternation and confusion reigned for a time in that Congress. The next day the Associated Press had not heard of it!

By the turning back of the prison door against the wall in Paris and thus concealing a chalk mark, Thomas Paine escaped the guillotine. He returned to this country where he died. All honor to him for the aid he gave the cause of liberty in our early colonial days, by his political writings. He is a political saint, so to speak. But it does not take much of a man for a political saint here, judging from the character of the men that sometimes get elected to office. Notwithstanding he for a time preached the gospel of Christ as a layman in England, and wished to apply to the Bishop of London for ordination, he went down into infidelity, and went down in it, until his personal character and conduct became absolutely unreportable in a mixed audience. Moncure D. Conway's buckets of whitewash (*Life of Paine*) can not cover the black spots. Of Mary Roscoe, a Christian woman who kindly ministered to him in his final miserable days, he asked if she had ever read any of his writings and what she thought of them and said: "From such as you I expect a correct answer." She told him that when very young his *Age of Reason* had been put into the her hands, but the more she read in it the more dark and distressed she became, and she threw it into the fire. Paine replied: "I wish all had done as you did, for if the devil ever had any agency in any work, he has had it in my writing that book." On an anniversary celebration of Paine's death not long ago, Henry Rowley, president of the Brooklyn Philosophical Society, gave the address of welcome, in which he said: "See how things change. The Rev. Mr. Briggs stands to-day much where Paine stood. The only difference is that Paine was a century before him." In a meeting in the vicinity of Boston, a gray-haired man arose and said: "I have burned my Thomas Paine's works and Voltaire's *Philosophical Dictionary*," and he added, "I obtained more light from them in that way than in any other."

The pantheist, Spinoza, grandfather; the unspeakable Astruc, father; the infidel, Thomas Paine, the elder son, in founding the School of Modern

Thought with respect to the Bible! When such men or those who sympathize with them, assume to be curators of the sacred oracle of my religious beliefs and life, its exegetes and expounders, I pause.

But some one may say: "Dominie, aren't you up to the old trick of trying to excite **odium theologicum**?" That is not what I am after, but simply to show up this school of modern thought. I am reciting history, which, sometimes, is the most damaging thing a man can do. But I am not responsible for the facts.

But you say: "Truth is truth, emanate from what source it may." Certainly, certainly; but the question is as to the truth of the radical critical theories. Assumption is not evidence, nor is assertion proof. These theories are of course to be judged on their merits, and not by the character of the men who propound them; but when "the father of lies," or one of his children, propounds to us a theory, I must say the presumption is not altogether in his favor. If you were looking for a school to which to send your children, it would not be at all strange if you would inquire as to the founders of, and instructors in, it; and what you learned respecting them would no doubt influence your estimate of the school, and justly so. We have had a glimpse of the founders of the school of modern thought as respects the Bible.

Before proceeding to speak upon the merits of the critical theories, I must pause to note what I deem to be a mistake on the part of the good Rabbi. He sweetly assured us that the consensus of scholarship is all in favor of the new views of the Bible, and that the old view, by which I suppose was intended the orthodox view, is decaying; and indeed under his showing it seemed so far decayed as almost to smell bad under our noses. It was with difficulty that I could restrain myself from characterizing his portraiture as a gross caricature,—“a book let down from the clouds out of heaven, dictated by the Almighty.” The names of the distinguished scholars which he gave us as opponents of the old and advocates of the new, we may look at a moment.

I am impressed with the words of Bishop Hurst in his "History of Rationalism: "The first antagonists of Christianity came from without; * * * but the great Coryphaei of rationalism have sprung from the very bosom of the church." But to the names. Prof. Briggs,—a discredited man, suspended from the Presbyterian ministry for what the highest judicatory of the church declared to be false teaching concerning the Bible. Prof. Henry Preserved Smith,—a discredited man, suspended for the same reason, and cast out of his theological chair. Prof. William Robertson Smith, of Aberdeen, Scotland,—a discredited man, cast out of his theological chair. Prof. Driver, of Oxford; I am unable in my haste to verify a strong impression I have, that he was driven because of his Biblical vagaries from the contributing staff of the Sunday School Times.* But Prof. Toy, once professor in the Baptist Theological

*See Sunday School Times, Jan. 15, 1887, pp. 33-35, for verification of the incident. See also *ibid*, July 28, 1901.

Seminary in Louisville, now in Harvard, who is to the Biblical scholarship of this country much what Prof. Driver is to England, began to toy too much with sacred things, and his connection with that paper was severed. Long before that his connection with the Baptist Theological Seminary at Louisville had been severed. Prof. Cheyne, also of Oxford: Well, you can form your estimate of him when I tell you that, in his late work on the Psalms, he utterly repudiates the idea that David wrote even a single psalm! I confess to you that when the Apostle Peter says (Acts i. 16, referring to Ps. xl. 9), "Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," I prefer to hold with Peter rather than the Professor, even though the Apostle had not the enlightenment furnished by the school of modern thought.

This exhausts the list of American and English names given. As to the German names, it would be interesting and it might be profitable to furnish you data for estimating the value, in this line, of German scholarship so called, by giving you the substance of an article entitled "Yellow" Theologies, in the October number for 1900 of the Watchword and Truth, a magazine published in Boston. But time does not permit.

Decayed? At the Presbyterian General Assembly in Minneapolis a year ago last May, [in 1899], in the action on the case of Prof. McGiffert, a committee of twenty-one brought in a report; of the four specifications in which, I give you the first: "In regard to the fundamental doctrines of our church involved in this matter, this Assembly solemnly declares: 'It is a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, i. e., free from error when interpreted in their natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge. To hold that the Holy Scriptures are in any respect historically inaccurate, is to oppose the teaching of the Confession, Chap. I., Sec. 4, which declares that 'the authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth wholly upon God the author thereof; and therefore is to be received because it is the Word of God'" (Minutes, 1899, p. 96).

That is the old view. How decayed it is, you may infer from the fact that when the vote was taken, the entire Assembly—the roll showed over 700 delegates—rose to their feet in irrepressible enthusiasm, voting unanimously in favor of it. Decayed—dead—corpse? Pretty lively corpse isn't it? If the Presbyterian church, which has stood in the forefront of Christian scholarship in this country, is as a body thus loyal to the Word of God, do you suppose that other evangelical denominations are very much less so?

When a theological professor shoots off on a tangent from his orbit and blazes in the errant sky, attention is called to him by the press from

one end of the land to the other; while the other professors, who are content to keep their appointed rounds of regular and safe teaching, do not at all engage the public eye. The uninformed might think that the one professor was "the whole thing;" mistakenly so, however. Accordingly, when the good Rabbi told us that the consensus of scholarship was all his way, I was reminded of a political campaign skit. A man up in Wisconsin wanted to contract with the hotels at the summer resorts to deliver a carload of frog's legs. He could do it, for the ponds and lakes were full of batrachians, as he knew by the noise they made. He fulfilled his contract with a market basket. They made up in noise what they lacked in numbers.

Still, I can see a viewpoint from which the Rabbi may be correct, which is to allow that what he said is a fact, viz.: that to hold the old view is "impossible to a scholar" (emphasis heavy on "scholar"). 'No doubt we are the people, and wisdom shall die with us' (Job xii. 2).

But let me say just here, that my contention is with the School of Modern Thought, the Higher Criticism, and not at all with the good Rabbi, or only incidentally as he represents that school. And of that school I have in mind the "destructive" critics, which the higher critics mostly are. Their work is well represented in the story of the man who is said to have cut out from his Bible part after part to which his "liberal" pastor objected, until there were left only the covers of the book. There are those somewhat remotely affiliated with them called "constructive" critics, the results of whose work so nearly approach the results of the legitimate Biblical criticism, that little if any objection need be offered. Would, however, that they were keeping better company!

II. To speak at all adequately to the question of the merits of the higher critical theories would require hours of discourse. Possibly I can, in a few minutes, so present two points as to enable you to judge for yourselves. The one is in regard to the composition of books of the Bible, and the other is in regard to prophecy.

Starting with Astruc's "conjectures," as he modestly called them, concerning the composition of Genesis, but about which the critics are now cock-sure, the theory has been extended to the Pentateuch, or Hexateuch, and indeed to most if not all the books of the entire Bible. Speaking specially now of the earlier books, according to this theory they are made up from different previous authors (except those that are forged outright), as women and children make up patchwork quilts from different kinds of cloth.

There is a work or document which they called J, by the Jehovist author; another called E, by the Elohist writer; D, by the Deuteronomist; P, by the Priestly writer. They have also J² and E². Then there is R, the Redactor or editor, who made up into one narrative what we now have, from these different writers, himself supplying in addition what he thought best.

I have given you the foregoing seven "sources" simply as a sample. If you wish more, Prof. Briggs can furnish you twelve, Cornill eighteen, Wellhausen twenty; or, you can help yourself."

President Harper of the Chicago University, perhaps the foremost exponent of the higher criticism in this country, gives this Redactor a pretty hard name. He says of him: "His spirit is far from being a critical one. He did not hesitate to use his material in any way which would best subserve his aim. He inserted and omitted, changed and arranged." He "did not have insight sufficient to enable him to see that he was all the time committing grave blunders, and yet felt no hesitation in altering the originals with which he was working." Poor fellow! he was not educated in the School of Modern Thought! And what a fine thing it is for us now, centuries upon centuries afterward, we have higher critical gentlemen who can not only tell Mr. Redactor just how he ought to have done it, but can sift out his lies and give us the truth!

Let me give you two illustrations of this compilation theory which I take from Bacon's "Genesis of Genesis," and Bissell's "Genesis Printed in Colors." The colors on the blackboard will help us.

Gen. xxi. 2:— J "And the Lord visited Sarah as he had said,
P and
R the Lord
P did unto Sarah as he had spoken."

Gen. xxxvii. 2, 3:—P "These are the generations of Jacob. Joseph being
seventeen years old,

[———]

E was feeding the flock with his brethren; and he
was a lad

E² with the sons of Billah, and with the sons of
Zilpah, his father's wives;

E and Joseph brought the evil report of them unto
their father.

J Now Israel loved Joseph," etc.

The brackets above indicate, according to Prof. Bacon, "missing material;" something that the naughty Redactor ought to have put in! From such pre-existing sources these verses were compiled.

You may ask where the critics get proof of all this. I give it up. I suspect they get it where spiders get their webs. If you can believe that any sane man ever wrote history in this crazy-quilt, dolly-varden style, you have a power of belief that I am destitute of. My faculty for that is represented by brackets! As I have read their voluminous writings, I am impressed that a method of theirs is this: Assume what you want, and deny what you don't want.

At a commencement of the Chicago University, President Harper, Prof. Galusha Anderson (once pastor of the Second Baptist church in

St. Louis), and President Northrup each made an address, one following the other. Prof. Anderson's address was notable, considering his "environment." Said he: "When a man says, taking for instance an account like that of Rahab and the spies, that the one who wrote that took three lines out of one manuscript which he had in his hand, and then six words out of another, and then two or three verses out of another, and then half a verse out of another, and shows all this to me by letters of different colors on the page, and I look it over; I say to myself that no mortal man who ever put two ideas together ever wrote in that way since the foundation of this world." And considering the place, it is significant that ringing applause followed his utterance.

The theory of different documents in Genesis apparently started from the use of different names for God, as Elohim in the first story of Creation, and Jehovah in the second. We were told at the Club that between these two stories there are "absolute contradictions." Many, many times I have read these two accounts, both in the English and Hebrew, and I have not seen such differences. The speaker has mistaken variations for contradictions. There are variations, of course, because the two were written from different standpoints and with different purpose.

In the *Homiletic Review* for 1898 (Aug. and Sept.), the late Prof. Green, of Princeton, has two articles on "Elohim and Jehovah in the Pentateuch." He examines every occurrence of these names, and gives a good and sufficient reason for their particular use. At the close of the first article (p. 171) he says, what he could just as pertinently have said at the close of the second: "An examination of the facts thus far has shown that the critical hypothesis of different documents is not required to explain the different uses of the Divine names, and is not in accord with that use. It proposes a superficial, mechanical, and unsatisfactory solution, while it overlooks or disregards the real key to the whole matter, which readily offers itself, in the signification and use of the words themselves." And elsewhere he says that this theory finds no support in the Pentateuch itself, but is "simply the creation of learned ingenuity and a lively imagination" ("The Unity of the Book of Genesis," p. VI.).

After years of consideration, I give you as my candid judgment, this: The theory of the documentary origin of Genesis as resting on the use of different names for God, ought to laughed out of court; and I believe the time is coming when it will be. Judge ye of the merits of the composite theory.

The late Dr. Mendenhall, editor of the *Methodist Review*, kept track of the theories he had seen applied, since 1850, to the origin and authorship of the books of the Bible, by the higher critics. To the Old Testament books, 539; to the New, 208; total 747. He says: "Of the 747 theories 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution." Why so many dead, do you ask? Slain

by the critics themselves. Their mutual internecine is marvelous. Ewald calls the Tübingen professor, Baur, "no Christian at all, but worse than a heathen" (*Life of Philip Schaff*, p. 21). Baur returns the missile by calling Ewald's periodical the "Magazine of Theological Passion" in place of "Magazine of Biblical Science," its real name. The boulders that some of these beloved brethren heave at each other, would make Bret Harte's chunks of old red sandstone that interrupted the proceedings of the Stanislaus Society seem, in comparison, like pellets of dough. Why, a pair of these combatants sometimes remind me of the two belligerent serpents that are said to have commenced head to tail to swallow each other, and when they got through there wasn't anything left of either. Let the good work go on!

At the Club, the Jewish prophets were left in exceedingly bad plight. One hardly knows which to wonder at the more: the morality which they inculcated, or the mendacity with which they inculcated it. They certainly claimed to speak directly for God, and also by a foresight divinely imparted to foretell future events: but their claim was false! So avers the school of modern thought.

Prof. Pfleiderer says: "In Hebrew prophecy there was nothing beyond the reach of man's natural faculties." In an editorial in "The Biblical World", for September, 1898, p. 152, President Harper says: "Prophecy was the interpretation of history. * * * Let us not forget that the history preceded: that the object-lesson came first. Prophecy, or the practical application of the lesson, followed, and was built upon the history." To a letter which I wrote, embodying the above quotation, and asking if, from that point of view, predictive prophecy were possible, and, if so, how: President Harper replied: "In answer to your question upon the editorial in the *Biblical World*, I would say predictive prophecy is of course, possible, because the writer, knowing the laws in accordance with which God acted, could foretell the result of any particular course of conduct. Predictive prophecy was constantly used in order, if possible, to affect the life and conduct of the people. Hoping that this is clear, I remain, yours very truly." Entirely clear. Plainly, there was no divine element in such prophecy giving it Divine authentication: it was only human. Accordingly, prophecy did come "in old time by the will of man," St. Peter to the contrary notwithstanding (2 Pet. i. 21). "Holy men of old spake," not "as they were moved by the Holy Ghost," as Peter said they did, but as they were moved by their own pious prescience or sanctified shrewdness.

Judge for yourselves of the merits of the higher critical theory of prophecy.

The radical critics to the contrary notwithstanding, the Old Testament as we have it is just what Christ had, and He set the seal of His divine sanction to it from beginning to end, with its numberless fulfilled prophecies. As Prof. Howard Osgood well says: "If this criticism is true,

Christ was the greatest of false prophets and deceivers. If Christ taught God's truth, this criticism is absolutely false.".....

While you may think I have not treated this subject as seriously as I ought, i. e., with as much gravity, there is a sadness in my heart that makes it nigh to breaking. Oh, the effect of the teaching of the higher criticism upon Christian belief and life! Missionaries who have gone to foreign lands have left their fields: they no longer had a saving gospel from God to preach. Ministers have left their pulpits. Theological students have turned their backs on a vocation to which they were consecrated by a godly father and mother. Pastors have had loved parishioners come to them and say: "I have lost my faith in the Bible because of what I have heard and read. If theological professors are so at sea in regard to it, how can we know? I don't know what to believe. I have lost my grip. It isn't honest for me to profess a faith I do not believe. I wish my name taken from the church-roll." How many, many, pastors have had such an experience as this.

God pity these distressed souls. I know how they feel. I, myself, came near leaving the theological seminary and throwing up the whole thing. But, blessed be God, I afterwards came to certitude, and now I know whereof I doubted: and so I have been able to help other troubled ones.

Dr. Pentecost, in his article, "After Mr. Moody, What?", in the New York Evangelist of August 30, 1900, says: "One of the most distinguished scholars of the advanced school of Higher Criticism, frankly confessed to me that his conversion and present peace with God were based on the vicarious and substitutionary sacrifice of Christ, and that even now in daily asking for the forgiveness of sins he always appealed to the divine sacrifice of Christ as evangelicals understand it. At the same time he declared that he could not, himself, preach that gospel, on account of its unphilosophical and unscientific character."

For his own peace and salvation he still depends on the old faith, which perhaps he learned at his mother's knee; but he can, himself, no longer preach it to others! Could anything be sadder or more astounding than this, or more demoralizing to the Church of Christ?

THE INCARNATION A MEANS, NOT AN END

Bishop William T. Sabine, D.D., New York City.

Bethlehem looks on to Calvary. Bethlehem was for Calvary. There never would have been a Christmas if it had not been necessary that there should be a Good Friday. Some German theologians (and they are not without their English copyists) tell us there would have been an incarnation whether or no. Even if man had not fallen, they say Christ would have come in the flesh. This, as we read the Scriptures, is not the teaching of the Divine Word.

In the Gospels, the Cross is central. It is a significant fact that all four of them allot about one-fourth of their space to the dying of the Lord Jesus and the incidents immediately preceding, leading up to, or following it, while but two of them record His birth, and that in a much more cursory manner. "Scripture," says Professor Smeaton, "exhibits the atonement for the fallen human race as the chief end, nay, as the **one only revealed end** of the incarnation, Matt. 20. 28; John 3. 16."

This is a point to be remembered and emphasized in these humanitarian times, when so many magnify the birth and ignore the blood; dwell with eulogy on the perfect life, and have nothing to say of the sin-expiating death of the Son of God. Let us remember in our Christmas joy that Christ was born, **why** Christ was born. Teacher He is, Example He is, but these functions, important as they are, are secondary and tributary to a higher end. "Thou shalt call His name Jesus, for He shall save His people from their sins."

It is a tendency of the times to exalt the manger at the expense of the cross; to extol the matchless excellencies of Christ's character, and say little or nothing about His expiatory sufferings. We are constantly told that He was a man—like us, with us—"bone of our bone, flesh of our flesh;" but not so often reminded that He "died the just for the unjust, that He might bring us to God." Theologians by the dozen ring the changes on the Incarnation, offer the Life as a pattern, or glorify the Death as a noble martyrdom, who seem quite to have forgotten that "without shedding of blood"—and His blood—"there is no remission." Christ was born that He might **die**; other men are born that they may live. Death is with them, so to speak, an incident, the termination of a career. Death was with Him, not merely an end, but the end of His coming into the world.

This distinction is vital and important. A Broad Church theology will find its central point in the Incarnation; an Evangelical Christianity will find it in the Cross. Christ the perfect man showing us how to live will always be more pleasing to the natural heart and human pride, than Christ the mighty Victim dying in atonement for our sin.

Have these thoughts no place at the Christmas-tide? Do we disparage the babyhood, youth and gracious manhood of the Lord? By no means. We only give them their right place in relation to the Cross when we say, these were for this, not this for these. The Christian outlook is always predominantly toward Easter.

"Rejoice and be glad,
The Redeemer has come!
Go look on His cradle,
His cross and His tomb."

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

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The Topics for the Lessons for April, 1906, are: "The Two Foundations"; "Jesus and the Sabbath"; "Jesus' Power over Disease and Death"; Jesus the Sinner's Friend"; and "The Parable of the Sower". The First and Second are from Matthew, the Third and Fourth from Luke and the Fifth from Mark. The different points of view of the Evangelists need to be carefully considered if the special teachings of these Scriptures are to be understood.

I. Lesson for April 1. The Topic of the First Lesson for April is "The Two Foundations". Its Scripture is Matthew vii. 15-29. There is no parallel Scripture, although Jesus uses some of the same illustrations in similar connections on other occasions. For the distinction of the Sermon on the Mount in Matthew from the Sermon on the Plain in Luke (vii. 20-49), in which some of the same illustrations and thoughts are to be found, see "The Critic's Sermon on the Mount," in the issue for November, 1905.

1st. Helps in Understanding the Lesson.

This Scripture is found in the conclusion of the Sermon on the Mount, of which it is the application. See "Outline of the Sermon on the Mount" in the present issue. The Sermon, as will be seen, is made up of three parts: the Gospel of the Kingdom; the Law of the Kingdom; and the Practical Way into the Kingdom.

The decisive words, on which everything hinges, are: "Whosoever heareth these sayings of mine, and doeth them (v. 24), and "Everyone that heareth these sayings of mine, and doeth them not" (v. 26). The test is in heeding and obeying Christ. The Lord here assumes the place of the Lawgiver and makes His teachings the Law of the Kingdom. "These sayings of mine",

which are to be heeded and obeyed, include not merely His teachings in general but His teachings in this specific Sermon on the Mount, concerning the Gospel of the Kingdom, the Law of the Kingdom and the Practical Way of Grace and Obedience into the Kingdom.

The last of these subjects calls for special consideration, in studying this Scripture. It is better therefore to include in the Scripture of the Lesson the whole of the Conclusion of the Sermon (vii. 7-27).

Jesus, in unfolding the spiritual requirements of the Law, in opposition to the false teaching and hypocritical practice of its authorized teachers and expounders, the Scribes and Pharisees, had made evident the impossibility of any salvation by way of perfect obedience to the Law. The Kingdom of Heaven is not open in that way, either for the best of these false teachers or for any others who do not excel them in righteousness. Hence the necessity for Christ's setting forth at this stage in his Discourse the Practical Way into the Kingdom.

Three Points for Study present themselves:

1. Study the required Acceptance of the Gracious and Gospel Way of Salvation.—Ch. vii. 7-14.

(1) The only possible way of salvation is by grace, and it is to be had for the asking (vv. 7-12). Compare similar teachings, with more general applications, in Luke xi. 9-13.

(a) The gracious invitation, to ask, seek, knock, is here followed by the assurance that it is a universal principle in God's dealings with men; "Every one that asketh receiveth," etc.; so that in God's world these, if rightly done, always result in receiving, finding, opening (vv. 7, 8). God is always waiting to be gracious to sinful man, as was shown by all his dealings with the

Chosen People under the Old Dispensation, and as has been shown by all his dealings with man since.

(b) The argument embedded in the illustration drawn from the evil earthly father holds **a fortiori** of the good Heavenly Father (vv. 9-11. The "good things", as Luke teaches (xi. 13), are the blessings involved in the gift of the Holy Spirit, who is always needed to help the sinner in receiving the grace of salvation.

(c) The spirit of universal love to man—the spirit that the Scribes and Pharisees have just been shown by Jesus to violate in their so-called righteous conduct—here conditions the asking (v. 12). This had already been taught in the most impressive way (vi. 21-24). Jesus here puts in **positive** form what other teachers had put in **negative** form, and gives the real Golden Rule.

(2) The only way into the Kingdom and to its life is by the Strait Gate and the Narrow Way, by which Jesus the King here commands his hearers to enter without delay (vii. 13, 14). This truth He had already set forth in the Gospel of the Kingdom (v. 2-16), which needs to be studied in this connection. There is no Way into the Kingdom and to its Life, except by the Strait Gate of the first four Beatitudes and the Narrow Way of the second four; and only those who thus enter become the Salt and Light. The Way here set forth is thus seen to be that involved in the first teachings of the Apostles: by repentance and faith in Christ and the righteousness provided by Him.

[It must be remembered in the study of the Gospels that the Epistles with their teachings were already in the hands of the people when the Gospels were sent forth to the world, although not when the Gospels were first preached. The enlargement and extension with which Jesus doubtless accompanied His teachings ought to be looked to as furnishing the light needed to make clear what is involved in the Way of Salvation.]

2. Study the Warning against the Dangers that beset those who enter

into, or are seeking to enter into, the Kingdom.—Ch. vii. 15-23.

Against these Jesus solemnly warns His hearers, and His warnings are mightily reinforced by what He had already shown to be the deadly errors of the Scribes and Pharisees.

(1) The first danger is from **false teachers**, who, though clothed in the garb of innocence, really are the most cruel agents of destruction (vv. 15-20).

The false teachers and leaders, whose instruction Jesus had just exposed, are always to be found in the world and will always be equally sources of evil and destruction (v. 15). These false prophets, professedly speaking for God and in the interests of peace and liberality, are always to be guarded against. In Christ's time they were the Jewish leaders; later, in the time of the Apostle John, they were teachers who had risen up in the churches and who were denying the deity, the incarnation and atonement of Christ, and all the fundamental doctrines of Christianity,—as described by that Apostle in his First Epistle. At the present time they are to be found everywhere in the multitudes of liberal teachers that are denying the same truths for which John condemned the false prophets of his day.

(b) Jesus here presents the **test** by which these false prophets may be known, and assures his hearers of the judgment that will overtake them (vv. 16-20). It should be observed that the point made in the application of this test ("by their fruits", etc.) in various passages of Scripture, is primarily to the **doctrine** of these men rather than their deeds. Ideas are the potent agencies in the world,—if true, for good, if false, for evil.

(2) The second great danger is that from **hypocritical profession without practice** (vv. 21-23).

Jesus had brought the Scribes and Pharisees to this test, and had shown that in their entire practice—religious, secular and social—they were hypocrites, professing the truth but not practising it. So in the Church in all ages there will be those who are constantly

saying "Lord, Lord", but do not the will of the Father in Heaven. However notable the deeds of these men—and they are sometimes very showy—they are sources of danger and destruction to the true people of God, and at the judgment they will be cast out and condemned as workers of iniquity.

3. Study the Decisive Challenge of Christ to receive His Teachings and Obey Him as the only Way of Life.—Ch. vii. 24-27.

The inference in "therefore" is drawn from the warning just given against the besetting dangers that stand in the way of receiving the Gospel Salvation: Since the dangers are so great—that you will be deceived and listen to the teaching, and that you will be led astray and mistake hypocritical profession for vital religion—make haste, **therefore**, to hear My teachings and obey them; for in neglecting them lies the way to dreadful and inevitable destruction. Never in the Christian ages has Christ's **therefore** more needed to be emphasized than to-day.

Over against the false teachers Jesus sets His own authority; He is King and Lawgiver; His own Word is laid down as the Law; hearing and obeying made the only Way of Life, and failure to do this, the sure way of death. This plain teaching is enforced by the figure of the Two Builders.

(1) The Wise Builder bases his spiritual structure on the true and immovable foundation—Hearing and Obeying Christ's Words (vv. 24, 25).

The Rock, the true Foundation, is Christ (1 Cor. iii. 11). The Wise Builder builds first by faith upon Christ as Jesus, the Atoning Sacrifice, through whom alone justification of a sinner is possible (Rom. v. 1). But that is not enough; he must build upon Christ as his Lord, i. e., he must heed and obey His teachings as the Word and in the Word, as the only and sure revelation of the Way of Life (v. 24), the only way of restoration to righteousness.

Built upon Christ, the Impregnable

Rock, the Sure Foundation, the structure is able to withstand the storms of trial and temptation in this life, and the tempest of the judgment to come (v. 25).

(2) The Foolish Builder bases his structure of destiny on a false foundation, rejecting Christ and His Word (vv. 26, 27).

Rejecting Christ and the Way of Life in Him, and His Word, he builds instead upon the teachings of the Scribes and Pharisees, or other false human doctors; or upon his own righteousness; or he even godlessly cuts loose from all righteousness and gives himself up openly to iniquity. His structure rests therefore upon shifting sands, and is swept away with an awful destruction.

The conclusion of the Sermon is here reached, and the Great Teacher presses His hearers into the Kingdom of Heaven as with an agony of intensity. He has made it clear beyond question that there are only Two Roads that lead to eternity: that by Himself as the Way, the Truth and the Life, that leads by the Cross to Heaven and eternal life; and the Broad Way of the World, the Flesh and the Devil, that leads away to eternal perdition,—and He has shut them up to the decision between these Two Ways.

II. Lesson for April 8.—The Topic for the Second Lesson in April is "Jesus and the Sabbath". Its Scripture is Matthew xii. 1-14. Parallel accounts of the incident of the opening verses (vv. 1-8) are found in Mark ii. 23-28 and Luke vi. 1-5, the differences of which from Matthew should be noted. Parallel accounts of the incident in the Synagogue (vv. 6-14) are found in Mark ii. 1-6 and Luke vi. 6-11, which cast light upon Matthew's record of the Healing of the Man with the Withered Hand.

1st. Place of the Lesson.

It should be noticed that four full chapters separate the Scripture of this

Lesson from that of the last. The first two (viii.-ix.) Matthew devotes to three series of miracles which he gathers up to demonstrate that Jesus had the divine authority of the Messiah to proclaim the coming of the Kingdom of Heaven and lay down its constitution and law.

In Chapter x. he narrates the Call of the Twelve Apostles by Jesus and His sending them forth to Israel to prepare the way for Him to follow. In Chapter xi. he indicates the rising doubt of the Messiahship of Jesus as shown by John the Baptist and His disciples and by the cities on the shore of the Sea of Galilee where His chief miracles had been performed. In Chapter xii., in which the present Lesson occurs, Matthew traces the appearance of open opposition on the part of His enemies, and the earlier stages of its progress, an opposition that originated in the disappointment of their Messianic expectations, and which increased until Jesus was driven from Galilee and His ministry in that region brought to an end.

The two incidents that make up the Lesson illustrate the fact, to which attention should constantly be given, that the order in the Gospels is not that of time. Each of the Evangelists is writing for a purpose, and selects his material to suit that purpose. The two incidents related here did not occur on the same Sabbath, as one might be led to suppose from the form of Matthew's statement (v. 9), or from that of Mark. Luke brings out the fact that it was "on another Sabbath that He entered into the Synagogue and taught" and there healed the man. The two incidents are joined because of the bearing of both upon the Sabbath question.

By consulting a Harmony, where the three narratives are brought side by side, the peculiar variations can readily be examined.

It should be observed further that even the Sabbath question is here an incidental matter. The real object of the Evangelists, especially of Matthew,

is to set forth the opposition to Jesus of the Jewish leaders in Galilee, leading them to take advantage of these events to discredit His claim to be Messiah, by showing Him to be a transgressor of the Jewish Law (not the real Law but their traditional misinterpretation of it), and ending in their first formal council in Galilee to plot His destruction (v. 14; see also Luke vi. 11).

2nd. The Unfolding of the Lesson.

The structure of the narrative suggests the **Points for Study**. There is first, the informal and indirect attack; next, the formal and direct attack in the Synagogue; and finally the Council seeking His destruction.

1. Study the indirect and informal Attack in the Fields.—Ch. xii. 1-8.

The Pharisees, as guardians of the Law, led in this attack, having already been maddened by the teachings of Jesus which contradicted their notions of what Messiah should be. If He could be proved before the people to be an open transgressor of the Law, and especially of so sacred a part of it as that regarding the Sabbath, His claims to Messiahship could be completely discredited.

The charge of desecrating the Sabbath had already been made against Him at Jerusalem, when He performed a cure on the Sabbath day at the Pool of Bethesda,—which led the Sanhedrin to determine at that time upon His death. The Sanhedrin and Synagogue had sent their spies from Jerusalem after Him into Galilee, and here they appeared to continue their work, according to Mark, combined with the Herodian court party, which had probably been offended by the refusal of Jesus to meet Herod (Luke ix. 9).

(1) The attack was indirect, holding Jesus responsible for permitting His disciples to do what He had not Himself done (vv. 1, 2). There was evidently no real breach of the Law on this occasion, since permission was given to pluck the corn in this way (see

Deuteronomy xxiii. 25). Their accusation was based upon the commandment of man and not upon the Law of God. The Pharisees had so overlaid this Law with their minute and trivial traditional requirements as to hide its real intent and purpose. It was easy to transform the cutting of a head of grain with a pocket-knife into a prohibited work of reaping, and just as easy to make the rubbing of the corn in the hands to cleanse it from the chaff equivalent to the work of threshing the corn. Jesus naturally brushed aside all these futilities.

(2) Jesus met their attack by arguments, citing the examples of David and the priests (vv. 3-5).

(3) He then challenged their authority, by affirming His own Messianic authority as "the Lord even of the Sabbath" (vv. 6-8). His argument was: What is allowable in the case of the service of the Temple, namely, to work on the Sabbath, must be conceded to the service of Him who is greater than the Temple. "I, as the Son of Man, the Messiah, am greater than the Temple and have authority over even the Sabbath."

The failure in this first attempt to discredit Jesus before the people resulted in discrediting themselves and their traditional pretensions.

2. Study the direct and formal Attack in the Synagogue.—Ch. xii. 9-13.

(1) The Occasion and the Method should be noted (vv. 9, 10).

Matthew indicates that these were the same Pharisees as in the previous incident, by the statement that He "went into their Synagogue" (v. 9)—wherever that may have been—although, as Luke shows (vi. 6), it was on a subsequent Sabbath. This time they are watching for an opportunity to see if He will heal a sick man, in order to accuse Him in the Local Court of the town (v. 10). They had learned wisdom by their former failure. Then they had boldly asserted: "Behold, Thy disciples do that which is not lawful to

do on the Sabbath day" (v. 2). Now they craftily and hypocritically ask: "Is it lawful to heal on the Sabbath day?" They are surely going to entrap Him now and to demonstrate publicly that He is a transgressor of the Law of Moses, and therefore can not be Messiah. True, there was no law against healing on the Sabbath; it was only a Pharisaic enactment that made it lawful to heal on the Sabbath day only when it could not be postponed till a later day.

(2) The stunning counter question of Jesus should be observed (vv. 11, 12).

Here, as so often in His career, Jesus shows a command of the Socratic method that even Socrates never attained. Questioned about the sheep they could answer in only one way. The greater dignity and value of the man could not be questioned, and that lifted the whole matter up into a moral sphere; then followed the unanswerable conclusion: "Wherefore it is lawful to do well [the word is, beautiful, or right] on the Sabbath."

This man, tradition has it, was a stonemason who had himself been reduced to beggary by the withering of his right hand, and who besought to be healed in order to be saved from begging for a livelihood.

(3) The miracle of the healing, demonstrating the Messianic right and power of Jesus follows (v. 13).

This miracle settled the question in the Synagogue in favor of Jesus and against His enemies. The vote would have been against the Pharisees, had one been taken.

Jesus had set forth the end for which the Sabbath had been instituted, and "the moral rule by which resting from work on the Sabbath is to be determined." He had also brushed aside all the foolish traditions by which the Jewish leaders had obscured the spirit and intent of the Sabbath law.

3. Study the Secret Plotting for the Destruction of Jesus.—Ch. xii. 14.

"They were filled with madness" (Luke vi. 6). "Silenced in argument and confuted by the miraculous power of God, the proudest religious sect of the day were exposed as hypocrites and impostors, without being able to bring any open charge against our Lord. From this time they began to plot His destruction."

As Meyer says, they went out from the Synagogue and "devised measures for the purpose of crushing Him." Opposition to Him had now assumed this very decided character. Later the hostile Pharisees in Jerusalem are found adopting the same policy and method (Matt. xxii. 15); for which the way had been prepared by the Council in which they had long before plotted His destruction. Nothing could better illustrate the worthlessness of man-made additions to the Law, or the fruitlessness of religious malice in inventing evil devices against the righteous. The true law of the Sabbath remains, with its requirements of worship and service of God as its chief end; and in the New Dispensation embodying also the great central truth of redemption in connection with the resurrection of Christ from the dead.

III. Lesson for April 15.—The Topic of the Third Lesson for April is "Jesus' Power over Disease and Death." Its Scripture is Luke vi. 1-17. There is a parallel account of the Healing of the Centurion's Servant, with emphasis on certain Jewish applications, in Matthew viii. 5-13. The Raising of the Widow's Son is recorded by Luke alone.

1st. Place of the Scripture in the Gospels.

Both Matthew and Luke place the first miracle, in their narratives of the ministry of Jesus in Galilee. The latter, however, gives it its proper chronological place, after the call and mission of the Twelve and the Sermon on the Plain; whereas the former takes it out of the order of time and makes the account of it follow immediately upon

the Cleansing of the Leper (Matt. vii. 1-4), as the second miracle in the first of the three series in which he demonstrates the right of Jesus to the Messianic authority that He had assumed and exercised in the Sermon on the Mount. This last statement sufficiently indicates the place in Matthew's argument in presenting Jesus to the Jew as His Messiah and Savior.

Its place in Luke may be briefly stated. It will be recollected that in Part I. of Luke's Gospel (chs. iv. 14—ix. 50), the Evangelist sets forth the ministry of Jesus as the fully developed Divine Man, in Galilee, but chiefly for Israel in laying the foundations for the Kingdom of God. In Section 1 (chs. iv. 14—vi. 11) the Evangelist deals with the opening of that ministry, while in Section 2 (chs. vi. 12—ix. 50), in which the Scripture of the present Lesson occurs, he summarizes, in connection with accrediting works of Divine power, the teachings of Jesus concerning the constitution, development and claims of the Kingdom of God.

The movement for reaching out more widely with the Gospel of the Kingdom, Luke represents as originating in communion with Heaven (Luke, for the Greek, is the Gospel of Prayer), leading to the choice and organization of the Twelve as a body of associates, and to the Sermon on the Plain in which He sets forth to His disciples and to a great multitude of people from all Palestine the underlying principles of the Kingdom, especially their wider human relations (ch. vi. 12-49).

At this point the miracles of the Lesson are brought in to confirm the authority of Jesus, and to show that the Kingdom rests on the faith of man and the compassion and almighty power of Jesus. A little later, in the Chapter containing the Lesson, Jesus claims and exercises the power of forgiving sin (Luke vii. 36-50),—thus following the assumption of power up to its summit as Moral Governor of the world, just as Mark sets forth that progress

by a different set of miracles (see Mark i. 21—ii. 12).

2nd. The Unfolding of the Lesson.

The **Points for Study** are suggested by the two miracles and the results with the people.

1. Study the Healing of the Centurion's Servant.—Ch. vii. 1-10.

It is well to compare this miracle with the Healing of the Nobleman's Son (John iv. 46-54). The Nobleman also was a resident of Capernaum, and the miracle of healing was performed at a distance, in answer to the strong faith of the man (probably a Jew).

(1) The Request for Healing borne by the Elders (vv. 1-6).

The request came from a prominent Gentile or heathen, on the return of Jesus to Capernaum after the teachings recorded by Luke. Luke brings out on the human side the fact of the strong affection of the Centurion for his slave; Matthew, from the Jewish side, the contrast between the faith of this heathen and the faithlessness of the Chosen People. That the request is apparently spoken of as personal in Matthew's account is explained by the well-known rule: "What anyone does to another he is regarded as having done himself". The man sent the Elders of the Jews as his representatives who made a strong plea grounded on His practical display of love for the Jews and their religion (vv. 3-5).

The man himself was in all probability a Proselyte of the Gate, like Cornelius (Acts x.), and was looking for the Messiah. Jesus immediately set out in response to the faith of the man.

(2) The Request of larger Faith, recognizing the Authority of Jesus as Messiah, sent by friends (vv. 6-8).

Luke alone tells of this second sending (v. 6). The Centurion's feeling of unworthiness was profound,—not worthy that Jesus should come under his roof, which would have violated Jewish Law; not worthy to go to Jesus in person, by contact making Him unclean. This feeling might have led to a change of mind after he started to go to

Jesus; but though he may not have gone in person "his confidence rose to a higher pitch, so that he was convinced that Jesus need not come at all"; but "say the word and my servant shall be healed" (vv. 6, 7). He had doubtless heard of the healing of the son of his neighbor, the Jewish Nobleman (John iv. 46-54); and was familiar with the claim of Jesus—with which all Galilee had been ringing—to be the Messiah. He distinctly recognized the Messianic authority of Jesus, and argued for, and believed in the healing on the basis of his own experience and his faith in the power of Jesus. As Trench has said:

"The manner is remarkable in which the Centurion makes easier to himself his act of faith by the help of an analogy drawn from the circle of things with which he himself is familiar, by a comparison which he borrows from his own military experience. He knows that Christ's word will be sufficient, for he adds, 'I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it.' His argument is here from the less to the greater.....His view of Christ's relations to the spiritual kingdom is as original as it is grand; and it is truly that of the Roman officer; the Lord appears to him as the true Caesar and **Imperator**, the Highest over the Hierarchy, not of earth but of Heaven (Col. i. 16)".

Thus we have a full acknowledgement of the **supremacy of Jesus over all things**, indicating the large faith of the man.

(3) Christ's Treatment of the Great Faith (vv. 8-10).

He marvelled at the faith of the man (v. 8). "Only twice do we read in the Gospel that the Savior marvelled; He who at other times exercised the **nil mirari** in Divine perfection; once at the unbelief of His fellow-citizens at Nazareth (Mark vi. 6), once at the faith of this heathen. And at this **His won-**

dering we need not wonder; it is a proof the more for His true humanity" (Lange).

Note His remarkable commendation of the faith of the man (v. 9). He had not seen so great faith in Israel. That should have been the home of faith, but in it He had found instead unbelief. Matthew (viii. 10-12) in his account brings out, with peculiar emphasis for his Jewish readers, this contrast of their unbelief with the faith of this heathen, and takes occasion in connection with it to foretell the future transfer of the blessings of the Messiah's reign (see Isa. xxv. 6) from the Jews who were rejecting it to the Gentiles and to the ends of the earth (see Isa. xlix. 6).

The account closes with the announcement of the joyful discovery by the returning messengers of the result of the Centurion's faith (v. 10). Matthew adds, that the message they bore from Jesus to the Centurion was: "As thou hast believed, so be it done unto thee" (viii. 13); and demonstrates by the miracle the power of Jesus over the realm of disease.

IV. Lesson for April 22.—The Topic for the Fourth Lesson in April is "Jesus, the Sinner's Friend". Its Scripture is Luke vii. 36-50.

As already suggested, this incident is at the summit in the assumption by Jesus of the authority of Messiah, involving the Divine prerogative of forgiving sins, the same climax reached by Mark in the Healing of the Paralytic (Mark ii. 1-12). The depth and tenderness of the Divine sympathy of Jesus as the Divine Man is as marked in Luke's account of these miracles for universal humanity (in Chapter vii.), as are the strenuousness and power of the Son of God in Mark's record for the Romans (i. 21—ii. 12).

It is well to compare this incident with the anointing, recorded by the other Evangelists at the beginning of the history of the Passion, which some commentators have confounded with this event (see Matt. xxvi. 6-13; Mark

xiv. 3-9; John xii. 2-8). There is no adequate ground for this view; nor is there any good reason to suppose that the woman in the last incident, Mary Magdalene, out of whom Jesus had cast seven demons, was ever an impure woman.

"All the features of the case are different: In this, the host is an enemy, there a friend, of the Savior; here it was an anointing from thankful love, there, at the same time, an anointing for death; here Jesus is censured by a Pharisee, there the woman by a disciple; here it is haughtiness, there it is selfishness, which is the source of this hostility; here the sinner is pronounced blessed, there the female disciple is honored with the highest distinction" (Van Oosterzee).

1. Study the Reception of Jesus at the Feast.—Ch. vii. 36-38.

The Pharisee and the woman represent two classes of sinners: the rich, cultured and self-righteous; and the poor and depraved but penitent. The Gospel here exalts the claims of humanity above those of wealth, culture and caste.

The Pharisee was doubtless gratified to receive a Rabbi at his table, "whose name was already upon so many tongues, and in respect to whom one did not know how high He might yet rise." Whatever his motives, however, "the Son of Man" seems willingly to have yielded to his invitation, although He was no doubt aware of the fact that it had sprung from an impure motive (John ii. 25). This pharisaical spirit and conduct of the host appear in his refusing or neglecting to honor Jesus before the guests with the rites that were expected in the case of illustrious guests (see vv. 44-46),—which would have been looked upon by any exacting person as a great breach of courtesy, to say the least.

Contrast with this the conduct of the woman (vv. 37, 38). The name of the town is not mentioned, but the fact is recorded of her established evil repute. Her whole course, however, shows that,

while she had been an open and flagrant sinner, she came to Jesus in the attitude of a penitent and repentant woman. She had come into this feast with many others by the door standing open to all, as it was apparently of a somewhat public character. She may already have heard the preaching of Jesus Himself and in this way have been drawn to Him.

2. Study the Pharisee's Criticism and how Jesus met and answered it (vv. 39-47).

A twofold feeling naturally took possession of the Pharisee as he witnessed this sight: (1) horror at the presence of the woman which he considered a desecration and a disgrace; (2) doubt whether Jesus could possibly be a prophet, much less the Messiah that He claimed to be (v. 39).

To this criticism of the Pharisee Jesus at once replied, giving him a hint of His omniscience by showing him that He knew completely what had been going on in the man's soul, and declaring that He had something to say to him (v. 40). The parable of the Creditor and Two Debtors that follows opened up to the Pharisee the real relations of both himself and the woman to his guest,—visiting a keen rebuke to the one and giving the needed encouragement to the other. The parable in which Christ is the Creditor, and the two Debtors the Pharisee and the Woman, first sets forth the case in general terms preparatory to its specific application,—from which statement Jesus drew out from the former an answer to the question "Which loved him most?" (vv. 41-43).

He then proceeded to portray for Simon his own character and conduct, in contrast with that of the woman, leaving the Pharisee to make application of the teaching to himself; and advancing at once to assure him that much was forgiven to the woman who had loved much (vv. 44-47).

Let it be considered carefully here, that the criteria used by Christ and God in judging of sin and its sinfulness

are quite different from those which were applied by the Pharisee, and indeed from those that are ordinarily applied in Christendom of to-day. The guilt of any sinner and the sinfulness of any sin are to be decided in view of various considerations: the greatness of soul or mental calibre of the sinner; the knowledge or opportunities of knowledge granted; the intensity and energy thrown into the action; the wickedness of the thing itself; and the disastrous consequences involved. Judged by these criteria, Paul was easily what he declared himself to be, "The chief of sinners" (1 Tim. i. 15, 16). In the first two respects at least this Pharisee vastly outranked the woman, rendering the guilt of even the same sin in his case incomparably greater than it would have been in hers. The wickedest man in the city may not be the degraded man in the slums, but the man in the costliest pew in church or cathedral, who has had all the opportunities of Gospel grace and neglected or rejected them. The question of sin is not one of manners and clothes, as we often think it. This woman had probably known but slight opportunities and been subjected to but few if any elevating influences. Nevertheless, when brought by the Gospel to a consciousness of her sins, she was overwhelmed by them and prepared to appreciate the abundant grace shown in their forgiveness.

3. Study the Word of Power in Forgiveness and its Effects (vv. 48-50).

In the words to the woman Jesus assumed the place of the Messiah and with the authority of God said; "Thy sins are forgiven" (v. 48). He had already received the homage of the sinful woman; He had assured the Pharisee that she was to be forgiven, and now finally assures her personally of her forgiveness.

The friends of the Pharisee who were at the feast began at once "within themselves" to criticize this last act, their questioning thought being, "Who is this that even forgives sins also?" (v. 49). According to the reasoning so

often made use of by the Pharisees, this was blasphemy, if Jesus was not God. On other occasions when this authority had been claimed Jesus had demonstrated His power to forgive by acts of omniscience or omnipotence, or both. In this case He established His claim by immediately reading their thoughts and answering their questioning.

The final words to the woman involved His answer to their questioning (v. 50). Jesus may have healed the woman of disease before this, and in that case added the work of omnipotence to that of omniscience; but, however this may have been, one main point intended to be brought out here is **the sympathy of Jesus with sinful and suffering humanity**. Another is expressed in the assurance, "Thy faith hath saved thee; go in peace". Whatever the previous career of the woman may have been, "her love had flowed from the fountain of faith. Because she believes and has manifested this her faith by love therefore does forgiveness fall to her lot". Her cutting loose from sin and departure from it had already begun, and Christ opened before her the way to a life of faith and purity.

V. Lesson for April 29.—The Topic of the Fifth Lesson for April is given as "The Parable of the Sower." Its Scripture is Mark iv. 1-20. Parallel accounts are found in Matthew xiii. 1-23 and Luke viii. 4-18. These Scriptures include the explanation of the Parable, given by Christ to the Disciples apart from the multitude.

1st. Preliminary Considerations.

The seven parables of the Kingdom recorded by Matthew were uttered by the sea at Capernaum. Their place in the progress of the Kingdom of God can perhaps be best seen from the position that they occupy in the Gospel according to Matthew. That position has already been brought out in the Daily Bible Study in the February number [pp. 152-155]. The public proclamation of the coming Kingdom by Jesus in Galilee, associated with the

Twelve Apostles, is recorded in chs. ix. 36—xvi. 12. The choice and sending of the Twelve to Israel seems to have aroused all Galilee (ch. x. 1-42). The subsequent ministry of Jesus resulted in the awakening of doubt of His Messiahship, and consequent opposition (chs. xi. 1—xii. 50). The doubt showed itself first in John the Baptist and his disciples, and then in the unbelieving Jews in Galilee. Opposition was begun by the Pharisees, based on the charge of Sabbath-breaking by plucking corn and healing on the sacred day, and reached its climax in the combined enmity of the Scribes and Pharisees and of His own family.

It had thus become evident that it was useless, not to say hurtful, to attempt longer to teach to those "without"—i. e., to those who had heard His preaching and witnessed His miracles and yet remained unbelieving and hostile—"the mysteries of the Kingdom of God" (Mark iv. 11). The necessity had come for veiling the great truths of the Kingdom in order to prevent the premature bringing on of the crisis that was to lead to Christ's sacrificial death.

To meet this necessity Jesus at this point substituted **parabolic teaching for the plain teaching that had before been given**. The Seven Parables of the Kingdom, as recorded in fullest form by Matthew, open this new method of teaching. The first four were delivered from the boat to the people on the shore, the explanation of the first two being reserved for a private audience with the Disciples. The last three were delivered privately in the house to the Twelve and others that were closely associated with Jesus, perhaps the Seventy.

The purpose of these parables was to set forth "the mysteries of the Kingdom of God" (Mark iv. 11). The word "mystery," as used in the Scripture, always means something into which man must be initiated; "something undiscoverable by human reason". Its hidden character might arise from its lying in the future, or its being hidden in the unrevealed purposes of God, or

from its own nature as being beyond our comprehension. The mystery in the case of the parables seems to be connected with the scheme of redemption, which Paul (1 Cor. ii. 7) calls "the wisdom of God", which "was from eternity formed in the Divine mind, far out of the reach of human penetration and has under the Gospel been made known for the salvation of man" (see Rom. xvi. 25, 26; Eph. iii. 9).

The mysteries embodied in these parables embraced the origin and development of the Gospel in the world, showing the hidden forces, the essential principles and the great events involved in God's purpose of redemption.

2d. The Unfolding of the Parable.

The Parable of the Sower sets forth the origin of the Kingdom of God, in the sowing of the seed of the Word. As Trench has said: "It is designed to illustrate the causes and consequences of the different reception which men give to the Word of God." Christ Himself fully unfolds this explanation in His private audience with the inner circle of Disciples, where it can best be studied.

Contrary to the notions and expectations of the apostate Jews, who had been led to reject Christ's teachings, the Kingdom of Heaven was to be a spiritual Kingdom, to be established by preaching the Gospel and restoring the reign of God in man by leading him to obey its teachings.

The parable sets forth the four distinctively different receptions accorded to the Sower of the Seed, which divide men into four classes, three to be numbered among the lost and one to constitute the saved.

In consequence of the emphasis put upon the differences in soil in connection with the reception of the seed, Alexander Maclaran has suggested that the Parable might have been called "The Parable of the Soils."

1. Study the Reception by the Beaten Wayside.—Mark iv. 3, 4.—The interpretation is found in Mark iv. 14, 15.

In this case the path or roadway on which the seed falls has been so beaten down by the passing traffic that there is no possibility of the seed's finding a place in it. "The man understands it not; he does not recognize himself as standing in any relation to the Word which he hears, or to the Kingdom of Grace which that Word proclaims.... He has exposed his heart as a common road to every evil influence of the world till it has become hard as a pavement. Satan immediately snatches away the Word, which produces no fruit, unless it be to add slightly to the hardness by falling on the already beaten way". Luke gives the reason: "Lest they should believe and be saved", while Matthew adds, "and understand it not".

2. Study the Reception by the Rocky Ground.—Mark iv. 5, 6.—The interpretation is found in Mark iv. 16, 17.

This reception differs from the former, inasmuch as there is a small amount of earth among or upon the rocks. These are the superficial hearers who "when they hear receive the Word with joy". As they are plants having no depth of earth, the sun speedily scorches and withers them. The joy seems to arise from a superficial view of the Gospel, "a joy arising from an overlooking and leaving out of calculation the costs and hazards." This class of hearers is entirely unlike the finder of the Hid Treasure (Matt. xiii. 44), who in his joy went and "sold all that he had", that he might secure the treasure.

In the last case Satan could come and take the Word out of the heart without trouble, as it had found no place there; in the present case, as it has found a superficial place, it requires temptation or outward or inward trials to prevent the growth of the seed of the Word. The heat which, if the plant had been properly rooted, would simply bring it to maturity, scorches and destroys it.

3. Study the Reception of the Thorny Ground.—Mark iv. 7.—The interpretation is found in Mark iv. 18, 19.

There is no lack of soil in this case, as there is in the other two cases, but the soil is filled with thorns which spring up and choke the seed so that it yields no fruit. The lack was apparently that of careful husbandry which should have diligently eradicated the mischievous growths.

Christ's explanation of these thorns is clear and adequate: "The man hears the Word, and the cares of this world and the deceitfulness of riches and the lust of other things entering in choke the Word, and he becometh unfruitful." Luke says: "They bring no fruit to perfection."

In the first case the Word of God is totally without effect. In the second case there is a temporary obedience. In the third case the outward profession of a spiritual life may be retained and the aim to love may still remain; "but the life and power of religion is by degrees eaten out and has departed." This is due to two things, the cares of this world and its pleasures.

Three parts of the seed sown would thus appear sooner or later to perish.

4. **Study the Reception of the Good Soil.**—Mark iv. 8.—The explanation is given in Mark iv. 20.

This is the grain that falls into the soil that has been properly prepared by spiritual culture, human and divine, and the increase from it is very great.

All the Evangelists speak of the soil in this case merely as "good ground", but their explanations bring out distinctions that should be considered. Matthew says that "he that receiveth seed into good ground is he that heareth the word and understandeth it, which also beareth fruit", etc. (Matt. xiii. 23). Luke says, "that on the good ground are they, who in an honest and good heart having heard the Word keep it, and bring forth fruit with patience" (Luke viii. 15). This last statement indicates that there are some conditions of heart that are better fitted to receive the seed of the Word than others. It may also point to the fact that the heart has been made good, in the case of this right reception, by the Word and the Spirit of God.

This last class alone meets with the approval of God.

The parable thus makes of men two great divisions, the same that have always existed in the history of the world.

All of the Evangelists conclude the parable with Christ's challenge: "Who hath ears to hear, let him hear", indicating that the issue is one of life and death. There is no possible room left for mistaking the fact that the success of the Word will be according to the way in which it is heard and received,—a fact that will always remain true of the hearing of the Gospel.

OUTLINE VIEW OF THE SERMON ON THE MOUNT *

There are three Natural Divisions of the Sermon on the Mount, in connection with which its teachings may be studied. They present the Constitution of the Kingdom of Heaven, in its Gospel foundations, in its relations to the Law and the Jewish perversions of that Law, and in its practical Way of Life.

A. Introduction. †—Jesus as Messiah, the Prophet, proclaims the Gospel of the Kingdom.—Ch. v. 3-16.

In doing this he exhibits—

1. **The Strait Gate, or the Way for the sinner into the Kingdom, or back to righteousness.**—Ch. v. 3-6.

This is the way of salvation, or the way in which the sinner is transformed

* This outline was prepared to take the place of the Review set down in the International Lessons for March 18, but was necessarily held over for the present issue.

† For fuller unfolding of this introduction, see International Lessons for March 4, February number, page 126.

from a rebel into a loyal subject of the King.

II. **The Narrow Way, or the Walk of the Righteous in the Kingdom.**—Ch. v. 7-12.

This is the Christian Life of the sinner restored to righteousness and obedience to the will of the King.

III. **The Righteous as the Salt and the Light, or their saving and enlightening influence in the world.**—v. 13-16.

[The Sermon up to this point may be regarded as the Gospel, or the Glad Tidings of the way in which righteousness is to be attained through Divine Grace.

The spiritual character of the Kingdom was a bitter disappointment to the Jews with their false expectations. Portions of these Jews held that the revelation of the Kingdom of Heaven implied the destruction of the Law. The Rabbins had interpreted the prophecies of the Messianic future as assuring to the Jews the most extraordinary material prosperity and wealth. The Messiah was expected to sweep away Roman rule and to establish an empire incomparably greater and more glorious than that of the Caesars.

The contrast of this with the Kingdom in which righteousness, leading up to persecution and even death for its sake and Christ's, is the principle thing, called for the explanation of the relation of the Doctrine of the Kingdom to the true view of the Law, and for the exposure of the false and erroneous views of the Jewish teachers and leaders.]

B.—Jesus, as Messiah the Lawgiver and Fulfiller of the Law, next gives His Program of the Gospel Kingdom in relation to the Law,—setting forth the true teachings and intent of the Law in contrast with the worthlessness and baselessness of the views of the leading Jewish exponents of the Law.—Chs. v. 17—vi. 6.

This is the main body of the Discourse. It opens with a Preface, followed by two sub-divisions, one

of which deals with the false teachings of the Scribes and Pharisees, and the other with their vicious practices.

Preface,—showing the standing of the Law and the Prophets, and the relations of man to these.—Ch. v. 17-20.

Jesus opens with a warning, that He has not come to outlaw or abrogate the Law and the Prophets, but to fulfil them (v. 15). The Law here includes the moral law and the civil and ceremonial law; while the Prophets embrace the promise and purpose of God in the Old Testament movement of redemption.

The essential principles of the Law He declares to be immutable and eternal (v. 18). Disregard of the least of the Commandments (represented by the "jot" and "tittle", the smallest Hebrew characters), and teaching men such disregard, would consign the teacher to a low place in the Kingdom of Heaven (v. 19). Jesus concludes this prefatory passage by laying down, as the foundation of the body of the Sermon, the proposition, that the righteousness of his hearers must exceed that of the Scribes and Pharisees, their pattern religionists, or it will exclude them from the Kingdom of Heaven (v. 20).

I. He proceeds now to exhibit, the Teachings of the Scribes and Pharisees in Contrast with His own view of the Law and Life, and as background for it.

(1) The Failure and utter Falseness of the Jewish Teaching, in some of its most important particulars (ch. v. 21-48)—self-excluding them as teachers from the Kingdom.

(2) The Failure of the Jewish Practice, in the religious, worldly and social life (chs. vi. 1-vii. 6)—again leaving them self-excluded from the Kingdom as doers.

(I.) **The False Teaching and the True.**—Ch. v. 21-48.

In exposing the false teachings of the Scribes and Pharisees, and contrasting these with the true doctrine of the Law of the Kingdom, Jesus deals successively with the interpretation of the Literalists and the Liberalists. This was such that it must exclude them from the King-

dom, as it made void, not simply the little things, but the essential principles of the Law.

1. By their **Literalistic Traditionalism** they made void the Law to escape its requirements.—Ch. v. 21-32.

This is illustrated by **three particulars** drawn from every-day life, in which their perverseness is shown, and in contrast with which the true spirit and intent of the Law are set forth.

[Some superficial people have attempted to make this Scripture the basis for the charge that Jesus here appears as a **"Higher Critic of the Old Testament"**, seeking to discredit its teachings. Nothing could be further from the truth. He is criticizing the rationalistic Jewish Critics for their perversions of the Law, and taking them back to the true spirit and intent of the Law of which He has just said "not one jot or tittle shall pass away."]]

(1) **The First Illustration** is drawn from their perversion of the Commandment: "Thou shalt not kill" (Ex. xx. 13).—Ch. v. 21-26.

This they interpret as meaning merely: "Thou shalt not strike the death-blow, i. e., commit **actual murder**"; thereby destroying the spiritual and moral character of the Commandment by their gloss, and converting it into a merely legal or civil enactment which had to do with killing, but ignored the malice in which the killing originated.

According to His teaching the Commandment included in its meaning, "Thou shalt not hate"; and its spirit required that perfect love in disposition which makes generous provision for supporting and enlarging that life of one's fellow man which is his chief treasure.

(2) **The Second Illustration** is taken from their perversion of the Commandment: "Thou shalt not commit adultery" (Ex. xx. 14).—Ch. v. 27-30.

This they confined by their literalistic interpretation to the **gross act**, while the spirit of the Commandment, as Jesus unfolds it, prohibits all lustful thoughts and imaginations, and calls for a bound-

less self-restraint and even self-immolation in the interest of purity and to save the soul. It has to do with the preservation of that social purity upon which all high and true civilization depends.

(3) **The Third Illustration** is drawn from their perversion of the provision of the Scriptural Law permitting divorce: "Whosoever shall put away his wife let him give her a bill of divorcement" (Deut. xxiv. 1).—Ch. v. 31, 32.

In interpreting this the Scribes and Pharisees ignored the fact that divorce always presupposes "fornication" as its only justification. They ruled out the Scriptural reason, "some uncleanness in her", and the leading rabbinical schools taught that a man might put away his wife at any time, when he found any one more attractive or more beautiful, or for any other trivial reason, by simply giving her a writing of divorcement and sending her away. Jesus brought out the fact that there is but one justification for divorce, and placed His ban upon this false teaching which was destroying the foundations of the family on which all right society rests.

In these three ways the Scribes and Pharisees practically abolished, **not the unimportant teachings**, but the **great fundamental principles** of the Law; and thereby excluded themselves from any possible place in the Kingdom of Heaven, as their whole life and teaching was on the side of rebellion against God and Heaven.

2. By their **Liberalistic Interpretation** they made void the Law to open the way for giving free rein to their sinful desires and passions.—Ch. v. 33-48.

This also is enforced by **three illustrations** drawn from everyday life, in which their perverseness is shown and their self-exclusion from the Kingdom made evident.

(1) **The First Illustration** is based upon their misinterpretation of Lev. xix. 12: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths".—Ch. v. 32-37.

They perverted this Scripture in order that they might indulge themselves freely in all forms of false and profane swearing; which strikes a blow at the absolute truthfulness that must lie at the basis of all safe social and business intercourse among men. The spirit of the Law is antagonistic to all this.

The reason given in Lev. for not swearing falsely by God's name or profaning it is, that He is **Jehovah**, the Covenant God. In two other similar passages (Num. xxx. 3; Deut. xxiii. 21), which, however, deal especially with **vows**, the sacred name of Jehovah also occurs. To suit their own notions the liberalistic Jews adopted the false interpretation, viz.:—that forswearing, or swearing falsely, consisted only in the express mention of the **Divine name**, especially **Jehovah**. Only the oaths made to Jehovah needed to be performed. Hence shameful abuse of all kinds of frivolous and deceitful protestations and the irreverent use of any other names of God.

(2) **The Second Illustration** is drawn from their misapplication of the judicial maxim: "An eye for an eye, and a tooth for a tooth",—which was perverted so as to give loose rein to personal revenge.—Ch. v. 38-42.

Their sin lay in wrenching this from its judicial place, bringing it down to private life and making it a justification for private retaliation.

(3) **The Third Illustration** is drawn from the saying of these false teachers: "Thou shalt love thy neighbor and hate thine enemy",—the second part of which was an invention of their own to help them to repudiate God's requirement of universal love, especially as taking in the Gentiles.—Ch. v. 43-48.

Jesus exposes their baseness and concludes this part of His Sermon by pointing them to the Father Himself in His perfection, as the goal of perfection set up for the attainment of the Children of the Kingdom.

By the Two Series of Illustrations the Great Teacher made it clear that the Scribes and Pharisees, by this teaching

and by their abrogating the great things of the Law and the Prophets, were self-excluded from a place in the Kingdom.

(II.) The False Practice and the True.—Chs. vi. 1—vii. 6.

Jesus now proceeded to show the failure of these same pattern Jewish teachers in all their practices, religious, worldly and social, and to present His own requirements or those of God's Law in contrast with their conduct.

1. The False and the True in the Religious Life.—Ch. vi. 1-18.

Jesus illustrates the hypocrisy and falsity of the Scribes and Pharisees in their religious life, by **three examples**, drawn from the three typical forms of righteousness.

[The correct text of vi. 1 is "righteousness", rather than "alms" which appears in the King James Version. Under the category of righteousness are included (1) alms, which represents the forms of righteousness that have to do with one's fellow men; (2) prayer, which represents those that turn God-ward; and (3) fasting, which represents those that center in oneself.]

The true principle of conduct laid down at the outset is, that they should not do their righteousness "to be seen of men," or for a theatrical show (as the root of the word used may suggest).

(1) Jesus shows that the Scribes and Pharisees **fall fatally short of true righteousness in their practice of Almsgiving**, judged by this canon laid down at the outset.—Ch. vi. 2-4.

(2) He shows that these false religionists **make fatal failure also in the duty of Prayer**.—Ch. vi. 5-15.

The supreme and all-absorbing prayer of the Children of the Kingdom seeks the glory of God in the establishment of His Kingdom on earth, or in restoration of true righteousness (see the Lord's Prayer).

(3) He shows, finally, that they are **condemned by the same fatal defects in their Fasting**.—Ch. vi. 16-18.

So they fail all along the line of right-

eousness, and are self-excluded from the Kingdom.

2. The False and the True in the Worldly Life.—Ch. vi. 19-34.

Turning to their worldly or secular life of activity and industry, Jesus sets forth their failure by showing that they are dominated by the principles of commercialism and heathenism, and not by supreme devotion to the Kingdom of Heaven and its righteousness.

Their exclusive devotion to the things of this world made life wretched and a failure, whereas devotion to the Kingdom assured to them both worlds.

3. The False and the True in the Social Life.—Ch. vii. 1-6.

In their social life also, as seen in their judgment of men, Jesus shows that they do not reach up to the life of unselfish love set forth as the goal of the Kingdom.

Their uncharitable and censorious judgments show that they have not that true and all-embracing love called for both by the Law and the Gospel. They are shown also not to have that wise judgment which is essential in the Kingdom, if even the treasures of the Gospel are not to be exposed to desecration by "dogs".

The demand for a righteousness better than that of these Jewish leaders, Jesus has now justified by an argument overwhelming in its cogency. He has shown that, in their teaching they have abrogated the fundamental principles of the Law, and that, in their religious, secular and social life alike, they have violated every principle that God approves.

In every kind of act and relation they

have been convicted of utter failure; they stand condemned and cast out by the very Law that they claim to represent and expound.

C.—The Practical Way into the Kingdom.*—Ch. vii. 7-27.

Jesus now takes His place of authority, and sets forth the true way for the helpless and hopeless sinner into the Kingdom of Heaven.

I. He Opens the Door into the Kingdom, by the gracious invitation and authoritative command to enter.—Ch. vii. 7-14.

The Kingdom is one of grace and faith, and not of law and righteousness. The Way in is by the Strait Gate of the Beatitudes, and they are warned against the Broad Way that leads to death.

II. He Earnestly Warns against the besetting Dangers.—Ch. vii. 15-23.

His clear warning is against the two great dangers, always imminent in this world,—that from without, through false teachers, and that from within, by reason of false profession.

III. He gives the final Urgent Command.—Ch. vii. 24-27.

In conclusion, Jesus Himself takes the place of the Lawgiver and Lord, and sets up His own Word as the Law, making obedience to it the only way of life and disobedience to it the sure way to death.

This chapter closes with a statement of the astonishment of the people in view of His doctrine and His assumption of supreme authority (ch. vii. 28, 29).

That he had a right to claim this authority, Matthew shows in the chapters that follow.

*For fuller unfolding of this part, see International Lessons for April 1, "The Two Foundations," in the present issue.

THE PASTOR'S OPPORTUNITY AS A BIBLE TEACHER

Rev. W. E. Scofield, Greenwich, Conn.

The opportunity to preach is given to the pastor twice every Lord's Day. He is thankful for it; but he often longs for the chance to teach the Bible. The habits and prejudices of the congregation, together with common ministerial conventions, require him to give the time of the sermon to homiletic use, with only incidental instruction. He notes the general ignorance of the congregation and the vast fields of Biblical knowledge, and longs for an opportunity to become a teacher of the Bible.

An immense opportunity lies close at hand, and yet very few seem to see it. The opportunity is in the Sunday School. It is an opportunity so large in its possibilities that if the ministry were to make full use of it one generation would see a complete transformation. The great body of the church would be no longer ignorant concerning the structure of the Bible and the substance of its teachings, but as familiar with it as with other matters that lie close to the common interests of life. In the number of individuals capable of being reached no opportunity could be larger than that which the Sunday School gives. Practically all in the congregation have come up through the Sunday School, and with it many adults are still connected. Young people's societies here and there are forming Bible study classes; but how limited is the size of such a class as compared with the Sunday School.

In distinctness of ideals and singleness of aim the Sunday School surpasses every other gathering of the church as a place for teaching. It is an organization whose avowed purpose is the study of the Scriptures. Where else can the pastor who is burdened with desire to increase his people's knowledge of the Bible find a chance better fitted for him? If he makes his mid-week service an occasion for a Biblical lecture there are many who will think the hour should be given to something else. But in the

Sunday School there can be no such questionings. It is a school, and the object of its study is the Bible.

In every church there is one Biblical expert. He is the minister. His range of knowledge concerning the Scriptures has been widened by his special studies beyond that of others in the church. His place as a Biblical expert should be in the Sunday School, both as a teacher and as a guide of other teachers. It is a tremendous blunder to let any one else control the teaching of the school unless he is also an expert. No superintendent, however gifted in organizing ability or successful in general management of the school, should be allowed to crowd back the expert and prevent the school from enjoying the benefits of his services.

The need for a much fuller knowledge of the Scriptures is apparent in every church and Sunday School. In the ordinary adult Bible class there is painful evidence of the most serious defects in Biblical knowledge. These men and women have grown up in the Sunday School, but unless they have supplemented the instruction of the school with private study they have very little to show as the results of the many years of Sunday School teaching. There has been growth of moral and spiritual life; but in intellectual equipment concerning the Bible, in knowledge of its structure and arrangement, of the history recorded and of the life depicted, these men and women are but little beyond the boys and girls.

The causes of this wide-spread ignorance concerning the Scriptures are not hard to find. They lie mainly in the fact that the Sunday School has failed to be an educational institution. Preaching has been largely substituted for teaching. Pastors, superintendents, and teachers have been aiming simply to produce a moral impression, and have failed to see the value of a thorough acquaint-

ance with the Bible. They have not put forth an enthusiastic and persistent effort to instruct in the Holy Scriptures. The teaching in the class has followed the model set by the platform, and has been largely given up to attempts to apply something in the lesson to present-day life. The consequence is that the instruction has not been Scriptural, even though the starting point may have been a passage of Scripture. It has been a feeble attempt at moral philosophy or theology.

Those who are ignorant of the Scriptures are left in a defenceless condition.. The one safeguard against erroneous theories or rationalistic attacks is such familiarity with the Bible as to give the individual a feeling of security in the things which he has believed. There are many pretentious arguments of skeptics which vanish instantly at the touch of well-informed common sense. But common sense is blind and helpless without the information.

Ignorance of the Scriptures sets very serious limitations to the pulpit. Many preachers are much afraid of preaching over the heads of the people, and consequently their preaching is allowed to drop down to a very low level of common-place thought. Brilliance of rhetoric and multiplicity of illustration are substituted for serious thought, and the sermon suffers correspondingly in loss of spiritual tone. Other preachers are continually going beyond the intellectual capacity of their congregations simply because they have never found out how little people in general know about the Bible. The remedy for this is not for the minister to forsake the high ranges of thought where his own soul feeds and is strengthened, but so to instruct the people that they may easily find their way into the same pastures.

The pastor's opportunity in the Sunday School lies in the proper use of platform teaching in connection with what is commonly called the lesson review.

This feature of Sunday School work has not yet been given its proper dignity nor its proper place. In many schools there is no effort to teach from the platform. A few questions are put to the school, or some obscure point of the day's lesson is discussed, or a little homily is uttered. But there is no serious effort in these schools at platform teaching. All this should be changed, ideals should be revolutionized, till it is clearly accepted by the school that the work in the classes is a process of study, and that the main teaching of the hour is what is done by the expert teacher from the platform.

Four reasons stand opposed to the present system of making class work the main teaching of the school.

The first reason is the disadvantage in the work of teaching. Even the most skillful find it hard to command attention against the many distractions that are likely to arise under ordinary conditions. Vivacity is necessary to good teaching, but a very vivacious teacher is likely to disturb other classes just in proportion to his own enthusiasm.

The second reason is the fact that most Sunday School pupils will not study the lesson at home. Those are least likely to study who most need careful instruction. Hence the best that a teacher can do with such pupils is to give them an introduction into the substance of the Scripture passage assigned for the lesson.

The third reason is the fact that the average Sunday School teacher is not trained to teach. He may have a gift for interesting children, and may be able to lead them with some skill into a thoughtful study of the lesson. But correct teaching, teaching that will abide, demands something beyond this. There must be a systematic and unified presentation of the subject, and a proper relation of it to other knowledge.

The fourth reason is that there is so great a difference in the ability of teachers in the same school. Two classes side by side are receiving instruction

of varying degrees of excellence and of varying character.

The main teaching of the school should be from the platform. Here is the opportunity of the Biblical expert, the pastor. Notice the commanding position which the platform gives the teacher. Every disturbing factor may be pushed aside, and complete attention may be secured. Enthusiasm and vivacity may be employed to the fullest extent possible without interfering with anybody. Instruction is given, not to those whose thoughts need first to be drawn in from outside matters, but to those who have been studying for the previous half-hour the subject upon which instruction is to be given. Every pupil in the school, no matter how dull his teacher, can thus be given at last an equal chance with every other pupil. All inequalities are now evened up. With a blackboard the pastor on the platform is able to give such a survey of the lesson that the youngest child above the primary department can gain a complete and intelligible impression of the lesson, and the most advanced members of the Bible classes will be greatly benefitted. Furthermore, the lesson can be so related to other lessons that the school will be given a connected view of the entire period covered by the quarter. It would seem as if there could be no question as to what is the right method of Sunday School instruction under ordinary conditions.

By this method wide views of Scripture history are made possible, the scrappy character of ordinary Sunday School instruction can be entirely corrected, and the real demand which has prompted the cry for an advanced course of lessons is at once satisfied. It is

doubtful if any lessons could be devised that would be better connected or more valuable for a proper understanding of the Old Testament than those of the last quarter of 1905. But they needed to be welded together so that a bird's eye view could be had of the return of the Jews from captivity, of the political forces that helped them, of the enemies who opposed them, of the discouragements they faced, and of the results they achieved. The first six months of 1906 will be devoted to a study of the life of Jesus. The permanent value of these lessons will be about in proportion to the effort made to fix in mind the order of events, to set before the imagination the outward circumstances, and to let the simple gospel story reveal what kind of a person Jesus was. No one can do this so well as the pastor, and in no way can he do it better than from the platform with a blackboard.

Here in the Sunday School without question there is a great need and a great opportunity. No pastor need hesitate through lack of material for use in teaching. The expositions of the Sunday School lessons which are being published are both brilliant and profound. Every preacher needs to keep track of them for his own enrichment. None of them are more valuable than those to be found in *The Bible Student and Teacher*. But the question sometimes arises whether these exceedingly valuable expositions are of any special advantage to the rank and file of the Sunday School. It is somebody's business to see that this wealth of knowledge is fairly distributed. Our contention is that this responsibility belongs to the pastor.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

With all of our abhorrence of "science, or knowledge falsely so-called," we are heartily in accord with the truly scientific study, teaching and preaching of the contents of the "oracles of God." In fact we are decidedly of the opinion that the "hit or miss" method of study, teaching and preaching the messages of the Scriptures of God is largely to blame for the "rip and tear" theology, so-called, of the present day. That professed Christian who can not give a reason for the hope that is in him can have but little influence with those whom he would win to his Lord, nor can his Christian life be what it should be in character, or in quality or quantity of reasonable service for his Master and his fellow-creatures.

While man by worldly wisdom knew not God, yet he is, nevertheless, exhorted to pray to God for Divine wisdom, who giveth to all men liberally, and upbraideth not. While men are won to Christ by what seems to some as "the foolishness of preaching", they have never—in the true sense of that term—been won to Christ by the preaching of fools. The most truly advanced students of psychology most fully confirm our belief in the genuinely scientific character of the teaching and preaching of our Lord, and of those who have taught and preached the things of God "with the Holy Ghost sent down from heaven."

What more thoroughly scientific statement than that of our Lord: "according to your faith be it unto you"? "Without faith, we are told, we can not please God." No wonder then that so many preachers fail to impress or win their fellow-men to Christ when they preach the Gospel without hope or

real expectation of really winning the lost to an immediate decision for Christ. What can be more heretical, unscientific and unGodly than such mis-called Christian service? From an experience in active evangelistic campaigning of over twenty years, the writer has learned that there is as much Godly art and science in getting men to surrender to Christ for life and service, as there is in successfully working a Bonanza wheat farm of thousands of acres in the great West. One of the distinguishing characteristics of those men, most largely used of God in the winning of men to His dear Son in Apostolic days, was the fact that, as noted, "they had been with Jesus, and had learned of Him." And in that blessed "learning" was enshrined the great art or science of winning men. "Follow me," said our Lord, "and I will make you fishers of men." How did He make them fishers of men? some may ask. We answer, by teaching them the art or science—just as the writer learned the art or science of catching "speckled beauties" in his boyhood days,—using at first a tackle so crude that the so-called thoroughly equipped sportsman—who couldn't even get "a rise" with all of his fine fixings—laughed him to scorn. But the boy had knowledge of the art, while the sportsman did not have the knowledge, even if he had the tackle; so the boy caught the fish.

Perhaps some one may find a helpful suggestion in all of this—if so, the writer will be thankful. But just before closing he would suggest, that there is but one way to learn the blessed art or science of winning souls for the Master—to be with Jesus, in His Word, in his work, in communion with Him in prayer, and to learn of Him.

Department of Biblical Foreign Missions

Conducted by Rev. Henry O. Dwight, LL.D.

In India and Fields Abroad

The Revival at Ratnagiri.

Rev. A. L. Wiley, of Ratnagiri, west of Kolhapur, India, describes a remarkable revival which has blessed the station. In the latter part of November 1905 Miss Abrams with a prayer band from Pandita Ramabi's Home at Mukti was invited to Ratnagiri. This followed a persistent series of prayer meetings continued through Summer and Fall, especially directed to petition for a revival. At the very first meeting led by Miss Abrams, in which her ten girls took part, there was an extraordinary outburst of prayer accompanied by strong crying and tears.

The next day, Sunday, the regular meetings became prayer meetings; a perfect storm of prayer bursting forth the moment the minister said, "Let us pray." At the evening meeting a dreadful agony of conviction seemed to lay hold upon the people. They cried to the Lord for mercy, they beat their breasts, falling and rolling on the floor and in other ways manifesting the agony of soul through which they were passing under conviction of sin. The next morning, after a season of the most intense prayer, a Bible woman, in fearful agony, arose and confessed her sins and made restitution of five rupees of which she had robbed the Lord. Another followed, then another, and then others; some confessing sins of the most dreadful character. The meeting continued three hours. The evening meeting continued from 8 to 12 and after going to their homes the people continued in prayer, and at 3 a. m. the children in the orphanage were still agonizing in prayer, all crying out to the Lord at the same time. The passion of conviction and confession continued through all the week until all of the church members had confessed sins and found a new peace.

Then the meetings took more the form of seeking baptism with the Holy Spirit and with fire. Those who had confessed their sins and found peace, were filled with a great joy. The meetings became praise meetings. A single hymn of praise would be taken up and sung for an hour without interruption, with clapping of the hands and dancing.

In the midst of these scenes, Rev. Dr. Howard Agnew Johnston arrived at Ratnagiri, and he preached to the people, through an interpreter, seven times, with great benefit to the congregation. The meetings still continued when Mr. Wiley wrote, on the 26th of December. The meetings are held in the evening. The mornings being given to witnessing to the heathen. Every Christian is witnessing for Christ. Men who never before gave the message to the heathen, or who spoke with fear and trembling, now go with great boldness and rejoicing to tell of Him who has changed their lives, and the message is listened to as never before.

The manifestations accompanying the revival are, swaying of the body backward and forward when praying for others; falling and rolling on the floor and striking the breast with awful crying, through deep conviction of sin, and the casting out of demons. Many have seen visions, and many have experienced inward burning as by fire, marking the cleansing by the "Spirit of burning" (Is. 4:4). Simultaneous prayer is another manifestation. Prayer breaks out all over the room until it becomes a roar. But it is not an uproar, in the midst of it one finds privacy.

"Is it all real?" asks Mr. Wiley. In reply he says "Come and see. Come to Christ in the same way these people have in the last month, and you will know." That great things are happening in some parts of India is perfectly clear.

Chinese Help to Africa

The aid referred to is not the dispatch of Chinese coolies to serve the Mining companies of the Transvaal. This is not an undertaking which one can regard with equanimity. The aid is that of Chinese Christians to these half-enslaved coolies in the mines. A call has gone to China for preachers to be sent quickly to labor among the thousands of these coolies at the mines. It is a call to help men who are exiles in a strange land and truly standing on the verge of ruin. Because there are Christian churches in China the call is not in vain. One at least of the young Chinese preachers connected with the Presbyterian Mission in Shantung has volunteered for service in Africa. For half a century the Gospel in China seemed almost like bread cast upon the waters. Such an incident shows that the bread is found again after many days.

China Calling

The Rev. Dr. Fenn of the Presbyterian Mission in North China says, in the *Assembly Herald* for February: "The seed was sown long ago; it was in a hard soil; the thrusting out of its roots seemed almost impossible; but it has taken hold, and the great rock of Chinese conservatism is breaking into a thousand pieces. . . . We missionaries are looking into one another's faces in these days, as we hear of all the startling changes, with the thought, 'What a wonderful time it is to be living in China, with a new station coming forth from the cerements of the one long dead!' But what can we do with our present forces? We need at least a doubling of the missionary force at once. We need ten times as many efficient native preachers and teachers as we now have. We need to greatly increase the number of our schools of all grades. We need to multiply a hundred fold our output of the best Christian literature."

Japanese Tribute to Christianity

The editor of one of Japan's large

dailies pays a glowing tribute to Christianity in the following words:

"Look all over Japan. Our more than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

A Difference in the Philippines

A singular point of difference seen in the Philippine Islands between Roman Catholic and Protestant Missionaries is referred to incidentally by a Roman Catholic priest in a letter quoted in *The Messenger* (New York) for February. "I know thus far," he says, "little Spanish; but I do not find myself much handicapped by this. But if I knew the native dialect, Tagalog, I could increase my usefulness I think twenty-fold. The Protestant missionaries did well to learn the dialect as soon as they got here, eight years ago. With this and the English they can go ahead bravely." It seems almost incredible that the American priests in the Philippines should not have taken hold of the native languages. The Bible Societies have already put out single Gospels in eight or ten native languages. The same priest continues, sadly, "They [the Protestant missionaries] will have a fine field with the rising generation if this state of things continues, when the people will all be speaking English and the English-speaking priests remain few."

Bible Society Retrenchment and Missions

The American Mission Press at Beirut, Syria, during the last forty years has printed 1,076,518 volumes of Scripture in Arabic for the American Bible Society; the Bible Society paying the bills and circulating the books. Eighty per cent. of the work done by the Mission Press was on Scriptures paid for by the Bible Society. Now that the Society has to contemplate retrenchment on account of the falling off

of income, the mission has appealed to it not to take a step which will cripple the Mission Press by taking away a main source of income, and will arrest Bible circulation at a time when the Arabic Bible is more than ever finding readers. In this connection the testimony of a missionary in Arabia, the

stronghold of Islam, is interesting. The Arabic Bible is the one used at Busrah, whence he writes to **Neglected Arabia**. "There is no leavening agency like the Word, and so the mission has a well developed colportage system that brings the Bible within the reach of nearly all in its territory."

Kindling Fires of Revival

News of cheer and cries for help come mingled, from all quarters of the world-field of missions. We can not refrain from mentioning a call from the mining and lumber camps of northern Michigan and Wisconsin where thousands of men are employed. For such isolated camps Hurley, Wis., has become a leading centre of debauchery. It has two churches but no resident pastor. Rev. J. O. Buswell (of Waukesha, Wis.) and associates have for some years pushed in that region a Biblical and interdenominational enterprise called the "Northland Bethany Mission (Hugh H. Hanna, Indianapolis, chairman), among men for whose demoralization there are in that wicked centre a great collection of the lowest class of saloons supplied by agents of Satan with hundreds of girls collected from far and near without intermission. An unused Y. M. C. A. building erected many years ago was lately hired for the Mission with an option of purchase. But the option on the Mission building has nearly expired and the last few hundred dollars for the purchase has not yet been made up! Oh, for some revival of consecration that might save for this mission its foothold in that town! Many touching

evidences of the power of saving grace to rescue reprobate sinners and deserted families have reached us during late years; some within a few days.

Germany is awakening rapidly. From all sides come tidings of blessing. In Barmen a hall holding two or three thousand people has been crowded in a two-weeks' series of meetings. Here also the children have been specially blessed. Remarkable meetings are reported in towns farther east, near the Russian border, and in a number of important cities.

In Denmark, in a little fishing station in the north of Jutland, a wonderful work of grace has swept over three of the parishes. In Copenhagen people have for two months past been assembling in crowds filling a hall of 3,000 capacity and a theatre, and a hall where sin is usually reigning.

"Holland begins to be kindled with the fire of revival, and also my own town of Amsterdam"; writes the Dutch pastor who came to Wales to learn the language of the revival, and returned home to hold revival meetings himself with wonderful success.

Revival Always Demands Deeper Revival

Revival calls for ever more revival, unless it dies out from exhaustion, which is too usually the case. The harvest has whitened in vain when the reapers fail in number and limits are imposed by selfish parsimony.

Such is the situation and the question now before the Church again, at home and abroad. How shall it be met? In the old way? The new responsibility that is laid upon the Church by great

revivals has not been appreciated. Thanksgiving has perhaps been thought the duty of the hour, but the true duty of the hour is a fresh consecration and a further advance. Otherwise, how deeply must the Holy Spirit be aggrieved!

The cry for reinforcements at the front comes up only in more agonizing volume as the Spirit of God presses the foe harder, and the line of attack

becomes more extended and more attenuated by its very success, so that the charge seems to falter and fail as if the men were falling rather than prevailing.

A mighty impulse of the Spirit is needed by the Church that strength may be added to those who battle at the front.

SOME NOTES FROM TREMONT TEMPLE

The Fruits of Liberalism in New England*

Rev. A. C. Dixon, D. D., Boston, Mass.

In both religion and ethics New England Liberalism has attempted to transfer the seat of authority from the will of God as revealed in the Bible to each one's inner consciousness. Reason has been exalted above Revelation, and the ethical sense is made the arbiter of right and wrong. The fruit of this is that every man who believes it has his own standard of religion and morals, which varies with the state of his physical, mental, and moral health. We have in the last chapter of the book of Judges the working of this vagary, when "every man did that which was right in his own eyes"; and I know of no darker days in human history than those chapters record. When men are taught to do as they please, reason and conscience become an easy prey to prejudice, passion, ignorance and sin.

But the worst fruit of this is the loss of respect for all authority, which prevails to an alarming extent. "It is not the authority of the Bible only," says President Eliot, of Harvard, "which has declined during the closing century. All authority has lost force—authority political, ecclesiastical, educational and domestic". And then he adds, "The world has had too much of authority, and not enough of love and freedom", and yet President Eliot must allow that love and freedom, unrestrained by authority of some kind, degenerate into license; and a community in which love and freedom hold carnival, without the restraints of law, would not be a desirable place to live in. This revolt against authority is filling our prisons, and keeping the electric chairs busy. It

develops and fosters the spirit of anarchy.

But the encouraging feature of the present situation is in the fact that, in losing respect for all authority, people have lost respect for the authorities which inveigh against authority, and they are turning back with renewed confidence to the Bible, the teachings of which have been accepted as authoritative by so many noble characters. And this revolt against authority, which has encouraged independent thinking, will restore confidence in the authority of the Bible just as soon as men learn to read and study the Book untrammelled by the influence of insurgents against all authority. And they will become truly untrammelled when they have watched the workings of this revolt against authority in the home, the shop, and the State.

It is an alarming fact that there has come to some New England communities a disintegration and a degeneration of public morality which, according to Dr. Horr, who gave several summers to a careful study of the subject, has brought them down in moral tone below the mining camps of the West. Degenerates in Western mining camps are willing to acknowledge that they are bad; but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to

*The substance of an address delivered at noon, February 5, and reported for The Bible Student and Teacher. Professor Townsend's address, following this, was delivered at a previous Monday noon meeting in the same place, and the substance of it reported for our pages. As in the days of Joseph Cook God is raising up witnesses to His own truth in the old home of the Puritans.

admit their guilt. The reaction against Puritanism demands something sinful; so that morality with some has become "bad form". There must be a mixture of wickedness in order to free them from the charge of being Puritanical. I have heard that members of churches in a certain New England town paint their boats on Sunday, not because poverty or press of work compels them, but because they wish to do something to show that they are not Puritanical in Sabbath observance. I asked a man who has travelled over New England, spending a week or two at a place, to give me his impressions of the moral conditions, and here are his words, written by his own hand:

"In ninety per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion which interferes with personal aims and pleasures is shunned and its advocates ridiculed. In such places the liberal preaching of the past decades and the refined criticism of the Holy Bible have enabled the people to throw off nearly all restraints of conscience, so that God is no longer loved nor feared, and human life grows cheap.

"I am sure of this, that wherever the pulpits of New England have been untrue to the Bible and the Deity and authority of Christ, in those places irreverence, profanity, immorality, and Godlessness almost hopelessly exist".

This is a dark picture, but he goes on to give some specific instances of degradation, the enormities of which forbid their public utterance. And yet he assures me that they do not, in some cases, affect the social standing of the people who are guilty of them. There has been a complete loss of the sense of sin, and with this loss of the sense of sin goes the indulgence of sin without protest from reason or conscience. God is held to be a sentimentalist, whose laws may be violated with impunity because He is too merciful to punish offenders. With hells of guilt

on every side consuming body and soul, the hell of the Bible has been pronounced a nightmare of Medieval horror; and thus the restraining power of fear, the only deterrent for coarse natures, is removed, while love for such a God of mercy without justice and truth weakens and dies for the lack of respect.

On this tree of Liberalism has grown the fruit of substituting doing good for doing right. When the authority of the Ten Commandments has been impeached by the rejection of the authority of the Bible, their violation does not shock the man who buys and sells. False representations become a part of business methods, and any trick of trade that brings profit is permissible, especially if it is allied with the motive to do good. Philanthropy is justification for any sort of deviltry. The man who helps his fellows may be a blasphemer, a liar, a rake, a drunkard, but his humanitarian spirit is made to cover the loathsomeness of his sins. He may spend his life polluting a community with the spread of his leprous influence, and blighting every good thing he touches; but in his will he leaves money for founding a college, building a hospital, or erecting a library, and men are apt to sound his praises, even if they do not at his funeral preach him into heaven. A professor takes an oath to teach what he does not believe, and draws his salary; because he thinks that he is doing good by teaching the opposite of what the old fogies who established the institution believed at that time. The pastor in his ordination vows promises to teach only the things for which his Denomination stands, knowing when he makes the promise that he does not believe those things any longer. And then he deliberately plans to win the church he serves from the tenets of the denomination. He justifies himself on the ground that he is really doing good by violating his vows. Doing right at all costs would have

caused him to seek ordination in the Denomination whose views he holds; and doing right would have led him to resign his pastorate when he found he was out of harmony with those who were supporting him and the views which he did not hold. But he is willing to do wrong that he may do good; and this process weakens, if it does not destroy, real stamina of character. It is well to do good; it is better to do right; and no man has a right to do good in a wrong way.

"Salvation by character" however, has been the watchword of Liberalism. Orthodoxy teaches that salvation is by Christ and character is the result. Liberalism teaches that character is the ground of salvation, and Christ is one influence, along with many others, in the formation of character. The honest man who holds to the creed of salvation by character must live and die in doubt about his salvation, unless his assurance is based upon the view that only a low standard of character is necessary for salvation, or upon a Pharisaical spirit which leads him to esteem himself better than he is. Salvation by character really fills with despair all who by sin have lost their characters, while salvation by Christ restores character and fills the soul with hope of a perfect character by and by.

The Liberalism that magnifies character, at the same time minifies creed. We are told that it matters little what a man believes provided his character is good; as if a man with a bad creed could have a good character! "As a man thinketh, so is he", is the Biblical statement; a fact as wide as the human race. And when the Apostle wrote, "If there be any virtue, think on these things", he was giving a formula for making virtuous character. Those, however, who make war on creeds really have a creed which they use as a battering ram against all other creeds. Their creed is that you should have no creed. They believe that you should not believe. Their conviction

is that you need not have any conviction. The creedless creed is really aggressive and belligerent. It must be apparent to the thoughtful mind that the creedless-creed movement tends to undermine and weaken character which it professes to prize so highly. When it succeeds in inducing its votaries to believe nothing, it will find that it has reduced their characters to as near nothing as possible; for the man who believes nothing, if such a thing is conceivable, is nothing in his power to influence and mould others for good. Intellectually, morally, and spiritually he belongs to the invertebrate species of humanity; in danger of being trampled upon, if not devoured, by the vertebrates.

Salvation by character has, in some quarters, been reduced to salvation by niceness. People are nice, in that they have fine social qualities, good literary and musical tastes, and amiable and patriotic disposition, write readable books, and make entertaining speeches; and thus they bring God under obligation to save them, though they reject with scorn the one name "given under heaven whereby men must be saved", and though they throw into the wastebasket of rejected creeds the atonement of Christ through His death and resurrection.

Another fruit of Liberalism is the substitution of sociology for theology. Young men are taught in some of our universities, that man's relation to man is more important than his relation to God. Indeed, that man's relation to God is determined by his relation to his fellows. We are urged to seek the salvation of society without reference to personal salvation, which they tell us is essentially selfish. All of which has gone far toward destroying the sense of God and obliterating the spirit of worship. We are urged by this school of thought to make the best of this world and help others to get the most out of it; and that the future world will take care of itself. The result is that there has arisen a generation of

worldlings whose God is their position or their pocketbook, who, like the Duke of Alva, are so taken up with things on earth that they have not time to look at the stars; and like Bunyan's man with the muckrake, more concerned about the trash at his feet than about the crown that glittered above his head. The great thoughts of omnipotence, omniscience, infinity, eternity

—thoughts which help to make mental giants—have passed out of their minds, and left them groveling with pigmy conceptions of things above them. They have lost the sense of perspective, and they let the little finger of the seen and temporal shut out the starry heavens of the unseen and eternal.

The New Theologies Only Bubbles*

Professor Luther T. Townsend, D. D., Boston, Mass.

Somehow the New Theology people have been remarkably successful in giving the impression that there are scarcely any advocates of primitive orthodoxy who have any standing among scholars or thinkers, and that the higher critics are beyond dispute masters in the educated world. Since the universities and schools of theology are supposed to represent scholarship, and since they are alleged to be on the side of the New Theology, there is nothing for sensible people to do, we are told, but to bow to the inevitable, move on with the advancing procession, and yield to what is called euphemistically "the drift of scholarly opinion".

Now, in view of these conditions, it is not surprising that a large number of our Christian people are in a theological mix-up, not knowing precisely what stand to take.

It may be of interest, therefore, and possibly of some benefit, to show how much, or rather how little, there is to this tremendously imposing thing, called "the drift of scholarly opinion".

No pains have been spared, so far as time and opportunity would allow, to secure the utmost accuracy as to the facts here to be presented.

It has already been shown in this place, that a large majority of the theological schools of the United States are on the conservative side. Of eminent orthodox scholars and authors, mention was made of the late Dr. Sam-

uel Ives Curtiss, of the Chicago Congregational Seminary, Dr. George Frederick Wright, of Oberlin, Professor Albert T. Clay, of the University of Pennsylvania, the late Professor Edmund J. Wolf, of Gettysburg, Dr. Melvin Grove Kyle, of Philadelphia, Professor Howard Osgood, of Rochester, the late Professor Edwin Cone Bissell, Professors John D. Davis, Robert Dick Wilson, and the late William Henry Green, of Princeton Seminary, and many others. Talk about all the schools and all the scholars in America being on the side of the New Theology! A ranker piece of misrepresentation than that, never has been foisted upon an innocent and unsuspecting public. These men we have named, and other conservatives that could be named, in whatever qualifies one to be a critic of the Sacred Scriptures, will, to say the least, rank with—and some of them a good deal outrank—any of the American scholars and theologians on the radical side, who in late years have been brought prominently into notice. And I include on that side such men as the late President Harper, of Chicago University, President Hyde, of Bowdoin, Professors Bacon, Ladd and Curtis of Yale, Professor Terry, of Garrett, and my friend and former pupil, Professor Hinckley G. Mitchell, of Boston University.

And the scholarship on the other side of the sea is resolutely asserting

*Reported for The Bible Student and Teacher.

itself against the Graf-Wellhausen school of criticism which has been adopted by these boastful American scholars. Klostermann of Keil, Hoffman of Berlin, Hommel of Munich, Dr. Zahn and Drs. Kuypers, Bavinck and Rutgers, of the University of Amsterdam, and many others are making their voices heard and heeded. And just in point here are the crushing attacks made upon the views of the younger Delitzsch expressed in his "Babel and Bible", by Dr. C. von Orelli, Dr. Kittel, Dr. König, Dr. Jeremias, Dr. Sellin, and others.

But we have not yet touched upon the worst feature of this New Theology disease, which is its effect upon the German people.

There is to be noticed, first, the decreased attendance in the leading theological schools. It has occasioned considerable anxiety in church circles; the fear is freely expressed that there will soon be a dearth of ministers.

Dr. E. Petersilie, one of the most famous statisticians of Prussia, has published, in the Statistisches Bureau, of that country, facts that are most startling. The thirty million Germans in 1830 sent to their universities 4,267 students to study theology. But in 1905, with a population of fifty-five millions, Germany had only 2,352 theological students. In 1830 the theological students constituted thirty per cent. of the whole student body. But in 1905 they were less than six per cent. The theological schools which have maintained the largest proportionate attendance have conservative faculties,—a significant fact that also holds in our own country.

And other facts of interest ought not to be overlooked. "Berlin, with a population of a million, has only one hundred and ten ministers of religion, Protestant and Catholic, and in the places of worship under the care of these one hundred and ten ministers there is but an average attendance of one hundred." A London paper assigns as "the chief reason for the degeneration of

this once noble people: Substitution of Skepticism for faith in the Scriptures".

A German compiler of statistics makes this remark: "Germany is now reaping the harvest of advanced thought. The prisons are full".

Dr. Baur, one of the imperial chaplains, in a sermon recently preached before the Emperor, said, "Affection, faith and obedience to the Word of God are unknown in this country, which formerly was justly called the home of faith. Marriages are concluded without the blessings of the church; we have a Sunday only in name; the afternoon and evening of it are spent by plain people in the public houses and music halls; while the upper classes rush to the races preferring to hear the panting of the tortured horses to the sentences of the Word of God".

These startling facts have already awakened the German people to the gravity of the situation and the peril that is threatening them. It is a hopeful sign that an organization has just been formed there enrolling a large number of authors and scholars, of similar purpose to that of the Bible Leagues in London and New York. Professor Hommel, speaks to the German people this word of encouragement:

"The monuments speak with no faltering tongue, and already I seem to see signs of the approach of a new era in which men will be able to brush aside the cobweb theories of the so-called 'higher critics' of the Pentateuch, and leaving such old-fashioned errors (for such are the theories of higher critics) behind them, attain a clearer perception of real facts".

You are aware of the aggressive conservative movement in England, in which Drs. Cheyne and Driver have been severely handled. And one's interest increases on discovering that those mighty Gods of the New Theology, Wellhausen, Kuenen, Cheyne, Driver, and the rest, are fighting among themselves. Professor Harnack almost fiercely assails the conclusions reached by Well-

hausen. Wellhausen denies the Mosaic origin of the Decalogue; Kuenen claims that Moses was the author. Wellhausen admits that the Exodus was a historical event; Stade says the thing was impossible, and that the Israelites probably never were in Egypt. Wellhausen gives one date for the Pentateuch, Professor Dillmann another; while Professor Driver disputes them both, and decides that no one knows anything about it. If the conflicting views held on the one side by Dr. Driver, and on the other by the higher critic, Professor Cornill, as to the date and contents of Deuteronomy and Isaiah, were compiled, they would make a small book. As to the origin of the book of Genesis, George Adam Smith, Dr. Driver, Dr. J. P. Peters, Dr. Cheyne and Dr. Briggs are hopelessly at war with one another. And it has been well said, that for more than half a century "the whole realm of higher criticism has been characterized by the sound of clashing swords, and the scene of friend slaying friend".

What seems marvelously curious is this, that the editors of the religious press, and the advanced teachers and theologians in our country, seem not to know any of these facts; or, if knowing them, that they keep their mouths shut as if lockjawed, while they still are voluble enough when expatiating upon "the assured results of critical Biblical science".

Nor is the array of British scholarship, now joining in an attack upon destructive criticism, less encouraging. In this list appear the names of Professor Archibald Henry Sayce; Sir Robert Anderson; Dr. Leitch, President of the Assembly's College, Belfast, Ireland; Professor J. Patterson Smyth; and such other leaders of religious thought as the Bishops of Durham and Argyll; the Archdeacon of Liverpool; the Rev. Canons Fausset, Courtenay, Moore, Gayer and Girdlestone; such scholars as Dr. P. H. Wace, Dean of Canterbury and Principal of King's College,

London; Dr. Landish, Professor of Arabic in Oxford University; Dr. Clayton, Rural Dean of Oxford; Dr. Margoliouth, Professor of Arabic in Oxford; Dr. C. H. Wright, Bampton lecturer of Oxford; Dr. James Robertson, Professor of Oriental languages in the University of Glasgow; Dr. F. Watson, lecturer on Theology in St. John's College, Cambridge, England, and many others.

These men are eminent as theologians; they are scholars of the highest standing, some of them holding professorships in the leading educational institutions in the British Empire. These are the men too who are defending the primitive faith of the Christian Church. And yet the names of these men are never mentioned by the religious and secular press of our country, although it is forever ringing changes on the phrases, "Drift of scholarly opinion", and "Assured results of Biblical critical science"!

In concluding this address it will be well to cast a glance at the results of such false teaching. The student of history, to speak with plainness, finds that New Theologies, with the utmost uniformity, have proved a blight in all lands where they have prevailed, just in proportion as the people have accepted them. They have clouded the open vision of the preacher, silenced the Divine voice within the soul, and opened to men the gateway of temptation and vice.

Let these views be taught in the Sunday School, and the young people will soon begin to smile when the Commandments, the Catechism and the Apostles' Creed are repeated. Let these views be preached from the pulpit, and the hearers, after the novelty is gone, will become listless, ask what it is all about, and then will vacate the pew, preferring the comforts of the parlor and drawing room.

And yet amid discouragement and darkness let the student of history counsel calmness, and speak words of

encouragement and hope to the people. Dark though the day be through which Bible faith is now passing, it has no such darkness as that which shrouded this country when Jonathan Edwards began the preaching of the neglected doctrines of the primitive faith—a time when there was but one nominal Christian in the leading so-called Christian College in New England, and he unwilling to avow his Christianity. That day passed, the night-mare of unbelief disappeared, and Bible faith was again enthroned. Nor is there any such darkness now as was that which shrouded England when John Wesley and his co-workers began the preaching of the Old Theology and the Bible salvation. Men's hearts soon responded to the preaching, and the infidel English Church was born again. Nor is there now any such darkness as that which threatened to extinguish the religious life of Germany in the days of Frederick II. But the primitive faith was not dead, and though slumbering almost in the silence of death, it awoke when God's Word was honored and preached, and Germany began her splendid upward career in the religious revivals that followed.

So the Christian Church of America will awake some day, not far distant, and will cast off the shackles that have been binding and paralyzing her. All that is needful is a fearless telling of the truth, a clinging to the Bible as the Word of God, to "the whole Bible", as Dr. Gregg puts it, "from coverlid to coverlid", and the most devout and critical searching of its sacred pages to learn the will of God.

Let this be done, and benefits of incalculable value will come to the people. Faith in God will return—a faith that now seems to have no control or voice in the affairs of daily life. In that new day integrity will grace commercial dealings, and corruption no longer curse the political world. The pulpit will again command attention and respect; the Sermon on the Mount and the Golden Rule will govern the conduct of men, the dust that has been thrown into the air and the clouds of doubt that have settled over Christian people will be blown away, and the Bible will be found on the throne where prophet, apostle and our Lord Himself placed it.

SOME TOPICS OF CURRENT INTEREST IS "RELIGIOUS CONTROVERSY" DEFENSIBLE?

The notion that it is so has arisen from a one-sided use of the word. It is assumed that by "controversy" is meant "quarrelsome disputation", and the word is thus made to carry with it the condemnation of everything like rational debate. The condemnation of "religious controversy", when the phrase has been made to take in all the implications of the enemies of truth, is as logical as it would be to condemn all "talking" because it sometimes degenerates into "quarreling". The injunction of the Scripture, "Contend earnestly for the faith delivered once for all to the saints", may not be in accordance with present-day liberal

notions, but it certainly conforms to the dictates of reason and common sense. If there be such a faith (Paul calls it "the faith") upon which the salvation of the world depends, it is assuredly worth while for the Christian to come to its defence when it is attacked by its enemies and its acceptance endangered.

These remarks are called forth by a recent "controversy" between the Editor of "The Evening Post" of New York and Rev. Dr. John Fox, Secretary of The American Bible Society. An editorial in the Post, under the heading of "A Dying Religious Controversy", brought a reply in the columns of that

able journal from Dr. Fox, who thought that the Editor seemed to derive pleasure from the fact that "thousands of Christians do not care enough about their theology to defend it". The Editor very properly, and no doubt honestly, disclaimed cherishing any such feeling. With this explanation we reproduce the letter of Dr. Fox, thoroughly in sympathy with his insistence upon "the necessity of clear views of religious truths, deep conviction with regard to them and ability and zeal to state and defend them".

The following is the letter of Dr. Fox, the theme of which is: "The Value of Religious Dogma".

To the Editor of The Evening Post:

Sir: May I as a (usually) admiring reader of the Evening Post have liberty of partial dissent from your editorial of December 1, "A Dying Religious Controversy", apropos of certain movements within the circle of Baptist churches looking to more unity of action? It can not indeed be denied, as you say, that "thousands of Christians do not care enough about their theology" to defend it, but is it quite consistent with your own principles and your own practice to rejoice thereat, and not rather lament?

May not the dying out of controversy mean not the growth of real charity, but rather indifference to the truth? The most ancient heresy—the heresy of all heresies—is that truth does not matter. This is at least as old as Pontius Pilate. It may be called the pet dogma of the modern school whose bete noire is dogma (by a singular paradox) and who applaud to the echo all assaults on "doctrinal Christianity" as a declension from the mind of the Master. But is the Evening Post really accustomed to act on the principle therein implied in any other sphere of thought than that of religion? On the contrary, it is not noted for coherent conviction, clearly defined, rigidly maintained, and defended with polemic skill *vi et armis* against all comers? Have

not your readers learned at your feet to expose the silver heresy—to regard the refutation of "16 to 1" as of the essence of a sound financial faith? Does not your gallant struggle, even against minor evils such as murderous football, rest really on a doctrine? Have you not an anti-tariff doctrine which you preach and which alone could justify your repeated assaults on the "robber tariff"? **Why then cry out against the discussions of theologians and the differences of Christians?**

We will all agree that the odium theologicum is not only unfortunate, but a grievous sin in the sight of God, and political hatred only less so. Both are things to outgrow. But why are the usually clear eyes of the Evening Post so blinded as not to see that deep, clear, and intense religious convictions stated dogmatically—that is to say, with scientific precision—have prevailed in the past to set the Church of Christ forward in her march of triumph far more than impossible attempts to "abolish dogma"? You will be able to abolish dogma when you can abolish truth itself and the human mind which was made to perceive it. Unless the Evening Post is ready to forswear the very virtue which gives it pre-eminence—that is, honest zeal for definite truth—it can hardly justify its sweeping condemnation of all religious controversy per se and of church organization which must recognize the existence of such controversy.

Still further, is it quite just to imply that the attention of Christendom has been mainly centered on the minutiae of doctrine and not on its weightier matters; that the lesser subdivisions found in the Baptist Churches, for instance, are true exponents of those greater controversies out of which the creeds of Christendom have issued? The controversy over the true Deity of Christ was not a "convulsion over a diphthong," according to Gibbon's superficial sneer, but the mighty travail of the mind

over what is of infinite concern to us all. The idea of the personal distinctions in the Godhead has been hammered out by giants in noble conflict. Augustine's battle with Pelagius belongs in the same category. The much derided seventeenth century controversy issued in the Westminster Confession, which wrung admiration even from Dean Stanley, and is the classic model for ages to come of exact and temperate statement. All these mark, not ignoble, but noble, efforts of men of whom the world was not worthy to gain for themselves and give to others clear vision and just expression of the things than which there are none more momentous. Whether Jesus Christ was a mere man, and if so, fallible and errant, or whether He was "very God of very God" can not be dismissed as a petty refinement. The conviction of His Godhead thundered out in the creeds and taken up by the immemorial voice of the Church in all ages has made our modern world, so far as it is worth preserving.

The present discussion now dividing Christians concerning the authority of the Bible surely can not be called a squabble over a trifle—whether we have therein a book of old legends touched, it may be, here and there with divine light; or a book "probably true in spots, but with no way to know where the spots are"; or, one which though delightfully human is no less the ultimatum of Deity.

Still, further, our Baptist brethren appear to me to receive scanty justice at your hands. We may differ with them as to their tenets concerning baptism, but still admire their tremendous earnestness even for these, and much more for those deeper religious doctrines which they have already held together with all Protestants worthy of the name, and deeper still with Roman, Greek, and Protestant.

Robert Hall, whom you rightly praise, was himself a controversialist for "open communion," and drew the

strength of his ministry from the tenacity of his doctrinal convictions; but how can you praise him? Did he not champion a dogma, viz.: "Open Communion"? Charles H. Spurgeon was a Baptist by intense conviction, and even against his family training, if I remember—surely a man not narrow but broad in mind and heart—the prime minister of England, some one called him once, and having probably more lasting power for good than any living statesman of his day. Denude such a man of his intense convictions and their clear expression and how much of his power would remain! Yet this apparently is the futile programme now recommended to the churches and which, I confess, it astonishes me that the *Evening Post* should so readily applaud.

Once more, let me question your interpretation of the Conference on Federation "as a public declaration that differences of creed are small matters." Some of them may be, but not all of them; and if that is what such a conference meant, it would be a public calamity. This conference might with advantage have said more. It did, however, affirm its faith in the Divinity of Christ, adopting thereby a doctrinal basis. A public declaration that Christians of every sect can love one another, respect each other's convictions, pray with and for each other, and within certain defined limits profitably co-operate with one another—that they can abate and abolish all unChristlike bitterness of temper, and with charity toward all and malice toward none move on to the conquest of the world for Christ—all this and still more such a conference may be, but not a masked battery against doctrine. We know only too well how we have come short of the glory of that ideal of unity breathed in the last prayer of Him whom we serve. But some of us, at least, do not understand His mind to be that the final unity of His Church can be anything else than seeing eye to eye the truth as it is in Him. All

attempts to blur the clear statement of that truth and hinder its just defence

against error must mar that perfect vision.
John Fox.

SOME BOOKS ON BIBLICAL CRITICISM

Rev. L. W. Munhall, D.D., Germantown, Philadelphia, Pa.

The following List of Books bearing upon Biblical Criticism, written within the last twenty-five years, and therefore up to date, has been prepared to meet the needs of various classes, as made known in connection with my evangelistic work, and the books are recommended to Bible Students, particularly young ministers and Sunday School teachers.

"Moses and the Prophets"; "General Introduction to the Old Testament"; "The Unity of the Book of Genesis"; "The Higher Criticism of the Pentateuch"; all by the late William Henry Green, Professor of Old Testament Literature in Princeton Theological Seminary.

"Lex Mosaica, or the Law of Moses and the Higher Criticism"; by A. H. Sayce, Professor of Assyriology, Oxford; George Rawlinson, late Professor of Ancient History, Oxford; George C. M. Douglass, Principal Free Church College, Glasgow; R. B. Girdlestone, late Principal Wycliffe Hall, Oxford; Richard Valpy French, Rector of Llanmartin; J. J. Lias, Rector of East Bergholt; F. Watson, Lecturer in Theology and Fellow of St. John's College, Cambridge; J. Sharpe, late Fellow of Christ College, Cambridge; Alexander Stewart, LL.D., F.A.S., Aberdeen; Stanley Leathes, Professor of Hebrew in King's College, London; Robert Sinker, Ex-examiner in the Semitic Languages, Tripes, Cambridge; F. E. Spencer, Queen's College, Oxford; Robert Watts, Professor of Systematic Theology in Assembly's College, Belfast; and Henry Wace, Principal of King's College, London.

"The Ancient Hebrew Tradition"; by Dr. Fritz Hommel, Professor of Semitic Languages in the University of Munich.

"The Ancient Empires of the East"; "Patriarchal Palestine"; "The Higher Criticism and the Monuments"; "Fresh Lights from Ancient Monuments"; and "Monument Facts and Higher Critical Fancies"; all by A. H. Sayce, LL. D., D.D., Professor of Assyriology in the University of Oxford.

"The Historic Origin of the Bible"; "The Pentateuch, Its Origin and Structure"; and "Biblical Antiquities"; by the late Edwin Cone Bissell, Professor of the Hebrew Language and Literature in the Hartford Theological Seminary and McCormick Theological Seminary.

"The Inspiration and Accuracy of the Holy Scriptures"; "Modern Discoveries and the Bible"; "The Bible; Its Structure and Purpose"; and "The New Biblical Guide"; by Rev. John Urquhart.

"The Old Document and the New Bible"; and "How We got Our Bible"; by J. Patterson Smyth, Trinity College, Dublin.

"The Bible and Modern Criticism", and "Pseudo-Criticism"; by Sir Robert Anderson, K.C.B., LL. D.

"Anti-Higher Criticism, or Testimony to the Infallibility of the Bible"; by Howard Osgood, D.D., LL.D.; W. H. Green, D.D., LL.D.; W. G. Moorehead, D.D.; Talbot W. Chambers, D.D., LL. D.; James H. Brookes, D.D.; George S. Bishop, D.D.; B. B. Tyler, D.D.; Ernest T. Stroeter, Ph.D.; James M. Stifler, D.D.; and William Dinwiddie, D.D.

"The Higher Criticism"; by R. Payne Smith, Dean of Canterbury; assisted by A. B. Bruce, D.D., Henry Wace, B.D., D.D., F. Godet, D.D., and J. S. Howson, D.D.

"Isaiah One and His Book One"; by Principal George C. M. Douglass, Free Church College, Glasgow.

"The Veracity of the Hexateuch"; by J. W. McGarvey, D.D., LL.D., President of the College of the Bible, Lexington, Ky.

"Lines of Defence of the Biblical Revelation"; by D. S. Margoliouth, Laudian Professor of Arabic in the University of Oxford.

"Are the Critics Right?"; by Professor Wilhelm Möller.

"The Integrity of the Scriptures"; by John Smith, A.M., D.D., Edinburgh.

"A Reply to Harnack on the Essence of Christianity"; by Professor Hermann Cremer, Greifswald.

"The Higher Critic's Bible or God's Bible"; by W. H. Burns, M.A., D.D., Chicago.

"Our Lord and His Bible"; by Prebendary Fox.

"Old Testament Criticism in New Testament Light"; by Dr. G. H. Rouse, Calcutta.

"Failure of the Higher Criticism"; by Dr. Emil Reich.

THE TWO TESTAMENTS STAND OR FALL TOGETHER

Rev. E. P. Marvin, D.D., Lockport, N. Y.

Infidels are taking a comfortable and complacent rest. Men better equipped and better located are doing their work more efficiently. Men within the camp and solemnly set apart by the Church for the defense of the Gospel have set themselves apart for its destruction.

The present phases of infidelity are first wrought out by our mortar-board masters of what President Patton calls, "Rip and tear Theology". These traitors to the truth, and to their solemn vows, make the Genesis of the Bible the Genesis of their destructive work, turning loose on divine revelation the intellect of the natural man, which can not discern spiritual things. In the wisdom of man, which is foolishness with God, evolution replaces revelation. Next in rank we have conceited and popular pulpiteers, having a prudent regard to the "Seven Great Principles", the five loaves and two fishes, with exquisite finesse half revealing and half concealing their destructive skepticism. There is a poverty of saving Gospel truth but abundance of weak ethics, like the teachings of Socrates and Seneca, which passes with many for the Gospel of Salvation. Of course there is a decline of evangelical faith and spiritual life in their churches, and sinners are not converted to God.

We have now following in their train teachers of Men's Bible Classes, retailing and exploiting these rudimentary

infidel theories, all of which have been often answered, ever since the days of Voltaire, Hume and Paine. Some sincere young men are, however, amazed, confused and confounded by this treatment of the Oracles of God, so new to them; and some who are not mentally strong think that men who can thus handle the Bible must know everything. Thus the work comes down from the scholastic expert to the bungling imitator.

We ask, "Where will this impeachment of the Old Testament and denial of the supernatural end? We are told that "we must unload the legendary absurdities and superstitious notions of the Old Testament, before intelligent and progressive men will believe, and take the later revelation of the New Testament, especially the teachings of Christ; making His magnificent manhood our model."

Now I submit that neither great learning nor logic is needed, but only sanctified common sense and honesty, to see that the Old and New Testament must stand or fall together. Impeach the supernatural, the inspiration and authority of the Old Testament, and you have alike impeached the New. The Old is the New enfolded, and the New is the Old unfolded. Put the destructive plowshare in at Genesis and progress in the same direction, and you will turn

up and overturn the Bible to the end of Revelation.

In general, we find about one hundred prophecies in the Old Testament concerning Christ, literally fulfilled in the New. About one hundred and seventy-five literal quotations from the Old Testament are found in the New, and over one hundred not literal. More than a hundred events recorded in the Old Testament are certified in the New. Christ and the Apostles repeatedly adduce the writings of Moses as divine and infallible truth. Impeach the latter and you certainly impeach the former.

Moses and the Prophets claimed to speak words received directly from God, and Paul verifies this claim, saying: "Holy men of God spake as they were moved by the Holy Ghost." He also says of the Old Testament canon, "All Scripture is given by inspiration of God." Then he declares that he "believed all things written in the law and the prophets." He quotes no Rabbin and condemns the Pharisees for following traditions.

Christ "began at Moses and all the Prophets to expound the things concerning Himself." He said to the Jews—let the Destructive Critics hear it—"If ye had believed Moses ye would have believed Me, for he wrote of Me." Again, "If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead."

If we believe Christ, we must believe Moses, for they stand or fall together. The evidence of the New Testament for the truth of the Old is explicit and convincing. Read Hebrews xi. for a detailed account of the wonderful and miraculous works of Old Testament heroes of faith.

Most of the conspicuously miraculous events of the Old Testament, such as the Creation, the Flood, the Passage of

the Red Sea, the Brazen Serpent, the destruction of Sodom, etc., are certified in the New. And it is a significant fact, that the Holy Spirit, in anticipation of this "falling away" of these last days, recalls and verifies many of those historic events most frequently denied and even ridiculed. "What of the rib story?" Paul says: "The woman was from the man, created for the man." "What of the serpent temptation?" Peter says: "The serpent beguiled Eve." Luke details the fulfillment of the prophecy of the Virgin Birth,—mark the accuracy "The seed of the woman." Peter certifies the account of Balaam's ass rebuking the prophet. Christ says that His own death and resurrection were typified by Jonah's three days and nights in the belly of the fish, and that the repentance of Nineveh will be a witness against the Pharisees. No one therefore can deny the historic truth of Jonah without impeaching the veracity of the Lord Jesus Christ.

This brief array of evidence, of which much more might be presented, is sufficient to show that the destructive critics in seminaries, pulpits and men's Bible Classes, progressing logically and bravely, will destroy faith in the New Testament and ruin souls with genuine infidelity.

The Church must stand or fall with the Two Testaments. Where this destructive criticism prevails it will put the Church out of the business of its divine commission. Then it can only retain a name to live by lapsing into an Institutional Society, keeping house with the world, eating, drinking and playing, and engaged in a futile effort to cultivate the social and intellectual nature without the aid of the regenerating power of the Gospel.

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, 39 Bible House, New York

League Notes and Points

Rev. John Urquhart's Recovery

Readers of "The Bible Student and Teacher" will be glad to know that good news has come to us from Rev. John Urquhart, from Toko, Taranaki, New Zealand. The rapid restoration of his health has led him to revise his decision about the time of his visiting the States; so that now, God willing, he expects to be in this country early in July and will then be ready for any service that may offer. It will give us pleasure to forward to him any proposals that may be for his services as lecturer, either in individual churches, in any of the large cities, or at the Summer Assemblies, with some of the latter of which he has already made engagements.

In order to meet the expense that will be incurred, the terms have been placed at \$30 for each lecture, which is very reasonable when the high qualities of the lecturer are taken into account.

The Victoria Institute, of London, has just awarded to Mr. Urquhart the Gunning Prize of £40, for an Essay on "The Bearing of Oriental Research on the Historical Books of the Old Testament".

"Bible League Primer, No. 1"

We are grieved to be obliged to explain in this public way why the pre-

paration of a new edition of this booklet—for which so many orders have recently been received—has been delayed. Eight weeks ago or more a contract was made by the printers and binders to deliver an edition in ten days; but the efforts of the League to enforce the contract have thus far proved unavailing. The great strike of the printers has doubtless been one reason for the failure of the contractors to fulfil their engagement. They now promise that it shall be completed within a week.

Advanced Courses in Bible Study

There has been an urgent call for Courses of Systematic Bible Study for Advanced Classes in the Sunday and Bible Schools. It is now expected that the Educational Committee of the League will be able to carry out the plans formed some time since to meet this demand. One of the first Courses—which is in process of preparation—will be "The Later Prophets of the Old Testament Times",—to appear first in the pages of the magazine and later to be made into Syllabi for more convenient use. Prof. Willis J. Beecher, D.D., of Auburn, N. Y., and other scholars are interested in the enterprise.

DAILY BIBLE STUDY AND READINGS, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

Readings in the New Testament—Matthew

The Readings for the month of February concluded with the end of Part I., at Chapter xvi. 12. In that portion of his Gospel Matthew sets forth the work of Jesus as Christ the Prophet Proclaiming the Coming Kingdom of Heaven, in His Galilean ministry. The Judean ministry of more than a year—recorded by John but omitted by the other Evangelists—had preceded the work in Galilee and had ended in the practical rejection of Jesus at the Jewish religious center, Jerusalem. The ministry in Galilee, extending over between one and two years, had likewise resulted in His rejection in that region—largely perhaps through the instrumentality of Jewish emissaries and spies who had followed Him with their persecutions in His retreat from Judea.

There had followed a season of retirement of almost half a year, most of which time Jesus spent apart with His immediate Disciples in private and mostly unrecorded instruction. The work of proclaiming the coming Kingdom had thus been completed, and at this point in the Gospel there begins another stage in the work in which He distinctly puts forward and urges His claim—a claim that had heretofore been implied rather than stated—for acceptance as the Messiah promised and foretold by the Prophets.

Part II.—Matthew Presents Jesus, as Christ the King, distinctly and publicly Claiming to be the Christ, and Pressing His Claim.—Chs. xvi. 13,—xxiii. 39 (xxiv. 1a).

The people both in Judea and in Galilee had now heard in its completeness the Proclamation of the Coming Kingdom, and had met it with rejection, on the ground that the character and works of Jesus did not agree with their false notions of what the Messiah should be. It had become necessary therefore for Jesus to proceed to bring about, and prepare for, the crisis that should lead to His work as Priest in laying the foundations of the Kingdom by His sacrificial death, in fulfilment of such prophecies as Isaiah liii. and in the sacrificial types of the Old Testament generally. He did this by distinctly and publicly presenting His claims to be the Messiah,—beginning with His immediate Disciples, and then proceeding to Jerusalem and pressing the same claim upon the representatives of the Jewish people.

This gives rise to the following divisions of this Second Part:

(1) The Making and Establishing of the Claim to be the Messiah before the Twelve (chs. xvi. 13—xx. 28).

(2) The Making and Establishing of this Claim before the People at Jerusalem (chs. xx. 29—xxiv. 1a).

Section 1. Matthew shows how Jesus set before the Twelve, and established for them, His Claim to be the Messiah, while seeking to correct their false Jewish views of the nature of His Kingdom.—Chs. xvi. 13—xx. 28.

This new work of instructing the Disciples in order to prepare them for His future Sacrifice, was apparently begun while He was still in retirement, in the far Northern region of Cesarea Philippi, near one of the sources of the Jordan. From this point onward the teachings of Jesus begin to bear a more direct reference to His approaching death.

The minds of His disciples were dominated by the idea of an Earthly King win-

ning His throne by conflict with and triumph over the Roman power, and of an Earthly Kingdom with its pomp and place and rank and power,—all of which had been reached by the perversion of the Old Testament prophecies of Messiah as King and Conqueror. This had blinded them to the more important spiritual teachings, concerning Messiah as Servant and Sufferer and as the Atoning Sacrifice for sin. The errors must be removed, and the Spiritual and Sacrificial Work of Messiah must be given its true place. To this difficult task Matthew here shows that Jesus now set Himself.

Matthew's account begins with the calling forth of an explicit Confession of the Faith of the Disciples in Jesus as the Messiah, in which Peter acts as spokesman. This Confession is followed by a threefold repetition of the Lesson of His Coming Death, each lesson being followed by the teaching needed to prepare the Apostles to profit by it. It will be seen that they were exactly fitted to prepare them for that coming event, so far as that was possible to their dull minds, their slow faith and their clinging Jewish prejudices, which remained as obstacles until the revelation and revolution at Pentecost.

Thursday, March 1.—Matt. xvi. 13-20.

The Confession of Peter Called Out, Setting Forth Christ as the Only Foundation of the Church.—The starting-point lay in the frank and unreserved acceptance of Jesus as the Messiah. That would furnish the point of departure in removing their misconceptions concerning His Messiahship and His Kingdom. Jesus therefore entered upon this new phase of His work by calling forth from His Apostles their views regarding His person and office. Peter, as their spokesman, gave a definite and comprehensive answer, confessing Jesus to be the Messiah. On account of this earnest and prompt avowal, he is the first to receive that authority in the Kingdom, afterwards conferred also upon his fellow-disciples (Matt. xvii. 18; John xx. 23), for the exercise of which they were embued with power from on High. The relation of Christ as the Foundation of the Kingdom was next brought out: "Thou art Peter" (**Petros**, a little stone, equivalent to the Syriac **Cephas**, used in John i. 42). Jesus would build His Church upon "this Rock" (**Petra**), i. e., upon Himself, The Rock (Rom. ix. 33; Eph. ii. 20; I Peter ii. 4), whom Paul declares to be the only Foundation (I Cor. iii. 11); of which Peter, the little stone, was at most a fragment. Or, as others think, He would build it upon this Confession of Peter, "Thou art the Christ", which is the primary and foundation truth of Christianity, the

doctrine of a standing or falling Church.

—**The spiritual character of the Kingdom** was then suggested—to be further unfolded in the course of instruction—by the use of the term "Church" in place of "Kingdom of Heaven",—a term which the other Evangelists never use,—the Greek word signifying those "called out" from the world and led to accept Jesus as their Lord.—This was the first Christian acknowledgement of the Messiah. Jesus forbade the Disciples to make it public to the Jews, as the time for the final crisis and His sacrifice had not yet come.

"The confession of Peter is the first and fundamental Christian confession of faith, and the germ of the Apostles' Creed. It is a confession, not of mere human opinions, or views, or convictions, however firm, but of a divinely wrought faith, and not of faith only, but of adoration and worship. It is christological, i. e., a confession of Jesus Christ as the center and heart of the whole Christian system, and the only and all-sufficient fountain of spiritual life. It is a confession of Jesus Christ as a true man, as the promised Messiah, and as the eternal Son of God, hence as the God-man and Savior of the world. It is thus a confession of the mystery of the Incarnation in the widest sense, the great central mystery of godliness, 'God manifest in the flesh.'" —Philip Schaff.

Friday, March 2.—Matt. xvi. 21-28.

I. The First Lesson of His High-Priestly Death,—at the hands of the Jews.—It was necessary for the Disciples to understand, not only that Jesus was the Messiah, but also that the way to the Kingdom was not to be by military conflict and conquest but **through the Cross**. This was the next lesson in order at Cesarea Philippi.—This emphasis on the necessity for His death and resurrection shocked the Disciples and led Peter to express for them in the most offensive way their strong aversion to it, showing that he was still "Simon Jona", swayed by the false Jewish notions. The rebuke of Jesus, addressing him as "Satan", brought out the fact that Peter was repeating the very proposal Satan had made to Jesus in the Second Temptation.—Jesus followed the rebuke by a lesson on the necessity of self-sacrifice and crossbearing on the part of His followers to the end of time. There was to be no way to the Crown except through the Cross.—This way of self-denial and crossbearing would, however, be the way of true success in the Kingdom; so that there were those present who should yet witness the display of His kingly power in the work of redemption, at Pentecost and afterward.

"It is only, indeed, after the great day of Cesarea Philippi, on which Jesus accepts from the lips of His Disciples the Confession of Messiahship, that He begins expressly to teach the **necessity of His death**. But there are indications earlier than this that it was not alien to His thoughts, as indeed there was much to prompt the thought of it. There was the experience of ancient prophets, to which He refers from the Sermon on the Mount, at the opening of His ministry (Matt. v. 10-12), to the great denunciation of the Pharisees at its close (Matt. xxiii. 37). There was the fate of John the Baptist, which, though the precise date of it is uncertain, was felt by Jesus to be parallel to His own. There was the sense underlying

all His early success, to speak of it in such language, of an irreconcilable antipathy in His adversaries, of a temper which would incur the guilt of eternal sin rather than acknowledge His claims."—Denney.

Saturday, March 3.—Matt. xvii. 1-21.

The Transfiguration and the Healing of the Demoniac, to Confirm their Wavering Faith in the Necessity for the Cross.—Jesus had dashed the Messianic hopes of the Twelve by foretelling the Cross. They were shocked and amazed, and all their visions of royalty faded. Those six days must have been days of distrust and estrangement to these men of shattered faith.—"After six days"—and such days!—Jesus took the three leaders among the Apostles up the Mount of Transfiguration, to reinstate their faith. There He was transfigured before them, in the presence of Moses who had given the Law, and of Elijah, the Reformer, who had recalled the people to it; and the great theme of the conversation was the very teachings of six days before **concerning His death in Jerusalem and His resurrection**. There, too, God the Father, by a voice from Heaven, declared Jesus to be His Son whom He wholly approved.—One more sign was given to the whole body of His Disciples and the multitude, for the testing of their faith, when Jesus and the three went down from the Mount. The healing of the Demoniac was peculiarly appropriate at this point in connection with the too well remembered rebuke of Peter as **Satan**, since it showed the power of Jesus over the entire dominion of Satan.

"In the circumstance that His glory was not one which was lent Him, but His own, bursting forth as from an inner fountain of light, not merely gilding Him from without; not playing, like that of Moses, on the skin and surface of His countenance, perhaps also in its being a glory which arrayed not His face alone, but His entire person, we have those tokens of superiority, those prerogatives of the Master

above the servants, which we are evermore able to trace even in matters wherein one or another of these may seem to have anticipated, and thus to have come into some sort of competition with, Him. . . . The Transfiguration may be regarded as designed to strengthen and encourage the hearts first of those who witnessed it, and then of all those to whom their witness came. But in addition to these it has ever been contemplated in the Church as a prophecy of the glory which the saints shall have in the resurrection. As was the body of Christ on the Mount, so hereafter shall their bodies be."—Trench.

Sunday, March 4.—Matt. xvii. 22-27.

II. **The Second Lesson of His High-Priestly Death,—through Betrayal by His Own Followers.**—This Lesson and the teachings that follow (chs. xvii. 22—xx. 16) were intended to set before the Apostles their duties in the various relations of the Church or Kingdom.—It was at this time that Jesus, who had probably come by the by-roads into Galilee to Capernaum, was urged by His brethren to go up with the pilgrims to the Feast of Tabernacles, to reveal Himself and assert His claims, which He declined to do, although He went up later secretly (Mark ix. 30). The special point of this Lesson is brought out by adding the words: "The Son of Man shall be betrayed into the hands of man."—The miracle at Capernaum confirmed the claims of Jesus as Messiah, King of the Temple City; and yet led Him to teach that it was expedient and proper for Him to comply with the Law of man while He was under that Law; and that the citizens of the Kingdom should follow His example.—It was Peter that here, with his usual rashness, assured the tax-gatherers that Jesus was legally subject to tribute.

"Here, as so often in the life of our Lord, the depth of His poverty and humiliation is lighted up by a gleam of His glory; while, by the manner of His payment, He reasserted the true dignity of His person, which else by the

payment itself was in danger of being obscured and compromised in the eyes of some. The miracle, then, was to supply a real need. . . . differing in its essence from apocryphal miracles, which are so often mere sports and freaks of power, having no ethical motive or meaning whatever."—Trench.

Monday, March 5.—Matt. xviii. 1-14.

The Law of Greatness or Rank in the Kingdom.—At that hour the question of rank was raised, probably in view of the recent experience and preferment of Peter. Jesus declared that in His Kingdom there are no such grades and ranks as in earthly kingdoms.—The Church is not made up of a company of Great Ones, but rather of the humble and lowly. He taught them—setting a little child in the midst of them—that the essential for admission to His Kingdom, as well as to high place in it, is the childlike humility which should unite them with Himself. Those who should humble themselves as this child should be greatest in the Kingdom. The Father's special care is over these little ones, and His angels are their guardians, through whom they always have open access to Him.—The reason for this solicitude for them—that God sent His Son to save the lost—is here illustrated by the beautiful Parable of the One Stray Sheep of the flock. The Kingdom is to be a spiritual one, made up, not of men of earthly rank and ambitions, but of the "lost who have been saved".

"Jesus sits down, calls the Twelve that they might be all around Him, and says to them,—'If any man desire to be first, the same shall be last.' If any man, actuated by selfish, covetous, ambitious motives, seek to be first in my Kingdom, he shall be the last—the very efforts that he shall make to climb to the highest elevation there being of their very nature such as shall plunge him to the lowest depths. But if any man would be first within that Kingdom, first in goodness, first in usefulness, first in honor there, let him be last, willing to be the servant of others,

ready to esteem others better than himself, prepared to take any place, to make any sacrifice, to render any service, provided only that others' welfare be thereby advanced. In 'humbling himself so, that man shall be exalted. I give to this great truth a visible and memorable representation. '.....You wish to know who shall be the greatest in that Kingdom. It shall not be the wisest, the wealthiest, the most powerful, but whosoever shall most humble himself, and in humility be likest to this little child, the same shall be greatest in the Kingdom of Heaven.'"—Hanna.

Tuesday, March 6.—Matt. xviii. 15-35.

The Law of Social and Religious Intercourse in the Kingdom.—This is to be wholly unlike that in the kingdoms of this world,—being controlled, as Jesus had taught them in the Sermon on the Mount, by an all-embracing love. —The law for dealing with offences of fellow-disciples is first laid down and directions given for winning the erring by love, or for excluding them from fellowship, if incorrigible.—The law of united or social prayer or intercession is next laid down, with the promise of mighty power and the unfailing presence of Christ through it.—The question of Peter gave opportunity for teaching the duty of repeated forgiveness, as God forgives us; which Jesus forcibly illustrated by the Parable of the Unmerciful Servant. The law throughout is not that of civil process but of brotherly love.

"Conceive an unforgiving man, with heart full of wrath against his neighbors, with a memory which treasures up the little wrongs and insults and provocations he fancies himself to have received from that neighbor; Conceive such a man praying to God Most High to forgive him his debts as he forgives his debtors. What, in the mouth of such a man, do these words mean? That you may fully understand their meaning, I will turn them into a prayer, which we will call **The Prayer of the Unfor-**

giving Man: 'O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He hath not offended me one hundredth part as much as I have offended thee, but I can not forgive him. He has been very ungrateful to me, though not an hundredth part as ungrateful as I have been to thee, yet I can not overlook such base ingratitude. Deal with me, O Lord, I beseech thee, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him.' Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's Prayer".—Augustus Hare.

Wednesday, March 7.—Matt. xix. 1-15.

The Law of Earthly Relations in the Kingdom,—the Family.—In Perea, after His attendance upon the Feasts, suitable occasions offered for setting forth the doctrine touching Marriage and Children in the Kingdom, on both which points the Disciples seem to have held erroneous views.—The tempting question of the Pharisees, who were always dogging His steps, had raised the issue, in which they improperly appealed to Deuteronomy xxiv. 1. Jesus taught that the marriage relation was intended to be one of absolute purity and to be indissoluble; and that only peculiar reasons could justify celibacy.—The Disciples also appeared to have thought that there was no place for little children in the Kingdom they were expecting, and therefore rebuked those who brought children for the blessing of Jesus. He taught that they had a right to His blessing, for the reason that "to such belongs the Kingdom of Heaven".—The complete family has thus its place in the Kingdom.

"It was an occasion and an act when, as the fuller and more pictorial account of St. Mark informs us, Jesus 'was much displeased'—the only time this strong word is used of our Lord—and said unto them: 'Suffer the little children to come unto Me, hinder them not, for of such is the Kingdom of God.' Then He gently reminded His own disciples of their grave error, by repeating what they had apparently forgotten, that, in order to enter the Kingdom of God, it must be received as by a little child—that here there could be no question of intellectual qualification, nor of distinction due to a great Rabbi, but only of humility, receptiveness, meekness, and a simple application to, and trust in, the Christ. And so He folded these little ones in His Arms, put His Hands upon them, and blessed them, and thus forever consecrated that child-life, which a parent's love and faith brought to Him; blessed it also by the laying-on of His Hands—as it were, 'ordained it', as we fully believe to all time, 'strength because of His enemies'".—**Edersheim.**

Thursday, March 8.—Matt. xix. 16-29.

The Law touching Human Goodness and Earthly Riches in the Kingdom.—

The amiable rich young man who came to Jesus, looking up to Him as a model man and an ideal whose virtues he fain would emulate, gave occasion for needed instruction.—In answer to his first enquiry, "What good thing, etc.," Jesus brought out his self-righteousness. His ideas of human goodness were all wrong. Having observed only the letter of the Law, he yet considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. His wealth which had brought flattery and probably confirmed him in his self-righteousness was shown by Jesus to be more precious to him, on his own acknowledgement, than eternal life about which he made enquiry.—The amazement of the Disciples and their question, showed that they were still seeking for a temporal Kingdom; and this is

confirmed by Peter's question, with its undertone of selfishness and self-righteousness.—The experience of the world has taught that one of the greatest handicaps to human achievement and enjoyment on the part of young men, is the possession of great wealth.

"Many a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the cross; but he is now only a realization of the old Pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them."—**F. W. Robertson.**

"Perhaps you think it impossible that a man's soul should entirely shrivel up in the pursuit of wealth. If you knew some millionaires as well as I know them you would agree with me that they had lost the last vestige of the souls they may be presumed to have possessed before the mania for money getting possessed them. I would like to acquire millions, but if the process is going to make me like some of the old fellows I know who are millionaires, I don't want the money. To me there is no sadder sight than an old man, already encumbered by this world's wealth, but eager only to increase it before he topples from the earth."—**David R. Forgan**, Banker, at the McKinley memorial dinner of the Young Men's Presbyterian Union at the City Club, Chicago, Jan. 30, 1906.

Friday, March 9.—Matt. xix. 30—xx. 16.

The Gracious Law of Compensation in the Service of the Kingdom.—The concluding verse of Chapter xix., called out by Peter's question (ch. xix. 29), is also an introduction to the Parable of the Laborers in the Vineyard.—As applicable to the Disciples, it was designed to check any possible tendency

to self-righteousness and mercenary spirit on their part. As applied to the Jews, the first called into the Vineyard of the Lord, it was designed to check "their proud appreciation of themselves and of their own work; and their dislike at seeing the Gentiles put on the same footing with themselves in the Kingdom of God",—which ultimately led to their apostasy and rejection.—While the great underlying principle is that there is always an abundant recompense for work done for God, it is still forever true that all such recompense is the result of His free and sovereign grace.

"Christ is the steward, or the overseer rather, set over God's house. The whole economy of salvation has been put into His hands, and in this, of course, the distribution of rewards. In obedience to the householder's commands the laborers are called together; the last hired, those who came in without any agreement made, receive a full penny. Here is encouragement for those who have delayed to enter on God's service till late in their lives—not encouragement to delay, for we everywhere find in Scripture a blessing resting on early piety—but encouragement now to work heartily, and with their might. It is a great mistake to think that misgivings concerning the acceptance of their work will make men work the more strenuously; on the contrary, nothing so effectually cuts the nerves of all exertion; but there is that in this part of the parable which may help to remove such misgivings in those who would be most likely to feel them: it encourages them to labor in hope; they too shall be sharers in the full blessings of Christ and of His salvation."—**Trench.**

Saturday, March 10.—Matt. xx. 17-28.

III. The Third Lesson of His High-Priestly Death on the Cross,—at the hands of the Romans.—It was on the way back from Perea to Jerusalem that Jesus took the Twelve aside and made this third and fullest revelation of what awaited Him.—The request of Salome was probably made as Jesus and the Twelve again joined the caravan on the way to Jerusalem and before reaching Jericho. On three occasions the Disciples seem to have contended for rank and position, thereby setting an example that has been but too diligently followed by the leaders in the Church in later ages. See Matt. xviii. 1 and Luke xxii. 24.—The Ten were angry, and it was needful for Jesus to rebuke them for that as well as James and John for their ambition, and to set before them His own example.—The special task of Jesus, in teaching the Twelve the lesson that the Kingdom was to be won by the High-Priestly Death on the Cross, is thus completed. They do not seem, however, to have then comprehended His meaning, which became clear to them only in the light of subsequent events.

"He had before told them that the Son of Man should be killed; and He had said that His Disciples must take up the cross and follow Him; and thus He had prepared them gradually for the revelation which He now makes to them at almost the close of His ministry, that He Himself should be delivered to the Gentiles (Romans) to be mocked and scourged and crucified. How natural is all this! Here is one of the many silent proofs of the Truth of the Gospel History, as well as of the long-suffering, wisdom and tenderness of Christ."—**Wordsworth.**

Section 2.—The Claim of Messiahship before the People.—Matthew shows how Jesus pressed His claim to be Messiah before the Jewish people in Jerusalem, the City of David,—exposing their false notions and establishing His Messiahship by miracles performed in the Temple itself.—Chs. xx. 29—xxiv. 1 (a).

The claim of Jesus was made in the Triumphant March from Jericho to Jerusalem (chs. xx. 29—xxi. 11).

Sunday, March 11.—Matt. xx. 29—xxi. 11.

I. **The Public Claim to be the Messiah, the Son and Heir of David,—in the Triumphal March from Jericho to Jerusalem.**—Jesus now took the initiative in bringing about the crisis that was to open the way to the Cross.—As soon as He had entered Judea, on His way to Jerusalem, the blind men addressed Him as the Messiah, and He furnished His credentials to the great Passover caravan by miraculously healing them.—From the Mount of Olives He sent for the ass and the colt to fulfil the great Messianic prophecy of Zechariah (Ch. ix. 9); and seated upon the colt began His triumphant march toward the City as the King-Messiah (Ps. cxviii. 25, 26).—All the City was moved at the coming of Jesus the Prophet of Nazareth, although apparently making no recognition of His Messiahship.

"The next morning He took up His sorrowful journey again and moved slowly toward the Temple. As the

Passover, with its sacrifices, was just at hand, companies of pilgrims, driving sheep for the altar, would be seen in the highways, all gathering up from the four quarters, to the center of the nation's faith. Among them goes the Lamb of God—the one sacrifice—final, perfect and sufficient, whom these typical altars of thousands of years had heralded with their banners of smoke and flame. The day to see that marvelous fulfilled Scripture, that the Lamb should be slain in the fulness of ages and yet slain from the foundation of the world, is, at last, close by; the hour of which He so often spoke, as if all reckonings of days, in the knowledge of history, ran to and from that central point of time. But then He is not only Sacrifice and Priest; not only Prophet and Fulfilment; but another of His comprehensive characters is Kingship. So, in token of that royal office whereby He is to reign forever, He must enter the city of sacrifice with kingly honors, in meekness, to die, yet in majesty, to triumph."—F. D. Huntington.

II. **The Public Conflict, Offensive and Defensive, with the Hardened Jewish Officials.—Chs. xxi. 12—xxiv. 1 (a).**

This conflict, as presented by Matthew, was threefold:

(1) Beginning with the Cleansing of the Temple and the Sign of the Doom of Jerusalem in the Withering Fig Tree (ch. xxi. 12-22);

(2) Proceeding with the Challenge of His Authority by the Sanhedrin (chs. xxi. 23—xxii. 14);

(3) Ending with the Contest with the Leading Classes, tools of the Sanhedrin sent against Him as a result of their concerted plot to entangle Him (xxii. 15—xxiv. 1 a).

Monday, March 12.—Matt. xxi. 12-22.

(I.) **The Cleansing of the Temple, being the Challenge of Jesus as Messiah to the Jewish Authorities,—followed by the Sign of the Withered Fig Tree.**—The entrance into the Temple brought Him face to face with the Jewish authorities who had charge of the sacred edifice. He immediately assumed the authority of the Messiah and proceeded both to exercise it and to demonstrate His right to do so. He cleansed the Temple of traffickers, as He had done

at the opening of His ministry (see John ii. 13-17); gave the authorities His Messianic credentials in the miracles performed there in their presence; vindicated from prophecy (Ps. vi. 11, 12), the joyous acclamations of His followers,—and having thus flung down the Messianic challenge, went out to Bethany for the night.—A night, probably spent in the open air in solitude and prayer, occasioned the hunger that led Him to seek fruit on the barren Fig Tree, His curse upon which wrought

its results so rapidly—and which became a fit symbol of the Jewish nation and its imminent doom—gave occasion for a new lesson of faith and of assured answer to believing prayer.

His action in the Temple was twofold. First, He **purified** it by casting out all the sellers and buyers, and overturning the tables of the money-changers and the seats of them that sold doves, saying, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' Secondly, He consecrated it for its original destination by filling it with divine life. He healed the blind and the lame who came to Him in it. Thus He changed the Temple from a den of thieves (a place of self-interest and fraud) into a house of mercy. . . . Thus Christ sanctified the Temple in a positive and a negative way to be the real house of His Father. And He sanctified it, not only by divine deeds, but also by His words. The children in the Temple were shouting with joy to Him and saluting Him with the Messianic salutation, Hosanna to the Son of David."—Lange.

Tuesday, March 13.—Matt. xxi. 23-46.

(II.) **The Conflict with the Sanhedrin, —opened by their Challenge of His Authority.**—When He entered the Temple the next morning the Sanhedrin met him with a challenge of His authority. In His interview with them He is first assailed and then assailant.—He met their challenge of authority—which was probably an official one—by a question concerning the origin of the Baptism of John, which placed them in a dilemma from which they confessed that they found no way of escape; and then brought home to them, by the Parable of the Two Sons, their guilt in rejecting John the Baptist, which was such as to give even the publicans and harlots precedence over them.—He concluded by emphasizing—by the Parable of the Householder and his wicked Servants—the heavier guilt that rested upon them and the more dreadful punishment that

awaited the Jews for their rejection of Himself as God's last messenger.

"He goes to Jerusalem, that in the Temple itself and before the chief priests and constituted authorities, He may proclaim His own dignity, and be explicitly and finally received and rejected. Accordingly He makes it impossible for the authorities any longer to overlook His actions. They are compelled by the growing excitement of the people to appoint a deputation of their best men to wait upon Him. This deputation challenge His right to teach in this unlicensed way, and put to Him the testing question, 'By what authority doest thou these things?', no doubt with the expectation that He would claim Divine authority, and so give them a handle against Him. But our Lord declines to give any account of His authority further than what was manifest in His words and deeds themselves. If they could not see Divine authority in the things themselves, if they did not feel that in His presence they were in the presence of God, they were not likely to see or to feel the Divine presence merely because He said it was there."—Dods.

Wednesday, March 14.—Matt. xxii. 1-14.

The Conflict with the Sanhedrin,—continued by Jesus, in the Parable of the Marriage of the King's Son.—Our Lord now pressed His victory. He compared the procedure of God in the Gospel grace to the act of a king who prepared a marriage feast for his son, to which his subjects were invited and in loyalty bound to come.—Their conduct illustrated the Jewish treatment of the messengers of God and of His Son.—By the sending out into the highways He indicated the purpose of God to replace the self-righteous Pharisees by common sinners and by Gentiles.—He closed by singling out a man who had entered the feast without putting on the wedding garment provided for the guests, and his exclusion and punishment,—enforcing thereby the hopeless doom of the self-

righteous and hypocritical, and leaving this man before these Jewish challengers as a suitable type of themselves and their inevitable doom.

"Our Lord's parable has fulfilled itself again and again in history, and will fulfil itself as long as foolish and rebellious persons exist on earth. This is one of the laws of the Kingdom of Heaven. It must be so, for it arises by necessity out of the character of Christ, the King of Heaven—infinite bounty and generosity; but if that bounty be despised and insulted, or still more, if it be outraged by wanton tyranny or cruelty then,—for the benefit of the rest of mankind, awful severity! So it is, and so it must be, because God is good. . . . Under God's anger, or under God's love we must be, whether we will or not. We can not flee from His presence. We can not go from His Spirit. On us, and us alone, it depends whether we shall live under God's anger or live under God's love".—Charles Kingsley.

Thursday, March 15.—Matt. xxii. 15-33.

(III.) Conflict of Jesus with the Leading Classes as Tools of the Sanhedrin (chs. xxii. 15—xxiv. 1a),—with their disciples, the Herodians and Sadducees.—The Jewish rulers, enraged by the rebukes and utterances of Jesus, yet being unable to cope with Him and being afraid of the people, now attempted to ensnare Him into saying something that would give them plausible ground for accusation or to alienate the people from Him. All the different parties of His enemies united in this.—The first attack was made by the adherents of the Pharisee party and the Herodians or friends of Herod, with the purpose of involving Him in a political difficulty. His reply, based on a maxim of the Jewish teachers, left no loophole open for them.—The Sadducees, who denied the doctrine of a future life and of spiritual existence, undertook to entangle Him in a theological difficulty, indirectly urging their views by what was doubtless a favorite puzzle in their

controversial discussions with the Pharisees, who were inclined to carry the relationships of the present life into the future. Out of the Pentateuch (Ex. iii. 6), which was their Bible, Jesus exposed their error, in an answer and argument that put them to silence.

"'Twas a well-arranged combination; religious hypocrisy and political craft, hierarchical prejudice and royalist sympathies; each party scarcely tolerating the other except for temporary and special purposes, and yet both of them for the time and the occasion, working harmoniously together, concurring in the proposal of the most perplexing and dangerous question that could then have been devised—the tributary relations of a conquered to a conquering people."—Ellicott.

Friday, March 16.—Matt. xxii. 34-46.

Conflict of Jesus with the Leading Classes,—the Pharisees making use of a Lawyer, with the result that all were silenced.—When the Jewish rulers heard that He had put the Sadducees to silence they consulted together and one of them, an expert in the Jewish Law (Mark xii. 28), desired still further to test Him.—The wisdom of the reply to his question astonished the lawyer, as Mark tells us, and brought out from him a frank statement of appreciation and approval.—The fate of the questioners thus far discouraged further questions on the part of the enemies.—Jesus now turned upon them with a question concerning the parentage of the Messiah, confounding and finally silencing them all.—The conflict with the Sanhedrin and with all these classes of their agents was thus brought to a close.

"A lawyer thought he could put a case that might puzzle this singular Teacher: 'Which is the great commandment of the law?' Jesus answered, 'Thou shalt love'. That must have been a surprise to any man who was nothing but a lawyer—Thou shalt love. It does not sound like a legal phrase. . . . And yet Jesus says, 'I did not invent that

expression; you will find it in the law—and He goes to the very chapter with which He seems to have been peculiarly familiar, for, in the Temptation in the Wilderness, two of His quotations were out of that very self-same chapter. . . . What can be a completer answer to the enquiry of the lawyer than, 'Thou shalt love the Lord thy God with all thy heart?' And, to accommodate Himself

still further to the lawyer's possible condition, he says, 'There is another commandment very nearly as great', and looking at him like a judgment, searching him through and through like a fire, he said, 'Thou shalt love thy neighbor as thyself'. If a lawyer can do that, I know not what he can not do."—Parker.

III. The Judgment and Condemnation of the Jewish Rulers and People by Jesus as Messiah.—Chs. xxiii. 1—xxiv. 1 (a).—Jesus having silenced His opponents, proceeded to summon them to judgment and to condemn them,—addressing Himself to the multitude and His Disciples, and casting off both the degenerate rulers and the apostate nation.

Saturday, March 17.—Matt. xxiii. 1-22.

Woes Pronounced upon the Jewish Leaders for Shutting up the Kingdom by their False Teachings.—He contrasted their pretensions and assumptions with their conduct,—denouncing them as pitiless taskmasters for their oppression in laying burdens too heavy to be borne upon the people, while indulging in the greatest laxity themselves; as vain hypocrites, doing everything to be seen of men; as Rabbis, using their place as teachers to lord it over men and usurping the place that belonged to God,—and setting an example always to be avoided and abhorred.—The awful woes upon these hypocrites for their perversions of the truth, their oppression of the poor, their proselyting zeal; and for their false and profane swearing for which He had called them to account in the Sermon on the Mount, embodied His judgment as Messiah upon these rulers.

"Christ's voice, as heard on earth, was not always one of gentleness and love. Never were severer epithets employed, never more terrible denunciations uttered, than those heaped upon the heads of the Pharisees. Yet no mingling here of sinful human passion, no absence even of love. Lightning lurks amid the warm soft drops of the summer shower; a consuming fire may come out of the very heart of love. Christ is the world's great

Savior; He is also the world's great Judge. It was as our Savior he came down to this earth, and gentle and still indeed was the voice in which that office was discharged. But lest we should misinterpret, and imagine that His spirit was too soft ever to kindle into wrath, once and again, as here, he assumes the office of the Judge and speaks with a startling sternness."—Hanna.

Sunday, March 18.—Matt. xxiii. 23—xxiv. 1 (a).

Woes Pronounced upon them for their Godless and Murderous Works, with the added Judgment on Jerusalem.—From the teachings of the Jewish Leaders Jesus now turned to their works, if possible adding emphasis to the woes that follow.—Their hypocritical outward show of piety was only surpassed by their inward Godlessness. In building the tombs of the Prophets and declaring that they would not have done as their fathers did in destroying them, they admitted that they were children and heirs of those that murdered the Prophets. Repeating the deeds of their fathers they are hastening to a like doom, in which there shall be visited upon them judgment for all the righteous blood shed upon the earth.—The Judgment upon Jerusalem concludes this the most awful arraignment to which this world has ever listened,—Jerusalem, that in spite of all the ten-

derness of His pleadings persisted on her way to final and remediless doom.

The real conclusion of Jesus in pressing and urging His claims upon the Jews as Messiah is found in the first clause of the opening verse of chapter xxiv,—"Jesus went out and withdrew from the Temple system—not merely from the Temple but from the Temple system, which represented the Jewish religion and the Jewish nation". That was the solemn and final rejection by the Messiah of the apostate Jews who would not own Him as Messiah.

"Here we read our Lord's final outpouring of just indignation on the false and profligate teachers who had long led the people, like the blind leading the blind, to the ruin they were soon to consummate. The woes denounced on the "Scribes and Pharisees, hypo-

crites", by the voice of God's own Son in His holy temple, in the character of a judge, and as a foretaste of the last judgment, stand in a striking contrast to the blessings uttered on humble disciples from the Mount; just as the crimes that called them down were the very opposite to the virtues there inculcated.....cleansing the outside of cup and dish which reeked with abomination that they swallowed as their daily food—their hypocrisy could find no fitter image than the whited sepulchres, which they were so fond of garnishing without, while the mass of corruption was still festering within. At last the utterance of wrath dies away in tones of the greatest pity, as He repeats His lamentation over Jerusalem, and her doom of desolation till His coming."—William Smith.

Part III.—Jesus, as Christ the Priest, laying the Foundation for the Kingdom in His Sacrificial Death.—Chs. xxiv. 1 (b)—xxvii. 66.—His Proclamation as Prophet of His Coming Kingdom, with which His work opened, had resulted in opposition and rejection both in Judea and in Galilee. His Public Claim as King to be the Messiah had secured His acceptance by a limited number of His followers, but had been rejected by all the representatives of the Jewish system and nation. There was nothing now left for Him but the **Sacrificial Death** by which, according to the program of Messiah in the Prophets, He was to lay the Gospel foundation for the restoration of the Kingdom of Heaven.

The Evangelist represents Jesus as accomplishing His work as the Rejected and Suffering Messiah: (1) by further preparing His Apostles for His death (chs. xxiv. 16—xxv. 46); (2) by His priestly offering up of Himself, in fulfilment of the law and the Prophets (chs. xxvi. 1—xxvii. 66).

Section 1. Matthew represents Jesus as Beginning His Work as the Rejected and Suffering Messiah by still further preparing His Disciples for His Sacrificial Death, and for their Future Work as His Representatives.—Chs. xxiv. 1 (b)—xxv. 46.

He carries out this preparation: (1) by instructing them in the true doctrine of His Coming in glory and of the end of the existing order of things in the Judgment (ch. xxiv. 1 (b)—43); (2) in teaching them the true attitude and relations of His followers in their work as His representatives, and in waiting for His Coming in glory to the Judgment (chs. xxiv. 45—xxv. 46).

The following points stand out in the narrative: (1) The Four Signs of His Coming (vv. 3-18); (2) The visitations accompanying that Coming (vv. 19-31); (3) The time of the event itself (vv. 32-44).

Monday, March 19.—Matt. xxiv. 1 (b)—18.

The Four Signs of Christ's Future Coming.—The Disciples—probably all the Twelve—were amazed at the last

declaration as Jesus bade His final farewell to apostate Judaism with the words, "Your house [no longer, "My Father's house"] shall be left unto you desolate"; and as they went out pro-

ceeded almost vaingloriously to show Him the massive and magnificent structure, as if such a thing as He had predicted were impossible. His further statement, "Not one stone shall be left upon another", seems still further to have dismayed them.—As they went out to the Mount of Olives, overlooking the City, four of the Disciples, Peter, James, John and Andrew (see Mark xiii. 31)—where were the rest?—asked Him privately concerning the signs of His future Coming, the accompanying events, and the time of it.

In the present Reading we have the **Four Signs of His Coming**.—The first was the appearance of many false Christs who would deceive many.—The second was violent civil commotions, wars and rumors of wars and great catastrophes, that should indicate the death-pangs of Judaism and the birth-throes of Christianity (see Isa. lxvi. 6-8).—The third was bloody persecutions of His followers both by Jews and Gentiles, accompanied by treachery on the part of professed disciples and the abounding of false teachers and prophets of iniquity,—but also accompanied by the universal preaching of the Kingdom.—The fourth sign was the investing of Jerusalem by the Roman army, on beholding which they should hasten their flight, knowing that the day of its destruction was at hand.

"It was not merely the destruction of a city, but the close of a dispensation—the end of that great age which began with the call of Abraham to come out from Ur of the Chaldees, and be the father of a people chosen of the Lord. It was 'the end of the world' to the Jews, the end of the world which then was, the passing away of the old to give place to the new. It was the event which bore the same relation to the Jews as the Flood did to the antediluvians, which was emphatically the end of the world to them. If we bear this in mind, it will enable us to appreciate the tremendous importance assigned to this event wherever it is referred to in

the sacred Scriptures, and especially in this momentous chapter."—Gibson.

Tuesday, March 20.—Matt. xxiv. 19-44.

The Visitations attendant upon His Coming, and the Time of that Coming.—The Four Visitations named shall be commensurate with the sin and apostasy of the people. There shall be tribulations unparalleled in the history of the World.—The Jews shall be judicially given over to strong delusions, being led astray by false Christs, false prophets and wondering-working impostors.—These great tribulations shall be followed by the utter and final overthrow of the Jewish system.—Then, at his own Coming, "with power and great glory", His own Kingdom shall be established and be universal.—In His answer to their **third question**, that concerning the Time of His Coming, there are three particulars. Regarding the prophecy as susceptible of successive fulfilments, it was, first of all, limited to the life of that "generation", or looking out more remotely, of the Jewish "race" (the term used in the original prevalingly having that meaning).—It should come as a surprise, notwithstanding all the warnings given them.—The coming up of this feature of its unexpectedness led Jesus to give it emphatic enforcement by the parable of the burglar, before proceeding further to instruct them regarding the attitude with which His Disciples should await His Coming, which should herald the General Judgment and Final Award.

"A prophecy resembles a landscape painting, which marks distinctly the houses, paths and bridges in the foreground but brings together, into a narrow space, the distant valleys and mountains, though they are really far apart."—Bengel.

"Our Lord speaks here in language as essentially apocalyptic as that of the Revelation of St. John, and it lies in the very nature of such language that it precludes a literal interpretation. The words are better left in their dim and terrible vagueness."—Plumptre.

II. Jesus teaches the Apostles the true Posture of His Followers in their Future Work and in Waiting for the Judgment and its Awards.—Chs. xxiv. 44—xxv. 46.

He is to send them forth to the conquest of the world by the Gospel, or the restoration of the Kingdom of Heaven. This work is to precede the Judgment. In it they are to be essential and potential factors under the direction of their Lord, and they are to be called to account for their achievements in the various spheres and positions to which they have been assigned.

Their various Future Relations are set forth in a series of four parables or Allegories: (1) The Householder, or the Law of Fidelity in Stewardship (ch. xxiv. 45-51); (2) The Marriage Feast, or the Law of Appropriate Preparation (ch. xxv. 1-13); (3) The Lord and His Agents, or the Law of Increase by Labor (ch. xxv. 14-30); (4) The King and the Final Judgment, or the Law of Royalty through self-forgetting Service (ch. xxv. 31-46).

The Future and its Possibilities are here set before the Apostles as furnishing inspiration to the attainment of the Coming Glory in the establishment of the Kingdom of Heaven on earth. The Four Laws to guide in its attainment—all of which are Laws of the Universe, governing all rational achievement—are set forth in these Four Pictures..

Wednesday, March 21.—Matt. xxiv. 45-51.

(I.) Jesus has given His Disciples Authority in His Church and will require Fidelity in their Stewardship,—The Householder and His Servants.—Jesus, who is the Householder, is here represented as having entrusted to His Disciples—and to the Church of all ages as represented by them—the authority and control that have to do with the establishment and government of His Kingdom.—The Faithful Servant is the one who dispenses to those under him the needed spiritual nourishment and impulse, and who gives them the wise spiritual example, leadership, and guidance that they need. To such—the faithful rulers, pastors, members in Christ's household—will be given, when their Lord comes, greater gifts and enlarged authority.—The Evil Servant is the disciple who neglects and abuses this Christian trust, using his authority and position for leading astray and destroying—as by false teaching, evil example and godless leadership—those whom he should cherish and direct in the way of eternal life.—The unspeakably great interests depending upon the rulers in the Church and the stewards

of the grace of the Gospel warrant the severe punishment upon those who are unfaithful, i.e., their being branded as the greatest of all outcasts. They likewise warrant the requirement of absolute fidelity in Christian stewardship.

"There is another point in Christian watching which I must note. It is not only by the exercise of conscience, it is by a patient practice of thoughtfulness.—To take thought and make it pass into a permanent form; to lay hold upon will and make it act in one definite direction;—to do that is to set the life sweeping onward, like a resistless current, in one direction; it is to place the soul in one steady attitude; and this definite directing of the current of life, and this steady fixing of the attitude of soul—this and nothing else is what our blessed Redeemer calls watching".—
— J. Knox-Little.

Thursday, March 22.—Matt. xxv. 1-13.

(II.) Jesus leaves His Disciples as Invited Guests of His Marriage Supper, for admission to which He will require Appropriate Preparation,—The ten Virgins.—As the Bridegroom He has invited them to the Marriage Feast at

His Coming, and He expects constant and appropriate preparation for meeting and welcoming Him when He comes.—The Wise Virgins represent those who have the graces that come from regeneration by the Holy Spirit. They are thus prepared to perform the work of the Lord while waiting during His absence, and to welcome Him at His Coming, whether that be early or late.—The Foolish Virgins represent those who are without these essential qualifications, having merely the outward lamp of profession without the graces of the inner life. They found out too late that they lacked the one thing indispensable to meet their Coming Lord, but they learned it too late to remedy the neglect, and the doors were closed against them.—It is obvious that the Parable has its secondary application to personal preparation for meeting Christ in His Coming at death, of which no man knows either the day or the hour.

"The man who does not think, who does not consider whether he is prepared for the future or not, who does not seriously measure himself by every standard he can think of, and especially by the inevitable requirements of God and eternity, is a foolish man.... Let us then meet Christ's intention in the parable, and see that for our part we are prepared for His coming. Let us make sure that the little flame once kindled is not already burning low. Let us be sure that we are living in constant communion with the source of all spiritual life; that the very spirit of Christ dwells in us richly."—Dods.

Friday, March 23.—Matt. xxv. 14-30.

(III.) Jesus leaves His Disciples, as His Agents in the Business of His Kingdom, and expects them to be Diligent and Successful.—The Lord and His Servants.—Jesus as Lord has entrusted to His Servants the Gospel gifts and forces to be used by them as His Agents in pushing the business of the Kingdom; and He will require a strict

account of their use.—The gifts are entrusted according to the natural ability of the disciple, implying, as Paul teaches, that a dispensation of the Spirit is given to every believer for the profit of the Church.—The Lord requires diligent and successful employment of the gifts bestowed, and bases the law of increase upon an intelligent and masterful use of what has been entrusted to the disciple.—At His return He will take due account of all that has been done in His service, and will bestow due rewards upon all those who have successfully prosecuted His business in the extension and establishment of the Kingdom of Heaven.—Having had entrusted to him such boundless opportunities for achievement in the greatest of enterprises, the Unprofitable Servant is deservedly to be cast "into outer darkness" where "there shall be weeping and gnashing of teeth."

"Enter thou into the joy of thy Lord'. The words are almost too strong for the framework of the parable. A human master would hardly use such language to his slaves. But here, as yet more in the parable that follows, the reality breaks through the symbol, and we hear the voice of the Divine Master speaking to His servants, and He bids them share His joy, for that joy also had its source (as He told them but a few hours later) in loyal and faithful service, in having 'kept His Father's commandments.'"—Plumptre.

Saturday, March 24.—Matt. xxv. 31-46.

(IV.) Jesus leaves His Disciples in the world till the Judgment, for self-forgetting Service to Humanity.—The Judgment of the Nations.—As King He leaves His followers in the great world to win the place of royalty in the Kingdom by their humble and self-forgetting service, especially to their needy brethren, and He will call them to account at the Judgment.—There is first portrayed the Judgment Throne of the

Son of Man, the King, and the gathered Nations, separated into two classes, on the right hand and on the left.—The award to those on the right hand is, that they are to inherit the eternal Kingdom, because of their active sympathy with His poor, despised and suffering little ones.—Sentence is then passed upon those on the left hand, with departure to everlasting doom, because they had failed in such service to Christ's needy and helpless ones.—The humility and self-depreciation of the first class will prepare them for eternal life; the pride and self-sufficiency of the second will consign them to everlasting perdition.—Observe that this is not mere humanitarian service.

In all these similitudes Jesus, as Householder, Bridegroom, Lord and

King, makes plain the duties and responsibility of His followers in their various relations in the Kingdom, and enforces His requirement of readiness to meet Him at the Judgment.

"The appearing of all the children of men before Him; 'Before Him shall be gathered all nations'. The judgment of the great day will be a general judgment. All must be summoned before Christ's tribunal; all of every age of the world, from the beginning of time; all of every place on earth, even from the remotest corners of the world, most obscure, and distant from each other; all nations, all those nations of men that are made of one blood, to dwell on all the face of the earth."—Matthew Henry.

Section II.—Matthew represents Jesus as Consummating His Work as the Rejected and Suffering Messiah, in His High-Priestly Sacrifice on the Cross.—Chs. xxvi. 1—xxvii. 66.

Matthew has completed his record of the special tasks of Jesus as Prophet and as King and Judge, and he now follows with the Sacrificial Work in which Jesus appears at once as Priest and Victim.

This crowning Work of Redemption Jesus carries to its completeness: (1) in putting Himself in the place of the Paschal Lamb in the Upper Chamber, and then in overcoming the terrors of Death in Gethsemane (ch. xxvi. 1-46); (2) in placing Himself voluntarily in the power of His Enemies, in His Betrayal by Judas and His Trial before the Sanhedrin and Pilate (chs. xxvi. 47—xxvii. 26); (3) in His experience in the hands of His executioners, as the Messiah crucified as an Atonement for sin (ch. xxvii. 27-66).

Sunday, March 25.—Matt. xxvi. 1-29.

Jesus in the Place of the Paschal Lamb.—The approaching Passover calls out for the Disciples a fourth and final Lesson of Death, this time through Betrayal and by the Cross. Mention of the Passover reminded them at the same time of the Deliverance from Egypt, and of the Redemption from the bondage of sin which it typified and which is the burden of the prophecies of the Old Testament.—The forces of evil were now already gathering and plotting His destruction,—coming together in the plotting of the Sanhedrin, the highest Ecclesiastical

Court of the Jews, and the treachery of the traitor Judas, precipitated by the occurrences in Bethany and the revelation by Jesus of treachery by His followers.—Foreseeing the end, Jesus anticipated it by instituting the Lord's Supper, to be forever the Christian Passover, in which He put Himself in the place of the Paschal Lamb, and, looking forward prophetically to His Crucifixion, gave His own broken body and shed blood for the Life of the World.

"At the Last Supper there was no paschal lamb. There was no need now of the typical lamb without blemish,

for the antitype was there. Christ Himself was our Passover 'sacrificed for us'. He was there being slain for us. His body was being given, His blood being shed. At this point, when according to the ordinary ritual the company partook of the paschal lamb, Jesus 'took bread and blessed it, and gave it to His Disciples'".—Cambridge Bible.

"This rite shows us what Christ thought, and would have us think, of His death. By it He points out the moment of His whole career which He desires that men should remember".—Alex. Maclaren.

Monday, March 26.—Matt. xxvi. 30-56.

Jesus in Agony in Gethsemane—Betrayed and Arrested.—After they had sung a hymn from the Hallel (Psalms cxiii.-cxviii.), they went out to the Mount of Olives, where He announced to them that Zechariah's prophecy (Zech. xiii. 7) should be fulfilled in the smiting of the Shepherd and the cowardly scattering of the Sheep. Peter's violent protestations of fidelity, He met with the prophecy of his threefold denial.—When they had come to Gethsemane He left eight of the Disciples behind—Judas had probably already gone to lead out the band that was to make the arrest—and took with Him the Chosen Three into the seclusion of the Garden, where they slept through His struggle with the terrors of death, with His thrice-repeated agony and prayer and appeal to them for sympathy.—The Traitor with the kiss of betrayal, the tumult and Peter's rash stroke with the sword, the rebuke by the Master, the calm yielding up to His enemies, make a rapid picture that ends with the forsaking by the Disciples, leaving the Messiah, in fulfilment of Scripture, in the hands of His enemies.

"Judas betrayed the Son of Man with a kiss. The kiss was a customary expression of mingled affection and reverence on the part of the disciples

when they met their Master. To suppose that Judas deliberately selected an action which was as remote as possible from His then true feelings is an unnecessary supposition. It is more true to human nature to suppose that he endeavored to appease whatever there may have been in the way of lingering protest in his conscience by an act of formal reverence that was dictated to him by long habit, and that served to veil from himself the full enormity of his crime at the moment of his doing it".—Liddon.

Tuesday, March 27.—Matt. xxvi. 57-75.

Jesus in the Hands of the Jewish Religious Authorities—Condemned without Evidence and Contrary to Law.—The Jewish High Priest and the Sanhedrin and Peter and Judas figure in this Reading.—Brought before the great Council that had been for three years plotting against Him, Jesus refused to answer the false witnesses since they offered no substantial testimony against Him and disagreed among themselves.—On the solemn adjuration of the High Priest as to whether He is the Christ, He openly declared His Deity and Messiahship, and summoned His judges to His bar of judgment, for which—ignoring all the "signs" He had given in His ministry of more than three years—He was condemned as a blasphemer.—As the officers were buffeting Him with clenched fists and blindfolding Him as a condemned criminal (see Luke xxii. 63, 64), Peter was adding to His Master's cup of bitterness by His cowardly and profane threefold denial, which ended in his weeping when he remembered the prophetic word of Jesus.

"If we regard Jesus simply as a Jewish citizen, and with no higher character, His conviction seems substantially right in point of law, though the trial were not legal in all its forms. For, whether the accusations were founded on the first or second commands in the Decalogue, or on the law laid down in

the 13th chapter of Deuteronomy, or that in the 18th chapter and 20th verse, He has violated them all by assuming to Himself powers belonging alone to Jehovah; and even if He were recognized as a prophet of the Lord, He was still obnoxious to punishment, under the decision in the case of Moses and Aaron before cited. It is not easy to perceive on what ground His conduct could have been defended before any tribunal, unless upon that of His superhuman character. No lawyer, it is conceived, would think of placing his defense on any other basis."—Greenleaf.

Wednesday, March 28.—Matt. xxvii. 1-26.

Jesus in the Hands of the Civil Authorities—Condemned, though Declared Innocent.—As the Jewish authorities were not competent to put Jesus to death, after condemning Him to death in the early morning Council, they hastened with Him to Pilate, the Roman Governor, who was just then in Jerusalem.—The pitiless character of these false Jewish judges is here exhibited in its true light, by their treatment of the traitor Judas and the thirty pieces of silver—in which they were, however, fulfilling Scripture (Zech. xi. 13).—The Gentile was now to take part with the Jew in the unjust condemnation of Jesus as the Messiah. Before Pilate Jesus once more avows His Messiahship, while He refuses to answer the false accusation of His Jewish enemies. When Pilate declared Him innocent, and proposed to release Him according to Jewish custom, his weak purpose gave way before the outcry of the people for Barabbas and the charge of treachery to Rome. The very crowds that had cheered Jesus in His triumphant entry into the city as the Messiah, having been disappointed in their false Messianic expectations, were now forward in their purpose to crucify Him.—The Trial scene closed with the Governor washing his hands of the

blood of an innocent man, and with the awful imprecation of all the people, "His blood be on us and on our children", and with the release and scourging of Jesus and His delivery to be crucified.

"Pilate disclaiming responsibility: 'See ye to it'. Pilate forgot that in things moral men can not clear one another by a mere act of will. Still less can they, in their individual actions, be like the rowers, who look one way and go another".—Morison.

Thursday, March 29.—Matt. xxvii. 27-50.

Jesus Led Away by the Soldiers and the Mob, and Crucified.—After the brutal insults and mockery of the soldiers, Jesus was led forth, faint from the cruel scourging and buffeting, to the Cross at Golgotha.—Crucified between two common malefactors, His dress was divided by lot among His executioners, and the taunts of all classes of His rejecters were heaped upon Him,—passing multitudes, the Sanhedrin, even the thieves—all of them unconsciously fulfilling prophecy.—The pall of darkness that settled over the land from mid-day till three o'clock was the first of the miraculous occurrences that indicated the unspeakable importance of the event and the horror of the Father over the brutal acts of the apostate Jews.—The overwhelming agony of being forsaken by God for man's sake, voicing itself in strong cries in the language of the Psalms, would seem to have hastened His death, so that He died, probably literally, of a broken heart, before the malefactors.—In complete submission to the Father's will He gave up His human spirit into the hands of that Father, and His work of Atonement was finished.

"When He was delivered to be crucified, that was enough; they that kill the body yield that there is no more that they can do; but Christ's enemies will do more, and, if it be possible, wrap up a thousand deaths in one

Though Pilate pronounced Him innocent, yet his soldiers, his guards, set themselves to abuse Him, being swayed more by the fury of the people against Him than by their master's testimony for him".—Matthew Henry.

Friday, March 30.—Matt. xxvii. 51-66.

Jesus as the Messiah under the Power of Death.—Appropriate miraculous events followed the death-cry of Jesus.—The rending of the great curtain that separated the holy place from the Holy of Holies, laying open the latter to the priests and people as they were offering the evening incense and prayer, "betokened the entering of Christ, as the High Priest of His people into the presence of His Father (see Heb. x. 19, 20), there to present the Atonement He had made for their sin"; and that henceforth the new and better Gospel way of access to God was open to all. The earthquake portended the destruction of the Jewish system and nation; while the resurrected dead gave assurance of the triumph of Jesus over death and the grave.—Matthew singled out two sets of witnesses: the Romans, who are led by these strange events to exclaim, "Truly this was the Son of God"; and the faithful women of Galilee who, now that their hopes of Messiah had been dashed, were probably waiting lovingly to embalm the dead body.—At evening Joseph of Arimathea, one of the Sanhedrin who had not consented to the condemnation of Jesus by that Body, and who was waiting for the Kingdom (Luke xxiii. 50, 51), went to Pilate and begged the body of Jesus, which he laid in his own new tomb, rolling a great stone against the door

and leaving "Mary Magdalene and the other Mary" watching there alone, the Disciples having departed. Prophecy concerning the Messiah (Isa. liii. 9-12), that He should be numbered with the transgressors in His death but be associated with the rich in His burial, was thus fulfilled.—The Sanhedrin had now apparently accomplished their murderous purpose against Jesus. One thing, however, was wanting to complete their triumph,—to guard the sepulchre until the third day, and then throw it open and exhibit the lifeless body there to the people and the world. They therefore procured authority from Pilate to seal the sepulchre and to set a Roman guard over it, so that there should be no possibility of fraudulently conveying away the body of the Crucified One; but they found that His body was not to be holden of Death.

"O blind leaders of the blind! that death which seemed to them to shatter His royalty really established it. His cross is His throne of saving power, by which He sways hearts and wills, and because of it He receives from the Father universal dominion, and every knee shall bow to Him. It is just because He did not come down from it that we believe on Him. On His head are many crowns; but, however many they be, they all grow out of the crown of thorns. The true kingship is absolute command over willingly submitted spirits; and it is His death which bows us before Him in raptures of glad love, which counts submission, liberty and sacrifice blessed. He has the right to command because He has given Himself for us, and His death wakes all-surrendering and all-expecting faith"

—Alexander Maclaren.

Conclusion.—The Triumph of the Messiah, the Savior-King.—Ch. xxviii. 1-20

Matthew shows in conclusion that Jesus after His Death established His Claim to the Messiahship as the Risen Lord and Redeemer, and took His Place as Messiah.

This He did: (1) by His rising from the dead on the third day and furnishing abundant evidence, private and official, of His Resurrection (xxviii. 1-15); and (2) by His formal assumption of Messianic Authority and sending forth His Disciples to the Spiritual Conquest of the world or the world-wide establishment of the Kingdom of Heaven (xxviii. 16-20).

Saturday, March 31.—Matt. xxviii.
1-20.

The Resurrection of Jesus and His Assumption of Messianic Authority.—He had staked His claims to Messiahship, in His last controversies with the Galilean Jews, upon His resurrection from the dead. The evidence of that resurrection, though it was seen by no human eye, are numerous and conclusive. All the Evangelists agree in presenting the vacated sepulchre, the testimony of the angels and the appearance of the risen Jesus Himself. Matthew gives a summary statement of the witnesses including the women who were first at the sepulchre and who afterwards met Jesus by the way; the soldiers who were watching when the grave was opened; and the eleven Apostles who met Him on the mountain in Galilee. There is abundant testimony found in the different Gospels from competent and credible witnesses.—The great event, however, to prepare for which all the rest had occurred, was the assumption by the risen Jesus of universal authority as Messiah, and the sending forth of the Disciples under the Great Commission to the conquest of the world and the reestablishment of the Kingdom of Heaven, or the reign of Heaven in the world. That Commission involves the perpetual obligation of the Church to bear the Gospel message to all the world.

"The visit of the women, the angelic ministry, a source of deadly terror to the guards, of 'great joy' to the believing, the appearance of the Lord, the falsehood of the watch, the division among the disciples, the last charge,

combine to form a noble picture, yet so as to convey no impression of a complete narrative. But the peculiar traits of this brief summary are both numerous and important. St. Matthew alone notices the outward glory of the Resurrection, the earthquake, the sensible ministry of the divine messenger, the watch of enemies replaced by the guarding angel. The vigilance of Roman soldiery and the authority of priestly power are seen to be unable to check the might of the new faith. The majesty of the triumphant Messiah is shown again by a fact which St. Matthew has preserved as to the feelings of His Disciples. He alone notices the humble adoration of the risen Lord before His Ascension, and, as if with jealous care, traces to its origin the calumny 'currently reported' among the Jews to this day".—Westcott.

"The peculiarities of Matthew's last chapter are largely due to the purpose of his Gospel. Throughout it has been a record of the Galilean ministry, the picture of the King of Israel, and of His treatment of those who should have been His subjects. This chapter establishes the fact of His resurrection; but, passing by the Jerusalem appearances of the risen Lord, as being granted to individuals, and having less bearing on His royalty, emphasizes two points; His rejection by the representatives of the nation, whose lie is endorsed by popular acceptance; and the solemn assumption, in Galilee, of universal dominion, with the world-wide Commission in which the Kingdom bursts the narrow national limits and becomes co-extensive with humanity".—Alexander Maclaren.

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Number IV.

The Bible Student and Teacher

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The Bible Student and Teacher

Volume IV

APRIL, 1906

Number 4

THE PROBLEM OF THE OLD TESTAMENT STATED ¹

Prof. James Orr, D.D., Free Church College, Glasgow, Scot.

When we speak of a problem of the Old Testament, what do we mean? What is the problem, and how does it arise? A consideration of these questions will form a suitable introduction to the subsequent discussions.

It can hardly be necessary for us, in opening our inquiry, to define what is meant by the Old Testament, though on this point also, as between Protestants and Roman Catholics, a few questions might arise. By the term is here understood, in brief, that collection of Scriptures which now forms the first part of our ordinary Bibles,²—which the Jews technically divided into “the law, the prophets, and the (holy) writings,”³—which our Lord and His apostles spoke of as “the Scriptures,”⁴ “the Holy Scriptures,”⁵ “the oracles of God,”⁶ “the sacred writings,”⁷ and uniformly treated as the “God-inspired”⁸ and authoritative record of God’s revelations to, and dealings with, His ancient people.⁹ This yields a first regulative position in our study. It may be laid down as axiomatic that, whatever they may be for others, these ancient Scriptures can never have less value for the Christian Church than they had for the Church’s Master—Christ Himself. Believing scholars of all standpoints may be trusted to agree in this.¹⁰

But what is meant by the problem of the Old Testament? Naturally there are many problems, but our title indicates that the problem we

¹This Paper is part of the Introductory Chapter, printed by special permission of the publishers, from the first of the Bross Prizes, entitled “The Problem of The Old Testament Considered In Reference To Recent Criticism”. By James Orr, D. D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scot. It is the most thorough, complete and up-to-date discussion of “The Higher Criticism” thus far given to the Christian public. Charles Scribner’s Sons, New York, 1906. Price \$1.50 net.

²This excludes the Apocrypha. On the name itself Bishop Westcott says: “The establishment of Christianity gave at once a distinct unity to the former dispensation, and thus St. Paul could speak of the Jewish Scriptures by the name which they have always retained since, as the ‘Old Testament’ or ‘Covenant’ (2 Cor. iii. 14). . . . At the close of the second century the terms ‘Old’ and ‘New Testament’ were already in common use.”—*The Bible in the Church*, p. 5.

³Cf. Luke xxiv. 44; “In the law of Moses, and the prophets, and the psalms.”

⁴Matt. xxi. 42; Luke xxiv. 27.

⁵Rom. i. 2.

⁶Rom. iii. 2.

⁷2 Tim. iii. 15.

⁸2 Tim. iii. 16. Cf. 2 Pet. i. 21.

⁹Matt. v. 18; xv. 3, 6; xxii. 29, 31, 32; Luke xxiv. 27; John x. 35, etc. See Note A on the Jewish Canon.

¹⁰Professor G. A. Smith says: “The Bible of the Jews in our Lord’s time was practically our Old Testament. For us its supreme sanction is that which it derived from Christ Himself. . . . What was indispensable to the Redeemer must always be indispensable to the redeemed.”—*Modern Criticism*, p. 11.

have now in view is that which arises peculiarly from the course of recent criticism. That problem will be found large and complex enough to occupy us in this volume, and, as going to the root of a believing attitude to the Scriptures of the Old Covenant, will probably be allowed to be, for the present moment, the fundamental and essential one. In this chapter we shall seek to convey as clear an idea as we can of where we conceive the **crux** of this Old Testament problem to lie, and shall indicate generally the lines to be followed in the handling of it.

I. The Problem Twofold: Religious and Literary

The problem of the Old Testament, then, as it presses on the Church from various sides at the present hour, may be said to be twofold. First, and most fundamentally, the question raised by it is—How are we to conceive of the **religion** which the Old Testament embodies, and presents to us in its successive stages, as respects its nature and origin? Is it a natural product of the development of the human spirit, as scholars of the distinctively “modern” way of thinking—Kuenen, Wellhausen, Stade, and the like¹—allege; or is it something more—a result of special, supernatural revelation to Israel, such as other nations did not possess? Then second, How are we to conceive of the **literature** itself, or of the books which make up the Old Testament, as respects their age, origin, mode of composition, trustworthiness, and, generally, their connection with the religion of which they are the monuments?

At first sight it might seem as if the second of these questions had no necessary relation to the first. Nothing, it may be plausibly argued, depends, for the decision of the supernatural origin of the religion, on whether the Pentateuch, as we have it, is from the pen of Moses, or is made up of three or four documents, put together at a late date; or at what period the Levitical law was finally codified; or whether the Book of Isaiah is the work of one, or two, or of ten authors; or whether the Psalms are pre-exilic, or post-exilic, in origin. Yet, as will be seen more fully later,² the dependence of the literary criticism on the religious theory is really very close. For, if it be true, as every fair mind must admit, that there are many scholars who succeed, to their own satisfaction, in combining the acceptance of the main results of the critical hypothesis of the Old Testament, even in its advanced form, with firm belief in the reality of supernatural revelation in Israel, and in the culmination of that revelation in Christ; it is equally true that, in the case of others, and these pre-eminently, in Dr. Cheyne's phrase, “The Founders of Criticism,” the decisions arrived at on purely literary questions,—the date of a psalm, e. g., the genuineness of a passage, or the integrity of a book,—are largely controlled by the view taken of the origin and course of development of the religion; and, with a different theory on these subjects, the judgments passed on the age, relations, and historical value, of particular

¹See below, pp. 12 ff.

²See below, pp. 16 ff.

writings, would be different also. This dependence of many of the conclusions of criticism—by no means, of course, all—on the religious and historical standpoint is practically admitted by Wellhausen, when he declares that “it is only within the region of religious antiquities and dominant religious ideas—the region which Vatke in his *Biblische Theologie* had occupied in its full breadth, and where the real battle first kindled—that the controversy can be brought to a definite issue.”¹

It is the perception of this fact and of its results which affords the explanation of the very genuine disquiet and perplexity which undeniably exist in large sections of the Church as to the tendency and outcome of recent developments in Old Testament criticism. From the popular point of view—the light in which the matter presents itself to the average Christian mind—the problem of the Old Testament is simply one of how we are to regard the Bible. It is not merely, as the instinct of the humblest is quick enough to perceive, the dates and authorship of books that are in dispute in these critical theories: it is the whole question of the value of the Bible as an inspired and authoritative record of God’s historical revelation to mankind. Has God spoken, and does this book convey to us His sure word for our salvation and guidance? Have the Scriptures of the Old Testament any longer the value for us which they had for Christ and His disciples? Or are we to concede to the writers of the school above mentioned, that, as the result of the critical discussions of the past century, the historical foundations of Old Testament revelation have in the main been subverted? Must man’s changing and erring thoughts about God henceforth take the place of God’s words to man? Are the erewhile “lively oracles” of God simply the fragmentary remains of a literature to which no special quality of divineness attaches, and is the supposed history of revelation largely a piecing together of the myths, legends, and free inventions of an age whose circle of ideas the modern spirit has outgrown? These and like questions, that extensive body of opinion which arrogates to itself the title “modern” would answer with an unhesitating “Yes”; it need not occasion surprise if the great mass of believing opinion in the Church, on the other hand, meets such a challenge with an emphatic “No.”

It is to be admitted that the position of those who, at the present time, occupy a believing standpoint, yet are strongly repelled by the rationalism which seems to them to inhere in much of the prevailing criticism, is one of peculiar difficulty. On the one hand, they feel keenly the seriousness of the issues by which they are confronted. They seem to themselves to be called to give up, not only those ideas of the Bible in which they have been nurtured, and with which their tenderest asso-

¹*Hist. of Israel*, p. 12. On Vatke, see below, p. 13. Graf also, the pioneer of the new movement (see below, pp. 19) ff.), in his chief work, lays stress on the fact that Pentateuch criticism was bound to remain “unclear, uncertain, and wavering,” till it grasped the fact of the post-exilic origin of the Levitical legislation. To attempt to decide its problems on mere literary grounds was to move in a “vicious circle.”

—*Geschicht. Bucher*, pp. 2, 3.

ciations are entwined, but the view of the Bible that appears to them to arise from an impartial study of its contents and claims. They see the disintegrating processes which have wrought such havoc, as they regard it, with the Old Testament, extended to the New, and with like results.¹ On the other hand, they are met by the assertion that practically all competent scholarship—believing and unbelieving alike—is agreed in the acceptance of those critical conclusions about the Old Testament which so greatly disturb them. What, in the “storm and stress” of this conflict and confusion of opinion, are those who hold fast by the Bible as the Word of Life for their souls to do? General assurances, such as are sometimes given, that, when they have parted with the greater part of what they have been accustomed to regard as the historical substance of revelation, they will find the Bible a diviner book to them than ever, do not yield the desired comfort. Is it to be wondered at if, in their perplexity and resentment, many who feel thus should round on “Higher Criticism” itself, and uncompromisingly denounce it as the prolific parent of all the mischief—an invention of the Evil One for the destruction of the unwary?

Nevertheless, this attitude of unreasoning denunciation of what is called “Higher Criticism” is also manifestly an extreme; and the problem we have to deal with, if it is to be profitably discussed, requires a clearer discrimination of issues. In particular, it can not too early be recognised that this is not, at bottom, a question simply, as is too commonly assumed, between “Higher Critics” and “Non-Higher Critics.” Questions of criticism, indeed, enter deeply—far more deeply, to our thinking, than many are disposed to allow—into the dispute; but it is only to confuse the issue, and is a gratuitous weakening of the believing case, not to recognise that the real cleft goes much deeper—viz., into a radical contrariety of view as to the natural or supernatural origin of the religion of Israel, and that on this fundamental issue those whom we call “critics” are themselves sharply divided, and found ranged in opposing camps. There are, one must own, few outstanding scholars at the present day on the Continent or in Britain—in America it is somewhat different—who do not in greater or less degree accept conclusions regarding the Old Testament of the kind ordinarily denominated critical;² yet among the foremost are many whom no one who understands their work

¹ As examples reference may be made to the articles of Schmiedel in the *Encyc. Biblica*, and to such works, among many others, as O. Holtzmann's *Life of Jesus*, and Wernle's *Beginnings of Christianity*, recently translated. Cf. below, p. 478.

² This is true even of so cautious a scholar as Professor James Robertson, of Glasgow, whose works, in a conservative spirit, have done such excellent service. It is Dillmann, himself a pronounced critic, but decided in his opposition to what he calls the “Hegel-Vatke” view of religious development, who speaks of Professor Robertson's *Early Religion of Israel* as “hitting the nail on the head” (*Altest. Theol.* p. 59). Yet, as will appear, the views of Professor Robertson, and those, say, of Dr. Driver, on such subjects as the Mosaic authorship of the Pentateuch, the gradual growth of legislation, the origin of Deuteronomy, etc., are not in principle so far apart as might appear, though Professor Robertson's results are somewhat more positive, and the accent falls differently. Cf. *Early Religion*, pp. 332 ff., 382, 420-27.

would dream of classing as other than believing, and defenders of revealed religion. Such, among Continental scholars, recent or living, are Delitzsch, Reihm, Dillmann, König, Kittel, Köhler, Strack, Oettli, Westphal, Orelli; in Britain, Dr. Driver, the late Dr. A. B. Davidson, Professor G. A. Smith, and many others: all more or less "critics," but all convinced upholders of supernatural revelation. This is not a reason for unquestioning acceptance of their opinions; as critics it will be found that they are far enough from agreeing among themselves. But the attitude to criticism of so large a body of believing scholars may at least suggest to those disposed to form hasty judgments that there is here a very real problem to be solved; that the case is more complex than perhaps they had imagined; that there are real phenomena in the literary structure of the Old Testament, for the explanation of which, in the judgment of many able minds, the traditional view is not adequate, and for which they seem to themselves to find a more satisfactory solution in some form or other of the critical hypothesis.¹

The truth is, and the fact has to be faced, that no one who studies the Old Testament in the light of modern knowledge can help being, to some extent, a "Higher Critic," nor is it desirable he should. The name has unfortunately come to be associated all but exclusively with a method yielding a certain class of results; but it has no necessary connection with these results. "Higher Criticism," rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible, with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books; and everyone who engages in such inquiries, with whatever aim, is a "Higher Critic," and can not help himself. The peculiar distribution of the names of God in Genesis, e. g., is a fact to be recognised, whatever account may be given of it,² and the collation and sifting of evidence, with a view to the obtaining of a satisfactory explanation, is, so far, a critical process. There is nothing in such scholarly examination of the Bible, even though the result be to present some things in a new light, which need alarm anyone. As the world of nature presents a different aspect to the man of science, still more to the metaphysician, from that which it does to the common view of sense, yet is the same world; so the Bible may present a somewhat different aspect to the eye of the trained critical

¹ An interesting example of how the leading results of criticism may be accepted by a devout and intensely evangelical mind is furnished by the Rev. G. H. C. Macgregor, a favourite teacher of the "Keswick" school. See his tribute to Professor W. R. Smith in the *Biography* by his brother (p. 100), and the frequent references to critical positions in his *Messages of the Old Testament*, with Preface by Rev. F. B. Meyer. It is significant also that the productions of critical writers of believing tendency, such as König and Kittel, are now being translated and reproduced in conservative quarters, in refutation of the theories of the more rationalistic school. See Kittel's pamphlet, *Babylonian Excavations and Early Bible History*, published, with Preface by Dr. Wace, by the London Society for Promoting Christian Knowledge.

² See below, p. 196.

scholar, yet is the same Bible, for edification, devotion, and instruction in the way of righteousness.

That we may discharge our debt to criticism, even of the rationalistic sort, once for all, let us acknowledge that, with all its attendant evils, its course has been productive, under the providence of God, of many benefits, which in large measure counterbalance, if they do not outweigh, these evils. Some of the positive advances in its course it will be our business to notice hereafter.¹ It is assuredly not for nothing that, for more than a century, the light of the best European scholarship has been keenly directed on every page, verse, line, and even word, of the sacred record. Many of the leaders of criticism, however defective in their apprehension of the full truth of revelation, have been men of fine literary gifts, wide culture, acute critical faculty, and genuine appreciation of the nobler elements in the religious and ethical teaching of the prophets; and the result of their labours, as everyone must own, has been, in modern times, a wonderful freshening of interest in the historical, poetical, and prophetic parts of the Old Testament, and an immensely better understanding of its textual meaning and historical setting. What student of Old Testament history or prophecy, e. g., would willingly part with the aid afforded by the works of Ewald?² What most rabid opponent of criticism is not ready to own his indebtedness, on the linguistic side, to that dry old rationalist, Gesenius? There is a yet greater gain. It is not too much to say that one direct result of the application of the strictest historical and critical methods to the Old Testament has been to bring out, as never before, the absolutely unique and marvelous character of the religion of Israel.³ With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves, in a magnificent demonstration of the immense, and, on natural principles, inexplicable difference between the religion of this obscure people and every other.⁴ Some may regard this as a small result; to us it presents itself as something for which to be devoutly grateful.

II. The Fundamental Issue: Attitude to the Supernatural

Still the deep cleft remains between what we have called the believing and the unbelieving views of the Old Testament,—between the view which admits, and the view which denies, the properly supernatural element in the history and religion of Israel,—and it is not in our power,

¹ See below, Chap. VII. pp. 196 ff.

² "From another side," wrote Principal John Cairns, "a great scholar like Ewald redressed the unfairness of Schleiermacher to the Old Testament, and, with many and great drawbacks of his own, asserted in his own way the historical greatness and necessity of the Bible revelation."—*Unbelief in the Eighteenth Century*, p. 230.

³ See next chapter.

⁴ This is the argument pursued, on critical lines, in Lecture IV., on "The Proof of a Divine Revelation in the Old Testament," of Professor G. A. Smith's *Modern Criticism*, etc.

neither is it our wish, to minimise it. We must now approach the subject more closely, and endeavour to fix with greater precision where the dividing-line between the two views lies.

In certain external respects, as in temple, priesthood, sacrifices, the religion of Israel necessarily presents a resemblance to other religions. To the eye of the outward observer, it is simply one of the great historical religions. If at the same time it presents differences, this does not of itself establish more than a relative distinction between it and others. Every religion has not only a certain resemblance to every other, arising from the fact that it is a religion, but has, moreover, a definite character or physiognomy of its own, resulting from the different genius of the people, from the individuality of its founder, or from the circumstances of its history. If now, however, we go further, and affirm that, in the midst of all resemblances, this religion of Israel presents features which not only differentiate it from every other, but differentiate it **in such a way** as to compel us to ascribe to it an origin in special, supernatural revelation, we obviously take a new step, which we must be prepared to justify by the most cogent reasons. It will not be enough to show that the religion of Israel is a **better** religion than others—or even, taking into account its fulfilment in Christianity, that it is the **most perfect** of existing religions: for conceivably it might be that, yet have essentially no higher origin than they; just as one people may be endowed with the artistic, or philosophic, or scientific genius beyond others,—the Greeks, for instance, among ancient peoples, in art and philosophy,—without its being necessary to postulate for this a supernatural cause. Most critics, even of the rationalistic order, will admit that Israel had a genius for religion, and was the classical people of religion in antiquity; will not hesitate to speak also of its providential mission to humanity, even as Greece and Rome had their vocations to mankind. It is a proposition different in kind when the origin of the religion of Israel is sought in a special, continuous, authoritative revelation, such as other peoples did not possess. Here we touch a real contrast, and, with reservation of a certain ambiguity in the word “revelation,”¹ obtain a clear issue.

For now the fact becomes apparent,—there is, indeed, not the least attempt to disguise it,—that, to a large and influential school of critical inquirers—those, moreover, who have had most to do with the shaping of the current critical theories—this question of a supernatural origin for the religion of Israel is already foreclosed; is ruled out at the start as *a priori* inadmissible. The issue could not be better stated than it is by the Dutch scholar Kuenen in the opening chapter of his work, *The Religion of Israel*. The chapter is entitled “Our Standpoint,” and in it the principle is expressly laid down that no distinction can be admitted in respect of origin between the religion of Israel and other

¹ See below, pp. 19 ff.

religions. "For us," he says, "the Israelitish religion is one of those religions; nothing less, but also nothing more."¹ This is, in the style of assumption too usual in the school, declared to be "the view taken by modern theological science."² "No one," he says, "can expect or require us to support in this place by a complete demonstration the right of the modern as opposed to the ecclesiastical view."³ It is an "ecclesiastical" view, it appears, to assume that any supernatural factor is involved in the history or religion of Israel: the "modern" view rejects this. If any ambiguity could attach to these statements, it would be removed by his further explanations, which, in so many words, exclude the idea that the Jewish and Christian religions are derived from "special divine revelation," or are "supernatural" in their origin.⁴ He puts the matter with equal frankness in his work on *Prophets and Prophecy*. "Prophecy is," he tells us, "according to this new view, a phenomenon, yet one of the most important and remarkable phenomena, in the history of religion, but just on that account a human phenomenon, proceeding from Israel, directed to Israel."⁵ And later: "So soon as we derive a separate part of Israel's religious life directly from God, and allow the supernatural or immediate revelation to intervene in even one single point, so long also our view of the whole continues to be incorrect. . . . It is the supposition of a natural development alone which accounts for all the phenomena."⁶ Quite similar to the standpoint here avowed by Kuenen is that of a wide circle of leading scholars—of Duhm, Wellhausen, Stade, Smend, Gunkel, and a multitude more in the front ranks of the modern critical movement. We noted above Wellhausen's declaration of his identity in standpoint with Vatke—Vatke being a thorough-going Hegelian rationalist in the first half of last century. Shortly after in his book we have the express acknowledgment: "My inquiry comes nearer to that of Vatke, from whom indeed I gratefully acknowledge myself to have learned best and most."⁷

¹*Religion of Israel*, i. p. 5.

²*Ibid*, p. 6.

³*Ibid*, p. 7.

⁴*Ibid*, pp. 5, 6. In a Life of Kuenen in the *Jewish Quarterly Review*, vol. iv. by Mr. Wicksteed, the Dutch "modern" movement, of which Kuenen was a principal leader, is thus described. "It was an attempt of singular boldness and vigor to shake the traditions of Christian piety free from every trace of supernaturalism and implied exclusiveness. * * * It involved the absolute surrender of the orthodox dogmatics: of the authority of the Scriptures: of the divine character of the Church as an external institution; and of course it based the claims of Jesus of Nazareth to our affection and gratitude solely upon what history could show that He, as a man, had been, and had done for men." (p. 596).

⁵*Prophets and Prophecy in Israel*, p. 4.

⁶*Ibid*, p. 585. Dr. John Muir, at whose instance the work was undertaken, contributed an Introduction to the English translation. In the course of this he thus states Dr. Kuenen's position: "Israelitish prophecy was not a supernatural phenomenon, derived from divine inspiration; but was a result of the high moral and religious character attained by the prophets whose writings have been transmitted to us." (p. xxxvii). From a published letter of Kuenen's we learn the interesting fact, otherwise attested to us, that Dr. Muir subsequently changed his opinions, and recalled from circulation the volume he had been instrumental in producing.

⁷*Hist. of Israel*, p. 13.

This, then, quite unambiguously stated, is the issue to which the religion of Israel—and with it Christianity, for in this connection the two very much stand or fall together—is brought at the present day. Yet the contrast drawn by Kuenen in the above passage between the “modern” and the “ecclesiastical” view, which he announces as the ruling principle of his treatment, is, it need hardly be said, a flagrant *petitio principii*.¹ To assume beforehand, in an inquiry which turns on this very point, that the religion of Israel presents no features but such as are explicable out of natural causes,—that no higher factors are needed to account for it,—is to prejudge the whole question; while to assume this to be the only view held by “modern” scholars—in other words, to exclude from this category men of the distinction of those formerly enumerated, who, with their critical views, take strong ground on the subject of revelation—is to contradict fact, and degrade the term “modern” to the designation of a clique. If, on impartial consideration, it can be shown that the religion of Israel admits of explanation on purely natural principles, then the historian will be justified in his verdict that it stands, in this respect, on the same footing as other religions. If, on the other hand, fair investigation brings out a different result,—if it demonstrates that this religion has features which place it in a different category from all others, and compel us to postulate for it a different and higher origin,²—then that fact must be frankly recognised as part of the scientific result, and the nature and extent of this higher element must be made the subject of inquiry. It will not do to override the facts—if facts they are—by *a priori* dogmatic assumptions on the one side any more than on the other. Thus far we agree with Kuenen, that we must **begin** by treating the religion of Israel exactly as we would treat any other religion. Whatever our personal convictions—and of these, of course, we can not divest ourselves—we must, in conducting our argument, place ourselves in as absolutely neutral an attitude of mind as we can. We must try to see the facts exactly as they are. If differences emerge, let them be noted. If the facts are such as to compel us to assume a special origin for this religion, let that come to light in the course of the inquiry. Let us frankly admit also that it is no slight, recondite, contestable, or inferential differences, but only broad, obvious, cumulative, indubitable, grounds, which will suffice as a basis of a claim to such special origin. If such do not exist, we concede that candour will compel us to fall back on the naturalistic hypothesis.

It is perfectly true that it is impossible in any inquiry to dispense with guiding principles of investigation, and with presuppositions of some kind, and there is no criticism on earth that does so—certainly not that of Kuenen and Wellhausen. Only these should not be allowed to warp or distort the facts, or be applied to support a preconceived conclusion. The scientist also finds it incumbent on him to “anticipate nature” with

¹Cf. the remarks of Ladd, *Doct. of Sac. Scripture*, i. p. 371.

²This is the argument in Chap. II.

his interrogations and tentative hypotheses, which, however, have to be brought to the test of experimental verification. We find no fault with these writers, if they are persuaded that their view of Israel's religion is the true one, for endeavouring, with all the skill at their command, to show that it is so. It is even well that such experiments should be made. The case, in short, is one of competing interpretations of the Old Testament, and, assuming Israel's religion to be divine, the effect of the most searching application of critical tests can only be to bring out this divineness into stronger relief. No Christian, therefore, who has confidence that God, who spoke to the fathers by the prophets, has in these last days spoken to us by His Son,¹ need shrink from any trial to which criticism exposes the Bible. It is the Nemesis of a wrong starting-point in every department of inquiry that those who adopt it find themselves plunged, as they proceed, into ever-deepening error and confusion; while a right guiding-idea as infallibly conducts to a view marked by simplicity and truth. If Kuenen and those who think with him are right in their first principles, they will find their theory work out easily and naturally in its application to the phenomena of Scripture;² if they are wrong, their hypothesis will inevitably break down under its own weight, as did that of Baur in the sphere of the New Testament half a century ago. The ultimate test in either case is fitness to meet the facts. It has already been pointed out that the result of a searching inquiry has been to produce in many minds the conviction that Israel's religion can **not** be explained on mere natural principles.

THE USE OF "ELOHIM" AND "JEHOVAH" IN THE PENTATEUCH*

The Late Prof. William Henry Green, D.D., LL. D.

Elohim (God) and Jehovah (in the English Version commonly represented by LORD) are found in various proportions in almost every book of the Old Testament. While they designate the same Being, and are in consequence to a certain extent interchangeable, they nevertheless represent the Most High under different aspects, and are clearly distinct in their

¹ Heb. i. 1.

² This is their own claim. Professor W. R. Smith, *et. g.*, in his Preface to Wellhausen, says: "In the course of the argument it appears that the plain, natural sense of the old history has constantly been distorted by the false presuppositions with which we have been accustomed to approach it."—Pref. to *Hist. of Israel*, p. viii. The implication is that Wellhausen's view gives the "plain, natural sense."

*In the year 1898 Professor Green, then of Princeton Theological Seminary, who was Chairman of the American Old Testament Revision Committee, prepared two papers for the present Editor of "The Bible Student and Teacher", then Editor of "The Homiletic Review", in order to give an inductive view and rational explanation of these names for God in the Old Testament. In view of recent re-assertions of the false critical theory of their use, we deem it opportune to reproduce these papers, as they possess permanent cogency and value, and are authoritative as coming from the pen of one who has been considered by many the foremost American scholar in the department of Old Testament literature. They are reprinted with the permission of the publishers, Funk and Wagnalls Co., New York.

usage throughout the Hebrew Scriptures. It will conduce to a better understanding of the manner of their employment in the Pentateuch if we first look briefly at their proper significance and the use made of them respectively in the other sacred books.

Jehovah is a proper name belonging exclusively to the God of Israel in distinction from the gods of other nations. Elohim is a common noun, and is consequently not restricted to the true God, but is applied likewise to other so-called deities. Jehovah is God as He made Himself known to Israel and to the chosen race from the beginning. Elohim is God in those more general aspects of His being in which He was known not to Israel only, but to the world at large. Accordingly when specific reference is made to God in His relation to the chosen race, as their covenant God, the God of revelation, of grace, and of redemption, as the God who has revealed Himself to them, established His kingdom among them, exercises a special guardianship over them in mercy or in judgment, and is worshiped by them—the proper term to be used is Jehovah. But where the reference is more general, and does not concern itself particularly with His attitude toward His own people, but with His relation to all mankind and the whole world as its Creator and Preserver and in the ordinary operations of His providence—Elohim is the proper term.

Hence when Israelites speak to God or of God, they call Him by the sacred name Jehovah. It is to Jehovah they pray (Judges iii. 9, 15; 1 Sam. i. 26), erect altars (Judges vi. 24, 26; 1 Sam. vii. 17), offer sacrifices (Judges ii. 5; 1 Sam. vi. 14, 15), make vows (Judges xi. 30; 1 Sam. i. 11), apply for direction (Judges i. 1; 1 Sam. x. 22), attribute past or present deliverances (Judges vi. 13; 1 Sam. vii. 12). It is to Jehovah that the sacred historians ascribe every divine intervention on behalf of Israel or for their punishment (Judges iii. 14-18), and that the prophets ascribe the messages which they deliver (Isa. i. 2; Jer. i. 4).

When non-Israelites speak, they say Elohim; so the Canaanitish king of Bezek (Judges i. 7); the Midianite expounding a dream (Judges vii. 14)—but Gideon reporting it says Jehovah (ver. 15); the Philistines (1 Sam. iv. 7, 8)—when the ark of Jehovah (ver. 6) was brought into the battle; Achish king of Gath (1 Sam. xxix. 9); the Egyptian servant (1 Sam. xxx. 15); Egypt, Ethiopia, and the Sabeans (Isa. xlv. 14); the shipmaster to Jonah (Jonah i. 6); the king of Nineveh (Jonah ii. 8, 9); men of all nations to the Jew (Zech. viii. 23); the king of Egypt to Josiah (2 Chron. xxxv. 21, 22); the oath imposed by Nebuchadnezzar (2 Chron. xxxvi. 13).

If Israelites speak to Gentiles, they may place themselves upon their level and use Elohim as the term common to both; so Ehud to King Eglon (Judges iii. 20)—but to Israel Jehovah (ver. 28); David to the king of Moab (1 Sam. xxii. 3); Daniel to Nebuchadnezzar (Dan. ii. 45); so also if they speak with reference to Gentiles, as David contrasting other nations with Israel (2 Sam. vii. 23), or when Ninevites are spoken of (Jonah iii. 5, 10).

If, however, there is explicit reference to the God of Israel, when Gentile speak to Israelites, or Israelites to Gentiles, the name Jehovah will be used; so the Philistines call the ark which they had captured the ark of the God of Israel (1 Sam. v. 7, 8, 10, 11; vi. 3), and the ark of Jehovah (vi. 2, 8); Achish to David—as Jehovah liveth—(1 Sam. xxix. 6); Hiram king of Tyre to Solomon (1 Kings v. 7)—in response to what he had just said to Hiram of Jehovah (vs. 3-5); the Queen of Sheba—Jehovah thy God—(1 Kings x. 9); Naaman of Elisha—Jehovah his God—(2 Kings v. 11); Ben-hadad sending Hazael to Elisha—to inquire of Jehovah—(2 Kings viii. 8); Rabshakeh addressing Jews respecting their God (2 Kings xviii. 22, 25, 30, 32); Jonah to the mariners (Jonah i. 9); the mariners to the God of Jonah (vs. 14, 16).

Further, Elohim is the proper term when those aspects of the divine Being or those divine operations are spoken of, which are not limited to the chosen people and stand in no special relation to them, but concern all mankind as well. So the creation of heaven and earth and the supreme direction of human affairs is in Isa. xl. 18, 21-23 attributed to El, the equivalent of Elohim, which is substituted for it in ver. 28, and combined with Jehovah in order to identify the God of Israel with the God of Creation and providence. The providence which shapes events is ascribed to Eloh^{im}, who creates opportunities or hindrances (Judges xviii. 10; 1 Sam. xxiii. 7, 14; xxvi. 8); is a source of confidence and strength (1 Sam. xxiii. 16); gives renown to kings (1 Kings i. 47); granted to Jabez success in life (1 Chron. iv. 10); gave the victory to Abijah over Jeroboam (2 Chron. xiii. 15, 16), and to Barak over Jabin, the king of Canaan (Judges iv. 23); made Hezekiah prosperous (2 Chron. xxxii. 29), but left him to himself on one important occasion (ver. 31); moved those who were attacking Jehoshaphat to depart from him (2 Chron. xviii. 31)—because Jehovah helped him; led Ahaziah to his death (xxii. 7), and Amaziah to disaster (xxv. 20); brought the counsel of Sanballat and his coadjutors to naught (Neh. iv. 15), and the building of the wall of Jerusalem to a joyful termination (Neh. xii. 43); caused the wickedness of Abimelech and the men of Shechem to recoil upon their own heads (Judges ix. 56, 57); raised up an adversary to Solomon (1 Kings xi. 23)—but Jehovah (ver. 14); inclined the prince of eunuchs to favor Daniel (Dan. i. 9); brought Belshazzar's kingdom to an end (Dan. v. 26); was invoked in oaths to enforce the performance of the thing prescribed (1 Sam. iii. 17; 1 Kings ii. 23).

So also Elohim guides and controls the operations of nature. Eloh^{im} gave and withheld the dew at Gideon's request (Judges vi. 36-40)—though Jehovah is used both before and after in the record of Gideon's life; opened a spring for Samson (Judges xv. 19)—in answer to a prayer addressed to Jehovah; gave him strength to pull down the temple of Dagon (xvi. 28)—Jehovah the God of Israel is here identified with Eloh^{im} the God of the universe; kills and makes alive (2 Kings v. 7); gave Heman sons and daughters (1 Chron. xxv. 5); bestows mental endowments, gave Solomon

wisdom (1 Kings iii. 5, 11, 28; iv. 29; x. 24; 2 Chron. i. 7, 8, 11; ix. 23)—once Jehovah (1 Kings v. 12); and to Daniel and his three friends knowledge and skill (Dan. i. 17); caused a gourd to grow up to shelter Jonah, destroyed it by a worm, and sent an east wind to beat upon him (Jonah iv. 6-9)—though Jehovah is used in all besides that concerned Jonah; (in ver. 6, where the transition is made from Jehovah to Elohim, the two names are combined).

In order to guard against the misconception that Jehovah the God of Israel is merely a local or national deity, or on a par with the impotent deities of pagan nations, His identity with Elohim the God of the universe is repeatedly affirmed, as shown by manifestations of His power and greatness, as when He made David victorious over Goliath (1 Sam. xvii. 46), sent fire from heaven to consume Elijah's sacrifice (1 Kings xviii. 24, 36-39), achieved what had never been seen or heard before (Isa. lxiv. 4), disclosed the future (Isa. xlv. 21; xlvii. 9, 10), created heaven and earth (Isa. xlv. 18; Jer. x. 10-13), is rightly called the God of the whole earth (Isa. liv. 5). Solomon expresses his amazement that Elohim the God of the universe would condescend to dwell in the house which he had built (1 Kings viii. 27).

We have now seen the difference in the usage of the divine names Jehovah and Elohim growing out of the different aspect under which they represent the Most High—the former denoting Him as the God of Israel, the God of revelation and redemption; the latter as He was known to non-Israelites as well, the Creator, Preserver, and Governor of the world. Another difference in their usage remains to be considered, arising from the difference in their grammatical value. Jehovah is the proper name of one Being alone. Elohim is a common noun, and may be applied to any individual of the class to which deity is ascribed. From this generic signification it results that Elohim is the proper word when God is set in opposition to beings of a different order. So particularly Elohim is used when God is contrasted with man; as honor God and man (Judges ix. 9, 13); the battle is not yours, but God's (2 Chron. xx. 15); weary not only men, but my God also (Isa. vii. 13); Egyptians are men, and not God—Hebrew *El* an equivalent of Elohim—(Isa. xxxi. 3); I am God—*El*—and not man (Hosea xi. 9); God—*El*—will not accept what is unfit to be presented to a governor (Mal. i. 8, 9); will a man rob God? (Mal. iii. 8); God had not sent him, but Tobiah and Sanballat (Neh. vi. 12); matters pertaining to God and affairs of the king (1 Chron. xxvi. 32).

So, too, Elohim is used when God is contrasted with inanimate objects: seek unto their God, not to the dead (Isa. viii. 19); the workman made it, and it is no God (Hosea viii. 6); gods of gold and silver, not the God in whose hand thy breath is (Dan. v. 23); in the house of God in Shiloh over against the image set up in Dan (Judges xviii. 31).

Phrases in which either Elohim or Jehovah occurs are modified in their signification accordingly. The overthrow of Sodom and Gomorrah is

attributed to Elohim (Isa. xiii. 19; Jer. l. 40; Amos iv. 11), as a supernatural event, not effected by human agency; and to Jehovah (Jer. xx. 16), as wrought by the God of the chosen race to purge the promised land of gross offenders. Angel of Elohim (Judges vi. 20; xiii. 6, 9), or an evil spirit from Elohim (Judges ix. 23; 1 Sam. xvi. 15, 16), is one divinely sent; angel of Jehovah (Judges vi. 21), or evil spirit from Jehovah (1 Sam. xvi. 14), explicitly states that he was commissioned by the God of Israel. Elohim was entreated for the land (2 Sam. xxi. 14); Jehovah was entreated for the land (2 Sam. xxiv. 25). One form of expression refers the deliverance to the Most High regarded as the supreme disposer of all events; the other as the guardian of the chosen race. The house of Elohim (1 Chron. xxiii. 28), the ark of Elohim (1 Sam. iii. 3), the holy vessels of Elohim (1 Chron. xxii. 19), are of course identical with the house of Jehovah (1 Kings vi. 37), the ark of Jehovah (1 Kings viii. 4), the vessels of Jehovah (Isa. lii. 11)—only in the one case they are described in general terms as set apart for divine service, and the other more specifically connects them with the worship of the God of Israel. The fear of Elohim (2 Chron. xx. 29) is awe inspired by the divine Being, which may be felt outside the limits of His supernatural revelation; the fear of Jehovah (1 Sam. xi. 7) is a reverent awe of God as He has revealed Himself to Israel.

In Gen. i. 1—ii. 3, Elohim occurs in almost every verse, and no other divine name is found in this section; in ii. 4—iv. 20, Jehovah is the dominant name, and occurs with great frequency. This change of names naturally results from the diversity of theme in these two sections respectively. The first treats of the creation of the world, the production of the heaven and the earth, the firmament, the sea and the land, together with the varied vegetation which covers the earth, and the multitudinous forms of life which people the air, the water, and the land. Here Elohim is plainly the proper term. There is no specific relation to the chosen race to justify the employment of Jehovah, as, for example, in Exod. xx. 11, where, with allusion to the passage now under consideration, it is said that "in six days Jehovah made heaven and earth, the sea and all that in them is, and rested the seventh day." The design of this passage is to affirm that Jehovah the God of Israel, who brought them out of the land of Egypt, out of the house of bondage (ver. 2), was the Creator of the universe. But the purpose of Gen. i. 1—ii. 3, is simply to declare that the world had a divine Author, and its origin is, therefore, properly attributed to God, not in some special relation, but in the most universal sense as related to the whole world and to all His creatures.

The next section (Gen. ii. 4—iv.) is on quite a different scale. From the world-wide fiats of the preceding chapter the scene is shifted to the garden of Eden and the establishment of God's kingdom among men. Man is here no longer contemplated as one of the many orders of beings that fill the world, the crown and apex of the terrestrial creation, but man in his primal estate, in holy communion with God, from which he fell by his

transgression, and yet was not utterly cast off. The forfeited relation was restored, and the promise given that the power of evil should be crushed. In describing this initiation of the kingdom of God on earth, and of the process of redemption shadowed forth by the victory of the seed of the woman over the seed of the serpent, Jehovah the God of redemption, the God of the chosen race, is the appropriate divine name. And in order to indicate that this is but a different aspect of the same great Being, and that Jehovah is not a different deity from Elohim, but the very same God in a new relation, Elohim is added to Jehovah throughout chapters ii., iii., just as the same combination occurs in Jonah iv. 6, in making the transition from Jehovah to Elohim. In iii. 1-5, Elohim is used both when the serpent speaks to Eve and when Eve speaks to the serpent, because the serpent as a tempter to transgression is an alien to the kingdom of God. Again, in iv. 25, Eve acknowledges in the birth of Seth a gift from Elohim, though she had accepted Cain as a gift from Jehovah (iv. 1). It might appear at first sight as though these divine names should be reversed, since Cain was wicked and Seth perpetuated the godly race. But the explanation readily offers itself. In her first-born Eve supposed that she recognized an initial fulfilment of Jehovah's promise of the seed of the woman. In the birth of Seth God's gift is set in opposition to Cain's murder of Abel; and this contrast of the divine and the human calls for the use of Elohim. Cain and Abel, as a matter of course, brought their offerings to Jehovah (chap. iv.), and it is Jehovah who continues to deal with Cain after his brother's murder, until he "went out from the presence of Jehovah" (ver. 16), thus terminating the relation between Jehovah and himself and his descendants.

In accordance with this change of the divine names in these opening chapters of Genesis, there is a corresponding change in the conception which is presented of the Supreme Being. In chap. i. He accomplishes everything by the simple utterance of the command. The representation of chaps. ii., iii., is anthropomorphic throughout; effects are produced not by the mere exertion of divine power, but by the direct manipulation of Jehovah. He **forms** men and beasts, **breathes** the breath of life into man's nostrils, **builds** a rib into a woman, **plants** a garden, takes man and **puts** him into it, **brings** the beasts to the man, **walks** in the cool of the day. The difference results from the significance of the names and the connection in which they are found. Elohim as the God of creation is suggestive of His infinite exaltation; Jehovah as the God of His own people suggests His gracious condescension and tender care. The conceptions are not incompatible, but mutually supplementary, and represent actually existing attributes of the divine nature, both of which must be included in any correct notion of the Most High, and find expression alike in the language of other sacred writers.

In the narrative of the flood (chaps. vi.—ix.), Jehovah paragraphs alternate with those containing Elohim. The Creator saw that the earth which He had made very good (i. 31) had become corrupt (vi. 11-13), and

determined to destroy it, but at the same time to make provision for perpetuating the various species of living things which He had created. When it is regarded from this point of view, the arrangements are represented as made (vi. 13-22; vii. 9, 16) and the whole affair conducted (viii. 1, 15-17; ix. 1-17) by Elohim. But the flood also had a function to fulfil in regard to God's earthly kingdom, which called for the intervention of Jehovah. Though waiting with long-suffering patience (vi. 3), He resolved to put an end to rampant wickedness by destroying the entire race of man except righteous Noah (vs. 5-8), who was bidden to enter the ark with his family, taking with him clean beasts in larger number than others (vii. 1-5), and Jehovah shut him in (ver. 16). Grateful for his deliverance Noah offered sacrifices of clean beasts to Jehovah, who accepted the offering and said that He would not destroy the earth again by a flood (viii. 20-22). It will be observed that Jehovah is here associated exclusively with the preservation of this pious family from contamination and destruction, and with the acceptance of their worship. This is in precise accordance with the usage of the name. In vi. 2, 4, Elohim is used because of the contrast of "the sons of God," the pious race, with "the daughters of men," i. e., belonging to the rest of mankind. In ix. 26, 27, Jehovah is connected with Shem, the ancestor of the chosen people, but Elohim with Japheth. A fresh danger threatens the kingdom of God in the impious combination at Babel, which Jehovah defeats (xi. 1-9), and in the world-empire founded there, which did not escape His notice (x. 9).

Jehovah is the God of Abraham, Isaac, and Jacob, and this is the name by which he is spoken of in the record of their lives, with only such exceptions as at once explain themselves. Jehovah calls Abraham to leave his country and his kindred, and gives him promises (xii. 1-4; xxiv. 7), which are repeated to him from time to time with increasing fulness (xii. 7; xiii. 14-17; xv. 1-8, 18; xviii. 13, 14; xxii. 16-18), as well as to Isaac (xxvi. 2-5, 24), and to Jacob (xxviii. 13-15). But when Abraham had waited four and twenty years for the fulfilment of the promise, and he was childless still, and in his advanced age and that of Sarah there was no longer any natural prospect of offspring, Jehovah revealed Himself to him as God Almighty (xvii. 1), who could and would accomplish what nature could not effect. And Elohim is used throughout this interview to emphasize the fact that it is the omnipotent Creator who speaks; hence also Elohim, in xxi. 2, 4, 6, when the promise thus emphatically renewed was fulfilled in the birth of Isaac. Jehovah appears to Abraham (xii. 7; xvii. 1; xviii. 1), discloses His purposes to him (xviii. 17-20), accepts his intercession (xviii. 22-33; xix. 27), blesses him (xxiv. 1, 35), guides his servant in obtaining a wife for Isaac (ch. xxiv.) so remarkably that Laban recognizes His intervention (xxiv. 31, 50). Abraham builds altars to Jehovah and calls upon His name (xii. 7, 8; xiii. 4; xxi. 33); so does Isaac (xxvi. 25). Jehovah interferes on behalf of Sarah (xii. 17; xx. 18), and orders all that relates to her (xvi. 2, 5; xxi. 1). Isaac prays to Jehovah on behalf

of Rebekah (xxv. 21), who herself inquires of Jehovah and is answered by Him (xxv. 22-23). Eden, the home of our first parents yet unfallen, is called the garden of Jehovah (xiii. 10). Jehovah destroyed Sodom and Gomorrah for defiling the land of promise with their excessive criminality (xiii. 10, 13; xviii. 20; xix. 13, 14, 24), but rescued Lot, Abraham's nephew (xix. 16). But as Lot's connection with Abraham was finally severed by his flight from Sodom, Elohim is used (xix. 29) in beginning the account of his future fortunes. For a like reason Elohim is used in xxi. 12-21, when Hagar and Ishmael were sent away from Abraham (though Jehovah is used in xvi. 7-13, while Hagar still belonged to Abraham's family). Elohim is also found in chap. xx. (except ver. 18, where Jehovah interferes for the protection of Sarah) and xxi. 22, 23, affairs connected with Abimelech the king of Gerar, though in a like interview Jehovah is used in xxvi. 28, 29, because there is specific reference to the God of Isaac. The children of Heth call Abraham a prince of Elohim (xxiii. 6). In xxii. 1-10, Elohim the Creator tests the obedience of Abraham by demanding the sacrifice of Isaac; Jehovah, the God of the chosen race, restrains the patriarch's hand, and renewedly blesses him (vs. 11-18), when his unfaltering obedience shows that he fears Elohim (ver. 12); Elohim is appropriate here, for the question at issue was not whether he would adhere to the service of Jehovah as opposed to that of other gods, but whether he would comply with the divine command to surrender his beloved and only child. The fear of Elohim (xx. 11) is, of course, all that could be looked for among the Philistines of Gerar. Elohim blessed Isaac (xxv. 11), and Jehovah blessed Isaac (xxvi. 12, 22); his prosperity is thus traced to the gift of God alike in His providence and in His guardianship of His own people. Both names are combined in Isaac's blessing Jacob (xxvii. 27, 28), for a like reason or as is usual in the parallelisms of poetry (Psalm iii. 2, 3; x. 12; xxiv. 5). The Jehovah of the patriarchs is no mere local or tribal deity, but is the God Almighty (xvii. 1), the Judge of all the earth (xviii. 25), the God of heaven and earth (xxiv. 3, 7), whose temporary restriction of His revelations to a single family was with a view to the ultimate blessing of all families of the earth (xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14). While Melchizedek was priest of God Most High, Possessor (or Maker) of heaven and earth (xiv. 18-20), Abraham makes his appeal to Jehovah, God Most High, Possessor (or Maker) of heaven and earth (ver. 22).

The divine names occurring in the first twenty-seven chapters of Genesis have now been reviewed, and found to be in precise accord with the usage of the Old Testament generally. An examination of the facts thus far has shown that the critical hypothesis of different documents is not required to explain the different uses of the Divine names and is not in accord with that use. It proposes a superficial, mechanical, and unsatisfactory solution, while it overlooks or disregards the real key to the whole matter, which readily offers itself, in the significance and usage of the words themselves. The inquiry into the remainder of the Pentateuch is reserved for a future article.

THE PROBLEM OF A SECOND ISAIAH IN ITS RELATION TO CERTAIN CRITICAL METHODS

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The authorship of the last twenty-seven chapters of the Book of Isaiah is, considered in itself, a matter of very little consequence. Whoever wrote these chapters, whether Isaiah himself or some prophet of the captivity, they contain a marvelous series of predictions concerning the work of the Christ and the glory of his future kingdom, and are of great and permanent value to the Church. The subject assumes a different aspect, however, when we come to consider the principles of criticism upon which is based the claim for an authorship other than that of Isaiah. If those principles are sound, a vast number of our cherished beliefs must either be surrendered or held so uncertainly as to keep the mind in a continual state of suspense and unrest. If, on the other hand, those principles are unsound and unscientific, a very large proportion of the so-called results of modern criticism must be relegated to the realm of baseless speculation.

This makes our question a vital one: **What are the reasons that lead many modern critics to set aside the historical belief of the Church in the unity of the book of Isaiah?**

Dr. Driver, who may be considered a typical representative of the divisive critics, in his "Introduction to the Literature of the Old Testament", mentions three such reasons, which will be considered in this paper.

I. His first reason is thus stated: "**The internal evidence** supplied by the prophecy itself points to this period [viz., that of the Babylonish captivity] as that at which it was written.

"It alludes repeatedly to Jerusalem ruined and deserted: to the sufferings which the Jews have experienced or were experiencing at the hands of the Chaldeans: to the prospect of return, which, as the prophet speaks, is imminent. Those whom the prophet addresses, and moreover addresses **in person**—arguing with them, appealing to them, striving to win their assent by his warm and impassioned rhetoric—are not the men of Jerusalem, contemporaries of Ahaz or Hezekiah, or even of Manasseh; they are the exiles in Babylonia. Judged by the **analogy of prophecy**, this constitutes the strongest possible presumption that the author actually lived in the period which he thus describes and is not merely (as has been supposed) Isaiah immersed in spirit in the future and holding converse, as it were, with the generations yet unborn. Such an immersion in the future would not only be without parallel in the Old Testament, it would be contrary to the nature of prophecy. The prophet speaks always, in the first instance, to his own contemporaries; the message which he brings is intimately related with the circumstances of his time: his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age, and correspond to the

needs which are then felt. . . . In the present prophecy there is no prediction of exile: the exile is not announced as something still future: it is presupposed and only the release from it is predicted".

The above is a clear and strong statement of the case; but it must be remembered that analogical evidence is not demonstrative or even historical evidence. It gives only possibility or, at the best, strong probability, never absolute certainty. That fifteen prophets prophecy in a certain manner affords only a presumption of uncertain strength that the sixteenth will prophecy in the same manner. Fifteen or twenty particulars give us only a very narrow basis for a positive induction. Such an induction will at any time be set aside by a very slight amount of **historical evidence**. That fifteen ministers, taken in consecutive order, in their Sunday services read the Scriptures previous to prayer, may afford a slight presumption that the sixteenth does the same; but it is a presumption which would be outweighed a hundred-fold by the unsupported testimony of a single competent witness to the contrary. Instead of there being fifteen to one, there are, according to the analogy of nature, millions to one against the occurrence of a miracle, and thousands of millions to one against the occurrence of a resurrection from the dead. Yet many critics who are convinced by the argument from prophetic analogy that there are two Isaiahs, still hold their belief in the miraculous and in the resurrection of our Lord.

It may be added that a resurrection from the dead is contrary to the analogy of even the **supernatural**, as is Isaiah's authorship of the second portion of his prophecy to the analogy of prophecy. Among the scores of supernatural occurrences alluded to in the Bible, there are only ten occasions on which men are reported as having risen from the dead. The argument from analogy can be made to rule out predictive prophecy altogether. Of the millions who have been children of God only a comparative few have claimed to possess a supernatural insight into the future. Their claims are contrary to the analogy of religious experience and must be invalid if Dr. Driver's argument from analogy is sound. If certain books contain what appear to be predictive elements we must, with one class of rationalists, maintain that these books, or at least their predictive portions, were written after the alleged fulfilment; or hold, with another class, that the predictions were the result of natural foresight or happy coincidence. The same kind of argument which deprives Isaiah of the second half of his book will likewise either rob him of the first half or rule real predictive elements out of the whole book.

But there is a kind of analogy other than that to be found in the **uniformity** of prophetic teaching. It is the analogy which appears in the **variety** of such teaching. If each prophet had much in common with other prophets he also had that which was peculiarly and distinctively his own. No two men think alike, speak alike, look alike. No two blades of grass, no two trees, no two of the inferior ani-

mals have precisely the same appearance and experience. The principle of individuality is as real and as universal as is the principle of uniformity. Augustine held many opinions in common with the other Fathers, but his alleged writings contain some views peculiarly his own. Must we hold those writings to be spurious and date them from the time of Calvin? In the New Testament, the epistles of Peter, Paul and John present to us, in the midst of a general harmony, three distinct types of doctrinal conception and statement. Must the diversity be sacrificed to the harmony and everything peculiar to each apostle be considered the product of other pens and other ages, because of the analogy which arises from the unity of apostolic teaching? If so, the science of Biblical Theology should be abandoned as no science, and we shall have left a harmony such as no advocate of verbal inspiration ever thought of claiming. The case is the same with the prophets of the Old Testament. Each prophet had his own message, for his own times, to be delivered in his own way. Nearly every prophet had also his distinctive message for other times and for all time. Variety in unity marks the great composite plan in accord with which both man and God proceed in their working. Now it is contended that it is just as scientific to refer a given peculiarity in the alleged writings of an author to the principle of individuality, as it is to exclude those writings from his authorship on the principle of unity.

But is it true that, if Isaiah wrote the chapters in dispute, he does something which is absolutely unique in forsaking the point of view of contemporary history? Dr. Driver shall answer this question for us. He says:

"It is true that passages occur in which the prophets throw themselves forward to an ideal standpoint, and describe from it things future to themselves, as though they were past; but these are not really parallel: the transference to the future which they imply is but transient; in the immediate context, the prophet uses future tenses and speaks from his own standpoint (alluding, for instance, plainly to the events and circumstances of his own age); the expressions, moreover, are general, and the language is figurative. The writings of the prophets supply no analogy for such a **sustained** transference to the future as would be implied if these chapters were by Isaiah, or for the **detailed** and **definite** description of the circumstances of a distant age."

Here Dr. Driver practically surrenders the ground for which he has been contending. He has just said, that "the prophet never abandons his own historical position but speaks from it." He now admits that there is such abandonment. There are important incidental differences it may be, but the fact remains, that the prophets do sometimes for a short period abstract themselves from their surroundings, place themselves in the future, and speak of the future as if it were past or present.

Moreover, he quotes three passages from **Isaiah himself** to prove the truth of this assertion. The argument has been against the **actuality** of a prophet's transferring himself into the future; now it is against the **manner** and **continuance** of such a transference. If it is urged that "in the immediate context of the shorter passages the prophet uses future tenses and speaks from his own standpoint;" it may be replied that the case is precisely the same in reference to the longer passage. In chapter xxxix. 5-7, Isaiah speaks from his own point of view, and, in the future tense refers to the Babylonish captivity, which in the fortieth and succeeding chapters he assumed as already in existence.

If it is said, that, in the longer passages, there is more literal language and more detailed and definite description than in the shorter ones, the answer is ready, that, in the long passage, there is more room for such language and description. A man must have space for definiteness and detail. Moreover, the longer the passage, the greater the likelihood that the author will occasionally vary from the use of the figurative style. When it is asserted that the transference to the future in chapters xl.—lxvi. is longer than in any other case, the fact is admitted, but its argumentative force is seriously questioned. If the prophet actually does take leave of his surroundings and immerse himself in the future, who, apart from a knowledge of the facts in the case, shall say how deep and of how long continuance that immersion shall be? No two distinct passages in literature are of precisely the same length. Which one is to be made a criterion for the other? Is the genuineness of the first novel of a writer of short stories to be rejected on the ground that he has never written so long a story before? If the prophet's wing is sufficiently strong to carry him beyond the range of ordinary sight into those shadowy realms which his inspired vision alone can penetrate, who will dare to gauge in advance the strength of his opinion or to say how intimate shall be his communion with the unborn generations which stand before him?

The following concession of Delitzsch may well be considered here:

"The prophet lives among the exiles, but not in such tangible reality as Ezekiel, but like a spirit without visible form. We learn nothing directly about the time and place of his appearance. He floats along through the exile like a being of a higher order, like an Angel of God: and we must needs confess that this distinction may be used to support the view that the life and action of the Deutero-Isaiah in the exile is an ideal one, not like Ezekiel's corporeal."

Is it a fact, however, that—apart from the passage under discussion—there is no sustained and detailed excursion into the future in the writings of Isaiah? If we look into the first portion of the book, we shall find three prophecies which in this respect are so similar to chapters xl.—lxvi., as to remove any reasonable presumption which may still exist against the genuineness of the latter part, on the grounds already alleged. These prophecies constitute chapters xiii. 1—xiv. 23, chapters xxiv.—xxvii..

and chapters xxxiv.—xxxv. In the first and last of these passages the exile is assumed without being predicted, and the point of view is, in each case, future to that of the lifetime of Isaiah; while, in the middle passage, the prophet disconnects himself from his immediate historic surroundings and boldly draws a picture of the last days, the destruction of Israel's enemies and the glories which are to follow. Here "his stand is taken in advance of the farthest point as yet reached by history in its course", writes Delitzsch. Moreover, in several instances, the prophet seems directly to address the people of a future generation. See xiii. 2, 6; xiv. 3, 4; xxxiv. 16; xxxv. 3, 4.

But does not the occurrence of long prophecies of this nature overthrow the hypothesis which we are examining? "Not at all", answer the divisive critics; "the passages in question were not written by Isaiah". In other words, **the hypothesis is invincible**. If the alleged facts do not accord with it, they must be made to accord. **Isaiah must have written in harmony with the canons of modern criticism.**

An issue may perhaps be most squarely joined on the genuineness of chapters xiii. 1—xiv. 23. This passage belongs to the first portion of the book, the most of which portion is acknowledged to be by Isaiah; it belongs to a group of prophecies against heathen nations the major part of which are admittedly his; it makes a specific claim to be his, which claim is not denied for any other passage in which it occurs; no objections are urged against it on the grounds of style or of theology. Indeed, Delitzsch remarks, that "the mode of exposition and the whole external character impressed upon it accords in many respects with those prophecies which are undoubtedly Isaianic".

The **one** argument, opposed to the view that this is a genuine prophecy of Isaiah, is that it "has no historical contemporaneous attachment in Isaiah's own time"; that is to say, "**it contradicts the hypothesis**". In favor of its genuineness are its position, its grouping, its claims and its general style. Against it, there is only the analogy derived from the principle of prophetic uniformity, which analogy is completely neutralized as evidence, if it is admitted that there is as much of individuality as of uniformity in the writings of the prophets. It is believed that it may be concluded with perfect confidence that this prophecy belongs to Isaiah.

Now, in regard to its historic point of view the prophecy does not differ widely from the one in chapters xl.—lxvi. The only difference which the writer can discover is that the latter has in its context (xxxix. 6, 7) a definite allusion to the exile, which allusion is wanting in the context of the former. In this respect the longer prophecy has a far less abrupt beginning and a more definite connection with Isaiah's time than does the shorter one. In other respects the resemblance is striking. In both passages the exile is assumed as a thing of the past; in both the destruction of Babylon and the restoration of the Jews are predicted; in both there is definite and detailed description; in both the prophet directly

addresses the people of a future generation as though they stood before him.

This prophecy, then, furnishes us with a strong connecting link between the first and second portions of the book. On the one hand, there are, as we have seen, most convincing attestations to its genuineness; on the other hand, it seems to be spoken from a historic position future to the time of Isaiah, is sufficiently specific and minute in description and sufficiently extended in length closely to ally it with the latter part of the book. It is, moreover, in substance, an epitome of chapters xl.—lxvi. Delitzsch finds no serious difficulty in supposing that its author is the author of that part. Accepting, then, this prophecy as genuine, Isaiah's, we may confidently conclude that he was also the author of the latter portion of the book, undeterred by the pitiful assumption that he who wrote the shorter could not have had sufficient divine inspiration, human genius or even ordinary mental energy to have composed, in the same prophetic strain, the longer of the two prophecies?

It is assumed, that when Isaiah seated himself to compose the second portion of his prophecy, much of the future stood before him in clear and vivid outline; that he saw Jerusalem destroyed and his nation exiles in the land of Babylon; that he beheld the sins, temptations, sufferings and discouragements of his people; but that, in the remoter distance, he also saw a glorious future: Jerusalem rebuilt, the nation restored and his native land flooded with a noon-tide radiance of divine glory,—a glory in which all the earth was to share. All of this was as real to him as any of the events of his own time. Now is it strange that he, one of the greatest geniuses of Old Testament history, a devoted patriot, a prophet whose whole soul was filled with the mighty power of the divine Spirit,—that he should feel moved to write a book which should be a source of warning and comfort to his people in the time of their deepest need, as well as a help to those who with him shared in his knowledge of that time? Is there any reason why the future should not be thus real and why he should not be thus moved; or why, with the present for the time dismissed from view, he should not mentally live for a considerable period in such a future as if it were present, as indeed to his vision it was? Because other prophets without his peculiar type of individuality, of genius, or of inspiration, did not so write, is it improbable that Isaiah with his type of individuality, genius and inspiration did so write? Logically it is not easy for the writer to discover such an improbability.

Another reason, sometimes urged against the genuineness of the second part of Isaiah, is the specific one, that in it **Cyrus is mentioned by name.**

It is thought to be contrary to prophetic analogy that a man's name should be mentioned before his existence; hence Isaiah is supposed not to have been the author of the part of the prophecy where such mention is made.

The answers to this assumption are, in part, similar to those already given. The fact that an alleged occurrence is unique is no sufficient proof that such occurrence is not real. If we must exclude all unique or rare events from the domain of authentic history, our conceptions of the past will be vastly altered. In the whole of Old Testament prophecy, there is no prediction which in definiteness and accuracy of detail corresponds to the one in Isaiah lii. 13—liii. 12. This marvelous prophecy of our Lord's sufferings and death has no counterpart in the whole book. Shall we then, on the ground of prophetic analogy, suppose it to have been written after the crucifixion? If the mention of the name of Cyrus proves the existence of a second Isaiah, who must have written after Cyrus appeared on the plane of history, does not the equally singular fact of the remarkable prophecy concerning Christ's atoning work prove a third Isaiah who wrote after Jesus died upon the cross? The analogy of history presents us with an argument against the sinlessness of a human being unnumbered millions of times stronger than is afforded by the analogy of prophecy against the genuineness of any of its unique predictions; yet multitudes of thinking men find no difficulty in believing that Jesus of Nazareth was sinless, notwithstanding the absolutely solitary position which such sinlessness gives him in the history of the world.

But is it true that nowhere in the Bible are the names of individuals mentioned previous to their existence? In 1 Kings xiii. 2, there is recorded such a reference to Josiah. Was not the name of Isaac thus revealed to Abraham? And why could not an angel, either in or out of a dream, have mentioned the name of Cyrus to Isaiah as easily as one could have done the same concerning John the Baptist to Zacharias, or concerning Jesus to Joseph and to Mary? Or are we, with certain critics, to banish all of these events to the realm of the unhistorical because they are supposed to contradict prophetic analogy? Over against the whole argument from the analogy of uniformity is placed the argument from the analogy of individuality, and the further argument that the writer's attitude in the second part of the book differs in degree rather than in kind from the attitude assumed in the first part; while this difference of degree may be fully accounted for by the different circumstances of the case.

III. But the critics who advocate the existence of a second Isaiah do not depend entirely upon the argument from prophetic analogy. They discover a difference in literary style between the earlier and later portions of the prophetic book, and from this difference in style argue a difference in authorship.

That certain differences in style exist can not be questioned: but two considerations serve to show how valueless such an argument is as proving a diversity of authorship. The first consideration is, that the resemblances in style seem to be quite as marked as the differences.

Says Prof. John D. Davis:

"Those who deny the Isaianic authorship find it incumbent on them to explain the similarity in style. Augusti accounts for the ascription of these chapters to Isaiah in the first instance by the fact that 'they were composed so entirely in the spirit and manner of Isaiah'. Gesenius and DeWette ascribe the similarity of style to imitation or the work of a conforming hand. Umbreit calls the unknown author of the chapters in dispute 'Isaiah risen again as from the dead.'"

It is true that Dr. Driver avers that the differences in style are "more numerous and fundamental than the similarities." But over against this we may place the opinion of Delitzsch, who speaks of these prophecies as carrying with them "in so eminent a degree, so singularly and in so matchless a manner, Isaiah's style". Again: "Though the disputed prophecies contain much that can not be adduced from the remaining prophecies,—material which Driver, in his *Isaiah* (1888), has carefully extracted and elucidated,—yet I am not convinced that the characteristically Isaian elements do not preponderate."

A second consideration is that a man's style varies with his age and with the subject concerning which he treats. Shakespeare's style shows four clearly marked varieties corresponding to different periods in his literary life. Who, apart from previous knowledge, would suspect that "Maud", "In Memoriam", and "The Idyls of the King" were from the same pen? What a difference in style between "The Pickwick Papers" and "A Tale of Two Cities"! No one who accepts a unity of authorship for John's Gospel and the Apocalypse should find any difficulty in crediting to Isaiah the whole of the book which bears his name. What is there surprising in supposing that in his later years, standing upon a higher peak of prophetic vision, with a more extended and perfect view of the great future of God's kingdom, Isaiah should use a style in some marked respects differing from that of earlier years and from that based upon a less complete illumination as to the divine character and plans? In short, it is believed that the argument from literary style is practically valueless, and may be used with equal facility for or against the theory of the Second Isaiah.

Equally worthless is the argument based upon a difference in theological conception between the two portions. Is there no such thing as development? Is the enlargement of one's religious outlook and variety in his conception and presentation of truth incompatible with his identity as an individual? If so, Augustine, Luther, Melancthon, Arminius and Wesley must have possessed each of them a double. How many readers of this article are there who have not within twenty or even ten years altered or enlarged their views concerning certain great problems in theology? Biblical theologians discover three or four distinct phases of theological conception in Paul's writings, appearing in different groups of his epistles and corresponding to different periods in his life. Peter's first epistle shows a clear advance in expression if not in thought upon his speeches in the Acts. Were there four Pauls and two Peters?

Not only is it true that thinkers commonly change or enlarge their views of truth with advancing years; but it is also true that at any one epoch in his life a man may express himself in a variety of ways and have a many-sided apprehension of God and his relations to humanity. Let any work on systematic theology, any volume of essays or sermons be taken as an example, and what a variety in expression and often what seeming contradictions will be found! The teachings of Christ as recorded in the first three and in the fourth Gospels show marked differences in form, emphasis and subject matter; yet most Christians hold firmly, unhesitatingly and for most cogent reasons to the authentic character of those teachings and to the oneness of the historic Christ. No man who believes the Christ of John and the Christ of the Synoptists to be one need feel any hesitation about doing the same in reference to the two Isaiahs on grounds of theological difference. Must all high inspiration and genius, all breadth of vision and variety of outlook, with all growth in knowledge, virtually be denied one of God's greatest prophets, and his mind be forced into one narrow inelastic mold in order to suit the hypotheses of modern criticism?

Dr. Driver places great emphasis upon the **combination of evidence** which is afforded by prophetic analogy, literary style and theological conception. It is believed that all clear and unprejudiced thinkers must acknowledge that this combination, tested by the principles of an exact scientific method, is at its very best, equivalent in logical value to a result which may be expressed by the addition to each other of three interrogation points. In other words, Dr. Driver has established the **possibility** that another writer than Isaiah was the author of the latter part of the book; but neither of his arguments nor all of them combined give a preponderance of probabilities in favor of his position. The arguments from analogy, style and theology are as strong for, as against the Isaianic authorship of the last twenty-seven chapters of the book.

On the other hand we have the following facts:

1. The Second Isaiah is a being utterly unknown to history,—although, next to Moses, the most remarkable literary prophet of the old dispensation.
2. The disputed chapters, by being bound with the others, make for themselves the tacit claim of genuineness.
3. So far as can be learned, this claim was universally regarded as valid until nearly eighteen hundred years after Christ.
4. John and Paul, who lived in an age approximately near to Isaiah's, Orientals, men of the same race, prophets of the same line, but more richly endued with the same divine Spirit than was Isaiah, attribute passages from these chapters to Isaiah. Is it not probable that such men were as well acquainted with the principles of prophecy and prophetic analogy as are modern professors of Hebrew, who live eighteen hundred years later,

are Occidentals in race characteristics and habits of thought, and who give no evidence of being endowed with prophetic gifts or special inspiration?

The author of this paper has no feeling of enmity toward legitimate criticism whether lower or higher, but he regards much of the criticism of the present day as based upon unsound principles and as yielding thoroughly unsatisfactory results. Attention has been called to some of these principles in the foregoing discussion. They consist:

1. In the unwarranted assumption, that analogical reasoning furnishes a degree of positive evidence which, from the nature of the case, it never did and never can furnish.

2. In the assumption that a hypothesis based upon a very limited induction has all the force of an established theory.

3. In the assumption, that a given particular, as well attested as many upon which the hypothesis rests, may be set aside simply because it contradicts the hypothesis; when such particular should have been made one of the data for the construction of a hypothesis. Take for example the case of Isaiah xiii. 1—xiv. 23.

4. In the ignoring of important opposing principles and evidence, as in the case of prophetic individuality and of the arguments which pertain to differences in style and theology.

5. In the assumption, that positive external evidence is of less value than such imperfect analogies and limping hypotheses as have already been examined.

If the contentions of this paper are correct, is it not evident that one of the great needs of the time is for more scholars who are at once clear, accurate and independent thinkers? For an absence of such thinking no amount of linguistic learning, of study in foreign universities, or of harmony with prevailing fashions in the world of scholastic hypothesis and speculation can possibly compensate.

QUOTATIONS IN THE NEW TESTAMENT FROM THE OLD TESTAMENT

Rev. William H. Bates, D. D., Author of Notes From a Pastor's Study on "Alleged Discrepancies of the Bible"

The quotation in the New Testament of passages from the Old Testament is thought to present one of the most difficult problems with which Biblical scholarship has to deal. How to adjust the manifest difficulties, how to resolve the seeming discrepancies, consistently with any view of inspiration that shall preserve the integrity and divine authority of the Holy Scriptures, is a problem that some have thought to be insolvable.

New Testament writers have been accused of misquoting, of misunderstanding quotations, of accommodation, of quoting from memory and memory playing false, etc., etc. Tholuck says: "In very many, in most

cases, in consequence of quoting from memory, the passage, so far as the words are concerned, is altered sometimes to such an extent that the deviation has caused the supposition that the citation belonged to some apocryphal book."

Professor Howard Osgood, a member of the American Old Testament Revision Committee, has issued a pamphlet, entitled "Quotations of the Old Testament in the New Testament," in which is the entire embodiment of the Old Testament, so far as it has been embodied, in the New, giving every quotation with the formula, "God said," "it is written," "that it might be fulfilled," etc.; every quotation without a formula; every direct reference; and every similarity of word or thought. We find Genesis quoted 19 times, and in 9 New Testament books; Exodus 24 times, and in 12 books; Leviticus 12 times, and in 9 books; Deuteronomy 26 times, and in 13 books; the Psalms 59 times, and in 12 books; Isaiah 50 times, and in 11 books. But the list need not be extended.

The quotations in the New, from the Old, may be distributed into **three classes**: (1) Those agreeing verbatim with the Hebrew; (2) Those agreeing verbatim with the Septuagint where it differs from the Hebrew; (3) Those differing from both the Hebrew and the Septuagint, of which, according to Horne, there are nineteen.

We must of course assume that the Old Testament is inspired of God, since we are told that in old time "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21), and that "all Scripture [i. e., the Old Testament writings, for when Paul made this affirmation there was no New Testament] is given by the inspiration of God" (2 Tim. iii. 16). And we are also entitled to assume the inspiration of the New Testament, in accordance with Christ's promise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). "Howbeit when he, the Spirit of truth is come, he will guide you into all truth, and he will show you things to come" (Jno. xvi. 13). "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 19, 20). "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost" (Mk. xiii. 11). "When they bring you unto the synagogues, and unto the magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say" (Lk. xii. 11, 12). "Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist"

(Lk. xxi. 14, 15). Such is, in part, our sufficient warrant for believing in the inspiration of the Old and New Testaments.

Now, the verbs in 2 Pet. i. 21, "spake" (active voice), and "were moved" (passive voice), show that the "holy men" were passive before they were active: indeed they were passive under the power of the Holy Ghost in order that He might move them to speak. The logical and unavoidable conclusion therefore is, **the Holy Ghost is the responsible author of what they spoke**, whatever may have been their part in the proceeding. Laying aside all preconceived notions and all theories—which surely have no place in an open-minded, honest search for the truth—it is to just this conclusion that the simple, obvious grammatical principles conduct us. By the same token, there should manifestly be charged to the Holy Ghost like authorship of the New Testament. The Holy Spirit, then, is the primal author of both the Old and New Testaments.

We are now ready for a proposition which is so very plain and simple that, when once stated, it seems to go without saying, viz., that an author has the right to quote in one place what he has said in another, and if, in quoting, he finds it needful, for the accomplishment of his purpose, to make any change in the quotation, he certainly has the right to make the change. Applying this obvious principle to the case in hand, we must say that while the Holy Spirit is responsible for the original writing in the Old Testament, the same Holy Spirit is responsible for the changed quotation in the New.

The reasonableness and sufficiency of this solution may appear in the examination of some passages in which changes are made.

Let us take Ps. xl. 6, "Sacrifice and offering thou didst not desire: mine ears hast thou opened"; and Heb. x. 5, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me". Ears opened, or "digged" as the margin has it, with reference to Ex. xxi. 6, where the bond-slave through love for his master is not willing to leave him, and so has his ear bored through with an awl in token of perpetual sacrifice of service and obedience, is the idea of the original Hebrew. But "a body hast thou prepared me" is the differing rendering of the Septuagint, which the New Testament writer adopts and on which he builds his argument. Says Lee: "Commentators of the most opposite schools are singularly unanimous in regarding the New Testament form of exhibiting this passage as a strictly correct representation of **the sense** of the original." But the change in form is to be accounted for. The teaching here is, that personal obedience to the will of God rather than presenting animal offerings is the true sacrifice. And how could the Son of God, coming into the world, best show his obedience except through a prepared body? To show his absolute and unreserved subjection of himself to his Father's pleasure as a servant (Jno. iv. 34; v. 30; vi. 38; Lk. xxii. 42), he took upon himself the form of a servant, was made in the likeness of men (Phil. ii. 7), and in this prepared body he made obedient and serving sacrifice. Thus, in the New Testament

quotation, the Holy Spirit gives a significant exposition of the idea veiled in the first writing. Manifestly, a divine wisdom is in the change.

Take Isa. xxix. 14, "And the wisdom of their wise men shall perish"; and 1 Cor. i. 19, "For it is written, I will destroy the wisdom of the wise." The insufficiency of human reason to lead to salvation is taught over and over again in Scripture, and here the Holy Spirit is making clear, by a second and further revelation, that the cause of their wisdom perishing is God himself. This is both pertinent and pat.

Take also Isa. lxiv. 4, "God hath prepared for him that waiteth for Him", and 1 Cor. ii. 9, "God hath prepared for them that love Him". Both prophet and apostle are speaking of God's redemptive provision for mankind through the Messiah. But the Messiah for whom the saints of the old dispensation "waited" in hope, has come; and to the saints of the new dispensation, He is the personal object of "love", both as they look back at his coming to earth and as they look forward to his coming again. Hope has been changed to love; and so it was needful that just this change should be made in quoting. The Holy Spirit is simply making an advance in revelation, casting new light on the way of truth and life.

Again, take Ps. lxviii. 18, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men"; and Eph. iv. 8, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." The line of thought is this: Christ, in his humiliation and fitting for his priestly office, must of necessity have somewhat also to offer, even as every high-priest was ordained to offer gifts and sacrifices (Heb. viii. 3). He therefore "received gifts for men", and, in due time, ascended to dispense them, which he is constantly doing through this dispensation. Accordingly, as high-priest and head of the Church, he "gives gifts unto men". As Hengstenberg well observes, the giving presupposes the receiving, and the receiving is succeeded by the giving as a consequence. In this change in the quotation, the Holy Spirit made not only a fitting, but a logical, advance in revelation, carrying on, through a New Testament writer, the work which he had begun in the Old Testament.

Such is our solution of this problem that has been thought to be insolvable.

The rationale of the changes in the four cases examined, it is trusted, will be deemed valid and sufficient; and it is submitted that the assumption is therefore not unwarranted that a valid reason exists in every case of difference. If so, then the whole question of difficulty is settled. All we have to do is to go on, if we care to, and seek the rationale in the other cases.

MODERN MYTHS OF UNBELIEF

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We have tried honestly and fairly to investigate the claims of these radical higher critics, and to study the processes by which they have come to their conclusions, and we are compelled to say that we believe that their claims are myths, and that their conclusions are moths which are eating away the texture of faith and character.

Let us look first at the myths and their origin, and then we will examine the moths and their doings.

Myth No. 1.—A critic can tell by the literary style of portions of the Scripture that they were written by certain persons that he has never seen, and of whom he has never heard.

The style of the Junius Letters did not reveal their author to the critics of that day, though he was a contemporary. They made their guesses differing one from another, but no one could positively ascertain. An American firm published an anonymous book some years ago, which had been written by an author of national fame, and the public were invited to guess from the style of the book the author's name. The literary world sent in their guesses, most of which were wide of the mark.

Two pastors, one orthodox and the other a higher critic, were spending their vacations at a summer assembly, and they discussed in a friendly spirit the merits of "higher criticism." The orthodox pastor asked his higher critic friend whether he knew intimately two preachers whom we will call Dr. A. and Dr. B. He replied that he was well acquainted with them, had heard them preach, had read from their pens, and had met them frequently in private.

The orthodox pastor went to Dr. A. and asked him to write an account of one day's proceedings in the assembly. He then went to Dr. B. and made of him the same request. The accounts were written, and the orthodox pastor then became a sort of redactor, and mixed up the sentences of the two writers so as to make only one story. He then handed it to his higher critic friend, and asked him to separate the mixed article and restore the original documents. The result was a dismal, ludicrous failure. And yet learned men seriously claim that they can decide as to the authorship of chapters, paragraphs, sentences and words simply on the ground of literary style.

Myth No. 2.—The Pentateuch or Hexateuch may be divided into two distinct documents written by two authors, one of whom used the word Elohim in referring to God, and the other the word Jehovah.

The originator of this myth was Jean Astruc, born in 1684, "a French physician of considerable learning but profligate life."

He wrote a treatise entitled, "Conjectures concerning the Original Memoranda which it appears Moses used to compose the Book of Genesis."

He believed that Moses was the author of Genesis, though he used material that was written by others.

Dr. Eichhorn, of Gottingen, adopted this theory and added many original guesses to the guesses of Astruc. This profligate French physician has the honor of being the father of the modern destructive higher critic movement. When a writer to-day uses in the same article or book referring to God the word "Almighty," "Creator," or "Father," no one suspects that two men were the authors of the article or book. Because the word "Elohim," which refers to God as the Almighty Creator, and the word "Jehovah," which refers to him as the covenant-keeping God, were used in Genesis, it is inferred that two authors must have written the book.

It is strange that Jean Astruc and his followers did not have discernment to see that the same man may use the word "Elohim" in referring to God as Creator, and "Jehovah" in referring to him as the covenant-keeping God.

Myth No. 3.—The document theory of Astruc and Eichhorn opened the way for any number of guesses. If Astruc had the right to guess that there were two authors to Genesis, why may not others guess that there were three or twenty? And what is known as the "Fragment Hypothesis" was not long in coming into existence.

Dr. Green fully characterized it as "the document hypothesis run mad, the reductio ad absurdum furnished by the more consistent and thoroughgoing application of the principles and methods of its predecessor." One of these critics claims that Genesis is composed of 38 distinct fragments, "varying in length from four or five verses to several chapters." The names of these authors are, of course, not found in history, indeed, they are simply myths floating through the brain of a learned man whose imagination has been excited by the assumption that he has a miraculous discernment of style.

The fragment hypothesis soon falls under the weight of its absurdities, and gives place to a simpler theory known as the "Supplementary Hypothesis." By this it is claimed that the author who used the word "Elohim" wrote the original document, and that the author who used the word "Jehovah," finding this Elohim document, supplemented it with his additions. But it is soon discovered that the Elohist refers to things written by the Jehovist who came after him, and this myth vanishes into thin air.

But the myth-makers are not discouraged; they give us the "Crystallization Hypothesis," which assumes that the Pentateuch is a "vast conglomerate including various accessions made in the course of many centuries." But this myth soon became old enough not to satisfy those who, like the Athenians, cared only for something new, and the "Modified Document Hypothesis" is born. That is a complicated affair. It assumes an "Elohist," a second "Elohist," a "Jehovist," a second "Jehovist," a "Deuteronomist," a second "Deuteronomist," a "Priestly writer," a second "Priestly writer," and a third "Priestly writer;" and as you read one of their pages with the

letters, E, J, D, E 1, J 1, D 1, E 2, J 2, P 1, P 2, P 3, R, R J, J E D, you can hardly help feeling that you have gotten into a puzzle book with many unknown quantities.

If these wild and fanciful speculations were kept within the brains of scholars or locked in musty books, read only by the learned, it would not be worth our while to preach a sermon on the subject. But they have been popularized; the magazines and even the daily press are full of them. What are the results?

1. These myths are moths which eat up the doctrine of the Inspiration of the Scriptures, and, weakening faith, tend to destroy belief in their credibility and authority. The style of the Holy Spirit is not considered. The fact that He could, if He would, impress the writer to use one set of words in one place and another set in another place is not thought of. The natural and oftentimes unnatural are made to crowd out the supernatural. It is hard to believe that the Holy Spirit had anything to do with such a hodge-podge composition.

2. These myths are moths which eat away faith in the miraculous. God is driven out of His world while His servants, natural laws, are deified. He is made the subject of His subjects. God is forbidden to work directly for the accomplishment of His purposes. The miraculous which is simply another word for God's direct active agency in the world, must give way to the slow workings of the pagan theory of evolution. The resurrection of Jesus is in the way of this theory, and must be set aside. Birth from above must give place to birth only from beneath.

I heard a learned higher critic assert that Christianity was the evolution, and, to a large extent, the combination of all the heathen religions of the world which existed before the time of Christ. A revolution wrought by the power of God, like the conversion of 3,000 at Pentecost, must give way to the evolution of pagan ideas! Everything and everybody, even Jesus himself, must be the product of previous ages!

3. These myths are moths which insidiously destroy faith in the Deity of Christ. No one can continue very long to worship the Lord Jesus Christ after he has been led to believe that, though Jesus said Moses wrote of Him, Moses really had nothing to do with the writing of the Pentateuch. To say that Christ knew better, but did not choose to inform the people, is little better than to say that He was ignorant of the facts.

CHRIST'S "COMING AGAIN"

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That the Second Coming of Christ as predicted in the Bible will be verified, and possibly in the near future, has been a prevalent opinion of Christians. Without agreement as to the time of it, myriads of believers have been and are "looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ" (Titus ii. 13).

But some critics now call the "Second Coming" a delusion of Jewish origin, ignoring the fact that the Jewish expectation of a coming Messiah was gloriously fulfilled in the birth and ministry of Jesus. Also they affirm that the Apostles expected a second appearing in their day and were disappointed, that later Christians have expected it without being gratified, and that a literal Return as announced at the Ascension of Jesus (Acts i. 11) is not to be expected either before or after the Millenium. For, say they, such a coming again would be supernatural, miraculous, contrary to human experience, and therefore not to be considered as either probable or possible.

The Apostles not Disappointed.—The Scriptures give evidence of a visible return of the Lord Jesus as predicted, which warrants the Christian belief of the "Second Coming of Christ" in His own appointed time.

According to the record, "never man spake like Jesus", so that men "were astonished at His teaching, for His word was with authority". His miracles of healing were numberless and led many people to accept Him as the promised Messiah, and as possessed of the great power of God. But otherwise His life and character were envired by humiliating conditions that belong only to the very lowly; and His painful and shameful death as a felon filled out the picture that prophets had painted of the Coming Savior, the King of Israel: "He was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their faces He was despised, and we esteemed Him not" (Isa. liii. 3). Yet in the face of all this Jesus repeatedly declared that after His death He would come again in glory and power, would establish a kingdom of grace and holiness, and extend its saving efficiency to all nations of earth. Probably among the Disciples there were misconceptions as to this early coming again of Christ, as there were of His death; for modern Bible readers have largely failed to distinguish it from the glorious Second Coming that was announced at and after His Ascension into Heaven.

The Earlier "Coming Again".—That the Apostles were not disappointed in their expectation that Christ would come in glory in their earthly life is evident from 2 Thess. ii. 1, etc., where the still future coming was declared to be a distant event, to be preceded by a long reign of Anti-Christian lawlessness that must be overthrown before the day of the Lord should come. Paul warns the Thessalonians: "Be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand." And that this was no new teaching he avers when he exhorts them, "Stand fast and hold the traditions which ye were taught, whether by word or by epistle of ours". Similarly in 2 Pet. iii. 1-13 Peter warns his readers against the mockers who cry, "Where is the promise of His coming?"; and charges them, "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." He declared that the day of the Lord would come as a thief in the night, but implied that a thousand years or more might intervene before it would come.

But besides this long distant Second Coming, there is a Coming again in Glory, which Jesus Himself promised would be seen and enjoyed by those that heard Him. Thus (Matt. x. 23), in sending out the Apostles to their Gospel work, Jesus said: "Verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come". A more precise statement is recorded in each of the three Synoptic Gospels. In Matt. xvi. 27, 28, it is in these words: "For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of Man coming in His kingdom." In Mark viii. 38 and ix. 1, it is: "For whosoever shall be ashamed of Me and My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of Him, when He cometh in the glory of His Father with the holy angels. And He said unto them, Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." In Luke ix. 26, 27, it is: "For whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when He cometh in His own glory, and the glory of His Father, and of the holy angels. But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God".

This threefold record presents the emphatic promise of Jesus, that after His death, in the lifetime of those present, He would come again and reign with irresistible power as the Son of Man in Personal glory, with the glory of His Father and a glorious retinue of angels for the adjustment of human affairs, the suppression of ungodliness, and the establishment of righteousness and peace. Did Jesus fail in this promise and disappoint those who believed His word? Or did He truly come again to His Disciples as He promised, John xiv., xv. and xvi.—: "A little while and ye behold Me not, and again a little while and ye shall see Me"? Did He reveal to them His glorious majesty and power? Did He in that day inaugurate His kingdom as the ever-present King and Leader of His people? Did He reveal His glorious majesty and power, and does He still in grace and divine glory work out the salvation of men through His own Personal manifestation and the instrumentality of believing followers? The Bible record shows that within a few days after His death Jesus had gloriously risen from the grave, had set up His kingdom in the Church with the Pentecostal effusion of the Spirit, and became the ever-present Helper of His people in their Gospel labors and in their blessed removal from earth to heaven. Thus He was gloriously exalted as the Prince and Savior whom God sent "to give repentance to Israel and remission of sins" (Acts v. 31).

The death and burial of Jesus came as He foretold. Having thus finished the redemption of sinners He went away; He ascended to His Father and our Father, to His God and our God, that He might receive His reward. Gone from sight, hidden in the tomb, He was "forgotten as a dead man out

of mind". The hopes of the Disciples were blasted and their wail was heard: "We hoped that it was He who should redeem Israel!" But even then He had Come Again, had risen from the grave, had reappeared to His Disciples, and, as Paul affirms (Rom. i. 4), was "declared to be the Son of God with power by the Resurrection from the dead." The fact of His resurrection, His visible Coming Again to His Disciples, is detailed in the closing chapters of the four Gospels. He appeared first to Mary Magdalene, then to the women, to Peter, to two on the way to Emmaus, to the Ten without Thomas, to the Eleven with Thomas, to the Seven at the Sea of Tiberias, to the Five Hundred in Galilee, to James, to the one hundred and twenty at His Ascension, and last of all to Paul on his way to Damascus. They saw Him, they heard His voice, they thrust the hand into His pierced side, He walked by their side, He talked to them, ate with them, gave instruction and assured proofs so that even doubting Thomas cried, "My Lord and my God!"

In these appearances Jesus manifested Himself as the Risen Savior, the Conqueror of Death, the Son of God and the God of Glory. His brief visits and sudden disappearances seemed intended to show that He was actually near them when invisible, that He took the deepest interest in their welfare, was preparing them for His unseen presence as their Guide and Almighty Helper. To those that met Him on the mountain in Galilee He announced His universal authority and kingship, organized and commissioned them to carry on His gracious work of saving men and bringing the nations to obey Him as their Supreme Ruler, and assured them that always and everywhere He would be with them as the Almighty Savior, Ruler and Judge (Matt. xxviii. 18-20). In the face of this promised presence, within forty days He ascended to Heaven to remain invisible until His "Second Coming" at a future time not revealed (Acts i. 10, 11).

Thus in the Resurrection of Christ and His manifestations He literally fulfilled the promised Coming Again and the inauguration of His kingdom, which He described in His parables of the Kingdom (Matt. xiii. 1-52). The King is Christ Himself, the invisible but ever-present "Son of Man" who is wresting the power from Satan, the god of this world, and "putting all His enemies under His feet." It was then only the seed-time; but the seed is the living Word of God, which may fall by the wayside, on rocky ground, among thorns, with the tares sown by the Evil One, or in good ground; yet like the little mustard seed, like the woman's leaven, it lives and grows and transforms everything into its own character; like a net cast into the sea it brings out good and bad; yet Christ is sought and accepted as a rich treasure, nay, as a skilful and persistent merchant He gathers out of the world precious souls whom He purchased as goodly pearls, so that not one of His loving children is lost or forgotten. The Resurrection of Christ, therefore, was a glorious appearing in the lifetime of the Apostles and His exaltation to royal dignity and authority which will be perpetuated

for the accomplishment of His purposes of mercy and grace. See Acts iii. 13-21; Heb. ii. 9, 10; 1 Pet. iii. 18-22.

"Coming Again" with Presence of Power.—The corporeal presence of Jesus after His Resurrection made no miraculous display of power; the Disciples were told to wait for this (Luke xxiv. 49). The Ascension to Heaven was glorifying though it disappointed the hopes of the Disciples and centred their thoughts and trust on the promised "power from on high". Now they knew that Jesus was exalted and "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 20), and that He in some way would be with them and in them for glorious achievements. His **"power in us"** would now carry forward His kingdom among men; for "though we have known Christ after the flesh, yet we know Him so no more" (2 Cor. v. 16). As the Centurion at Capernaum testified, He need not come in visible Person to the bedside of the sick in order to give relief; but if "He only say the word" the healing power will go with it (Matt. viii. 5-10).

At the Pentecostal outpouring of the Spirit Jesus came to clothe His Disciples with supernatural power, and manifested His glorious grace in the instant salvation of thousands. The Holy Spirit came in the place of Jesus Christ, who had said (John xiv., xv., xvi.): "I will not leave you desolate, I come unto you I will pray the Father, and He shall give you another Comforter, that He may be with you forever I have spoken unto you, but the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I said unto you It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send Him unto you. And when He is come He will convict the world in respect of sin, and of righteousness, and of judgment He shall guide you into all the truth **He shall glorify Me; for He shall take of Mine and shall declare it unto you.**"

The present dispensation of the Spirit was designed to fulfil the predicted Glory and promised presence of Jesus. The manifestations of the Spirit in and through the Disciples of Christ reveal His power and grace. He came to the Apostles in visible glory at Pentecost; for with the rushing of a mighty wind and flames of fire they were filled with the Holy Ghost so that they spake with tongues, healed the sick, raised the dead, converted multitudes of hardened sinners; because "their speech and preaching were not in the persuasive words of man's wisdom, but in demonstration of the Spirit and of power." The administration of the Gospel and its saving power through the Christian centuries shows the abiding presence of Jesus in His kingdom; and the grateful ascription of saved souls has been and will be: "Unto Him that loved us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and ever" (Rev. i. 5, 6).

"Coming Again" in Death.—The threefold mention of Death with His predicted Coming Again: "Shall in no wise taste of death, till they see the Son of Man coming in His kingdom", implies the early establishment of His kingdom, and that Jesus knows and orders the time and manner of death and comes to the dying believer for his comfort and support. We have also the express word of Jesus (John xiv. 1-6): "Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, **I come again** and receive you unto Myself; that where I am, there ye may be also." This precious word of Jesus is constantly read to the sick and dying, and to the mourners at funerals as the immutable ground of a blessed hope. It is an assured promise that Jesus will come to be present with His believing followers in the solemn hour of death, to remove its terrors and accompany them in the solitary way by which the Christian enters into his everlasting rest. It reveals the preparation He has made for them in their heavenly Home, and in unmistakable terms declares that this was a special purpose and result of His death and resurrection, His going away and Coming Again.

Abundant testimony to the coming and presence of Jesus might be given from Bible records. The Lord said to Moses, "Certainly I will be with thee"; and the marvelous deliverance of Israel from Egypt was the fulfilment of the promise. Psalm xxiii. is a summary of the facts of His constant presence and care of His people through life and in death more especially: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; **for Thou art with me**; Thy rod and Thy staff they comfort me"; and to countless myriads of young and old this has been the attested experience. Stephen, the first Christian Martyr, found the promise of Christ's presence true; for "He, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit."

The bold and confident prediction of Jesus has been verified in His Resurrection, in the gift of the Holy Spirit, and in His consoling presence with the saved in all their vicissitudes. With Paul we can say, the saving purpose and grace of God "**hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the Gospel**" (2 Tim. i. 9, 10).

The Second, Glorious "Coming Again".—And in the light of all this Scripture teaching and Christian experience, with the greater confidence, however improbable and impossible the critics may suppose it to be, the Second and more glorious Coming of Jesus is anticipated, when every eye shall see Him; and we wait "The appearing of our Lord Jesus Christ, which in its own time He shall show, who is the blessed and only Poten-

tate, the King of Kings and Lord of Lords." Till then we gratefully recognize that He has already Come Again, is with us and hath given the sure word of promise, "I will never leave thee; I will never forsake thee."

Thus there was another appearance of Jesus in the days of the Apostles as He foretold. The failure to distinguish this Coming Again from the still future "Revelation of the Lord Jesus from Heaven with the angels of His power in flaming fire rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus", as announced in Acts i. 11 and 2 Thess. i. 7, 8, has led to misinterpretations. The one Coming Again is an accomplished fact that shows the possibility and certainty of such a supernatural and glorious event, giving assurance that the Second Coming will not fail in His appointed time, and that the Word of Jesus, whether promissory or minatory, is infallible truth. That other Coming is a good hope that sustained believers in all the Christian centuries and is still cherished by those who mourn over the prevalence of sin and evil, are grieved at the dishonor done to the Lord Jesus and His divine Word, and long for the triumph of the Gospel and the salvation of souls. "Our God shall come." "Hath He spoken and will He not do it, hath He promised and will He not make it good?" "The Word of the Lord endureth forever."

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Scripture of the First of the International Lessons for May is drawn from Matthew. The Scriptures of the remaining Three Lessons are from Mark. The Lessons have no organic, Biblical relation to one another. The Topics of the Lessons are: "Parable of the Tares"; "A Fierce Demoniac Healed"; Death of John the Baptist; "Feeding the Five Thousand".

I. Lesson for May 6.—The Topic for the First Lesson for May is "Parable of the Tares". Its Scripture is Matthew xiii. 24-30, 36-53,—the last of which verses contain Christ's explanation of the Parable. There is a Parable containing some like teachings, especially bringing out the stages in the growth of the plant that springs from the seed of the Word and the final work of the Reaper, in Mark iv. 26-29.

1st. The General drift of the Parable.

The general purpose of the Seven Parables of the Kingdom has been set forth in connection with the Lesson on the Parable of the Sower and the Daily Bible Study for February 21-23. Taken together the Seven set forth the origin and development of the Gospel in the world. The Parable of the Tares, as explained by Jesus Himself, shows the difficulty with which the Kingdom is established in this evil world. For a study of the geographical, botanical and agricultural features of the Parable—which are merely incidental to its spiritual teaching—abundant material is always at hand.

The important general features and applications of the Parable will best be studied in connection with the Scriptural statement itself and Christ's explanation of it. Archbishop Trench's book on the Parables will be found a safe guide in such study.

Attention should be directed to certain special and all-important teachings, that are peculiarly liable to be lost sight of in the attention to minute and unimportant details that characterizes so much of the instruction given on the Parables.

2nd. The Unfolding of the Lesson.

Some Points for Study may be suggested:

1. Study the Mixed Condition of Things in the Kingdom of Heaven,—the Two Sowers, the Two Seeds and the Two Products.

The First Sower is explained as Christ Himself, who sows His seed in this wicked world by the proclamation of the Gospel personally and through His followers. The outcome of this sowing has already been set forth in a general way in the Parable of the Sower.

The Second Sower is Satan, the Devil, who takes advantage of the sleep of men, who are or should be interested in the first sowing, to scatter his seed of false doctrine and evil practice.

The slowness of the progress of the Kingdom through the preaching of the Gospel was explained in the Parable of the Sower as being due to the evil condition and perverseness of men in the world, so that notwithstanding all the advantages of the Gospel and the means of Grace men—not only in the world but in the Church—remain peculiarly receptive to evil.

2. Study the Agency of Satan, as so strongly and unmistakably brought out in this Parable and the one preceding. As Lange has said: "This passage has rightly been adduced as one of the strongest proofs that Christ propounded the doctrine of the Devil as of His own revelation, and not from accommodation to popular prejudices. For, (1) Our Lord speaks of the Devil, not in the Parable, but in His explanation of its literal and proper sense; (2) He speaks of him not in presence of the people, but within the circle of His intimate disciples; (3) He refers to the Devil as the personal founder and centre of the kingdom of darkness, and as opposed to the person of the Son of

Man, the centre and founder of the kingdom of light. Other passages show that, on many occasions, Jesus of His own accord bore witness to this doctrine (comp. Matt. iv. 1-11; John viii. 44, etc.)."—

Archbishop Trench also emphasizes the same point, adding new features. He says:

"We behold Satan here, not as he works beyond the limits of the Church, deceiving the world, but in his deeper skill and malignity, as he at once mimics and counterworks the work of Christ: in the words of Chrysostom: 'after the prophets, the false prophets; after the Apostles, the false apostles; after Christ, Antichrist.' Most worthy of notice is the plainness with which the doctrine concerning Satan and his agency, his active hostility to the blessedness of man, of which there is so little in the Old Testament, comes out in the New; as in the last Parable, and again in this. As the lights become brighter, the shadows become deeper; not till the mighty power of good had been revealed, were we suffered to know how mighty was the power of evil; and even here it is in each case only to the innermost circles of disciples that the explanation concerning Satan is given."

Undoubtedly the Liberalism and Anti-Supernaturalism, in which a large section of the Church has grown so much wiser than Christ Himself, have so destroyed faith in this fundamental Biblical doctrine as to put men in a condition of spiritual slumber and lay them open peculiarly to the subtle attacks of the Great Deceiver of souls.

3. Study the Condition of those who are or ought to be interested in the spread of the Gospel as heralds and witnesses, that renders this mixed and evil condition possible,—a condition expressed in the Parable by "sleep."

The efforts of even the great expositors to take all appropriate spiritual meaning out of the expression, "while men slept"—by making it a non-significant incident belonging entirely to the machinery of the Parable, or a mere rhetorical flourish—seems to violate all

the principles of correct interpretation and sound Biblical exposition.

The "men" involved are naturally to be taken as being the men specially interested, or supposed to be interested, in the Kingdom,—in whom the seed originally sown has become, so to speak, incarnated, making them representatives of the Sower in the world, "the children of the Kingdom".

The entire outcome of evil in the Parable is made to depend upon the **sleeping** of these men, which Satan turns to his own advantage and sows his evil seed in the world, which becomes in due time incarnated in the children of the "wicked one".

"Sleep" is a condition in which the sleepers are oblivious to what is going on around them. In this case they are in such condition as to be oblivious to the work and interests of the Kingdom.

Christ foresaw that His Followers would be peculiarly liable—by reason of the weakness and perverseness of human nature—to fall into this comatose spiritual condition, this state of lukewarmness and deadness. This foresight led Him to give them later that final lesson on **Watchfulness**, which he enforced by a most remarkable series of Parables or allegories (Matthew xxv. 1-46), setting forth the sources from which the danger of being found off guard would come to them in their glorious work of restoring the reign of God in man and on earth. In all their relations in the Kingdom, in which they are to wait for His return, Christ's disciples would be exposed to declensions from faith and duty that would open the way for Satan's evil seed-sowing.

Especially would the **neglect of their Great Commission**—to sow the Gospel seed without delay in all the world, and making it **their only business as Christians in the world**—open the way for corruption and deadness. The disregard of this, its great and only mission, has been the sin and curse of Christendom from the beginning, always resulting in corruption and decay. This should be a source of special solicitude at the present time, since the vast majority of the

professed followers of Christ are oblivious of their duty to a lost world. A study of Mr. John R. Mott's book, "The Evangelization of the World in this Generation", would help to rouse nominal Christians to the present condition of slumber.

4. Study the teaching concerning the **Continuance of the Mixed Condition of Good and Evil** until God's inevitable time of separation shall come.

The "servants", or Sons of the Kingdom, i. e., whoever may have been in charge, showed themselves eager to undertake immediately and complete the task themselves. Against this the one in supreme authority protests. In destroying the evil the good might also be destroyed and all harvest prevented. It is not possible for man to know the heart; only God can understand the secret motives, and so understand the man. That work is to be left for the Final Judgment, when the seeds of good and evil have completed their process of growth and fruitage.

Yet as Trench remarks, there is nothing here against the proper and judicious exercise of discipline in the Church. There are cases of evil life concerning which there can be no question, and which should be dealt with in accordance with the principles taught the Disciples by Christ in dealing with the lapses of their fellow-disciples (Matt. xviii. 15-17). Paul in his Epistle to the Corinthians has likewise given directions on this point.

Nor is there anything against the proper defence of sound doctrine, since the very life of the Church depends upon its adherence to the doctrines of the Gospel, and the plain command is to contend earnestly for the faith. The "sleep" of the Church always originates in indifference to the great saving doctrines of the Bible.

Such defence of the truth may or may not call for "heresy trials", in the experience of the Church. The recent course of the Congregational Theological Seminary at Chicago, so warmly commended by "The British Weekly", presents one way of dealing with such cases, where

the Church or Christian body involved has no authoritative ecclesiastical tribunal.

The outcry raised against "heresy trials", which seems so popular in the Church of the present day, was ably dealt with not long since in some strong editorials in the "New York Christian Advocate", by the man who confessedly stands at the head of the religious editorial fraternity in this country—Rev. Dr. James M. Buckley—in which he showed that the outcry, so far from being justified by the facts, is put to rest by a simple and honest consideration of the facts in the cases involved. The times of the greatest additions to the Presbyterian Church were coincident with the noted heresy trials in that body, while the periods of dearth were those in which the Church was hesitant and no such trials occurred. Dr. Buckley also showed the same to be true of the Methodist-Episcopal body, with which he is officially connected. While we are not advocates of trials for heresy, it is well to understand that **God's truth is worth something, that the Church is under obligation to stand by it, and that its wakeful life depends upon its meeting its obligation.** That being so, there is something worse than the proper and Christian trial for heresy, i. e., for false and destructive teaching, viz:—the condoning and cherishing of such teaching, so that it shall become a cause of barrenness and destruction in the Kingdom.

5. Study the Assurance of God's Final and Complete Separation of the Good and Evil at the Judgment.

This is the one point, hinted at indeed in the Parable of the Sower, but clearly brought out into the light in the Parable of the Tares. The evil may escape man's judgment in this world, and may continue here to be a source of destruction to the work of the Kingdom, but the Final Judgment is inevitable.

II. Lesson for May 13.—The Second Lesson for May is entitled "A Fierce Demoniac Healed". The Scripture is found in Mark v. 1-20. There are, however, parallel accounts in Matthew viii.

28—ix. 1 and Luke viii. 26-40. It will be noted that the records of the event in Mark and Luke are much more explicit than that in Matthew.

1st. Connections of the Lesson.

By consulting the different Gospels it will be seen that, on the evening after the day of parabolic teaching at Capernaum, Jesus took ship with His Disciples and passed over the Sea to the region of Gadara opposite Capernaum. It was during this voyage that a great storm arose on the sea, unconscious of which Jesus was sleeping on the rower's cushion in the stern of the vessel. The Disciples were amazed at the readiness with which even the wind and the sea obeyed Him. This miracle is related by the three Synoptic Evangelists (Matt. viii. 18, 23-27; Mark iv. 35-41; Luke viii. 22-25).

When they arrived in the wild heathen region on the other side they were met by a fierce demoniac, surpassing in extent and degree of madness any other instance that is brought forward in the Gospels. Matthew mentions **two** demoniacs, but Mark singles out **one**, as being the exceptional and extreme case, the account of which is peculiarly fitted to produce a profound impression upon the man of action, the man of Roman type.

The demoniac may be taken (as will be seen in considering the name "Legion") to represent the most abandoned type of sinner, the one completely possessed of the Devil and under demoniacal influences. It is specially adapted to set forth what the condition of the sinner would be as a subject of Satan's kingdom, in the absence of all ameliorating or elevating influences.

2nd. Certain Points for Study present themselves in connection with the narrative:

1. Study the Sketch of the Untamable Demoniac.—Ch. v. 1-5.

Of this sketch Dr. Alexander Maclaren has said: "The awful picture of this Demoniac is either painted from life, or it is one of the most wonderful feats of poetic imagination. Nothing more terrible, vivid, penetrating and real was ever conceived by the greatest creative

genius. If it is simply a portrait, Æschylus or Dante might own the artist for a brother."

The Demoniac comes out of the tombs in the rocks, in the wild regions along the shore, to meet Jesus. Nowhere else in this Gospel does the Evangelist show such vividness of realization or mastery of the scenic. The untamableness of the Demoniac whom none could bind, even with chains; the extreme madness indicated by his shrieks and his self-tormenting fury in cutting himself with stones; his seeing Jesus while he was yet far off and running to Him and worshipping Him and crying with a loud voice, as if he would strike terror to the heart of the visitor; his adjuration of Jesus by God, as the Son of the Most High God, with the prayer not to torment him and not to send him out of that land. Probably some information may have reached him concerning Jesus; certainly Satan, who dwelt in him by his emissaries, recognized Jesus and His mission, as the language shows.

In any event, the Demoniac will be seen to be the fit representative of Satan in this conflict of Jesus with Satanic power,—a conflict surpassing, we may well believe, in the power involved and exercised, even the miracle of the night before in stilling the storm.

2. Study the Battle with the Satanic World as represented by the Demoniac.—Ch. v. 6-13.

(1) The possessed man immediately challenged the coming of Jesus, completely identifying himself with the demon that possessed him. At the same time, by his act of worship and his petition he acknowledged the power and supremacy of Jesus, whose presence was a torment and portended banishment to "the abyss" (vv. 6, 7).

Increasing emphasis was given to the prayer of the Demoniac, doubtless, by the fact that Jesus had just said: "Come out of the man, Thou unclean spirit" (v. 9). Judging from Luke's account, as compared with that of Mark, it does not appear that the man was at once healed when Jesus uttered this word. The reason appears in the address being made to a

single demon ("Thou unclean spirit"), whereas the man was possessed by many demons, which fact Jesus desired to bring gradually before the company of his attendants.

(2) By His question, "What is thy name?", Jesus brought out the completely demonized character of the man and called forth the prayer which led to such unforeseen results (vv. 9-13). So completely demonized was the man that he stood forth distinctly and explicitly as the representative of the Satanic world: "My name is Legion; for we are many" (v. 9). He appeared as the leader of a whole legion of demons.

As Satan's representative he uttered the prayer that they might not be sent away from this wild and desolate region where they were so much at home, into the deep, "the dreadful abyss"; which last clause Luke (viii. 31) adds in his account. They requested rather to be sent into the herd of swine that was feeding near by,—in which request "all the demons" joined with the man, thereby taking the matter, so to speak, out of his hands into their own.

Leave was given by Jesus, and the great catastrophe, so different from what the demons had anticipated, followed,—showing the power of Jesus over the animal world as well as the Satanic (v. 13).

3. Study the Interview of Jesus with the Herdmen and the People of Gadara.—Ch. v. 14-17.

This is a striking picture of perverse and selfish human nature. Not only the herdmen but also the citizens and the people of the country had an opportunity to see what had been done (v. 14). They saw the man that had been possessed with the legion, "sitting and clothed and in his right mind"; they must have been familiar with his case so that they could not fail to see how great a miracle had been wrought. The only result recorded is, "They were afraid"; not penitent nor repentant (v. 15). They were told the story of what had happened to the man, the demons and the swine; and yet their only prayer was that Jesus "should depart out of their borders" vv. 16, 17).

These citizens of the land treated righteousness and the King of righteousness as did the Devil himself, whose servants they were. In the eyes of God souls are more valuable than swine; in their eyes swine more valuable than souls. As we remember once hearing Henry Ward Beecher say, in his blunt way, in commenting upon this passage: "They are like so many in our town, who think more of their hogs than of their souls."

4. Study the Final Interview of the Saved Man with Jesus.—Ch. v. 18-20.

The contrast between the Demoniac of an hour ago and the saved man could scarcely be more striking. Then the unclean demons had reduced him to their own base level and had made him their willing and forward servant. Now, clothed and in his right mind, he approached Jesus as He was entering into the ship to go over to the other side, with the prayer that he may be with Him (v. 18).

Jesus did not suffer him to do this, but gave him a mission to his relatives and friends. He appointed him "to be a living memorial to all of his own saving manifestation for that entire dark district" (v. 19). He thus set him to the first duty that comes to a man in the Kingdom of God; he was to tell his neighbors and friends "how great things the Lord had done for him."

There is nothing inconsistent between this and the prohibition that Jesus had given in Galilee against spreading abroad a knowledge of His miracles. No such crisis existed here as in Galilee. Indeed this man's mission was needed in Perea, where he may have been a special instrument in preparing for the preaching of the Gospel to the heathen in Perea, of which Luke has given us an extended record.

The immediate obedience of the man shows him to have been a true and genuine disciple of Christ; and the result, that "all men marvelled" shows that the blessing of the Master made effective his message (v. 20).

III. Lesson for May 20.—The Topic for the Third Lesson for May is "The

Death of John the Baptist". The Scripture is found in Mark vi. 14-29. The incidents here related had occurred a year before Jesus withdrew from Galilee, but are incidentally related here because of Herod's inquiry that had been raised by the fame of the work of Jesus. Partially parallel accounts, covering at least some of the incidents, are to be found in Matthew xiv. 1-12 and Luke ix. 7-9, that given by Matthew being the most extended.

1st. The Place of the Lesson.

This Scripture is found in section 3 under Part 1 of the Gospel according to Mark,—in which the Evangelist is exhibiting the mighty power of Jesus as shown in the active work of His Kingdom, in a series of concluding conflicts in Galilee and of withdrawals from the public gaze (chs. vi. 1—viii. 26). The Scripture is found in the first portion of this section, which sets forth the work of power of Jesus among His own neighbors in Nazareth and Galilee, where it was opened by the Call and Mission of the Twelve, and Herod's consequent inquiry who Jesus might be (ch. vi. 1-52). Opening with the Call and Mission of the Twelve, this portion of the Gospel follows with the subject of the present Lesson, "The Death of John the Baptist", and the next Lesson, "The Feeding of the Five Thousand."

The inquiry of Herod in the present Lesson led to the withdrawal across the Sea of Galilee, where the Feeding of the Five Thousand occurred,—one of the most marked exhibitions of the power of the mighty King, in His entire career. When Jesus withdrew from conflict it was only in order to gain greater victory.

Political reasons doubtless led to the inquiry of Herod, who just at this time was threatened with a war of revenge and extermination. Herod may at this time have been visiting at his Galilean residence; or the news of the miraculous deeds may have reached him at his capital, Macherus, on the eastern shore of the Dead Sea.

2nd. The Points for Study can best be brought out by following the narrative:

1. Study the Effects of Christ's Work of Power on Herod.—Ch. vi. 14-16.

Herod's explanation of the work of Jesus seems to have been suggested by a guilty conscience. John the Baptist had been a terror to Herod while he was yet alive, although he had performed no miraculous works; now that he was raised from the dead, as Herod thought, he became a greater terror through the manifestation of these miraculous works (v. 14). The dread of Herod was the greater inasmuch as the risen John was not imprisoned within the walls of Macherus, where he could be kept from doing harm and put to death if need be.

Other explanations were offered by Herod's courtiers: some suggested that it was Elijah, who was expected to return to earth; others, that it was the Prophet foretold in Deuteronomy xviii. 15; still others, that it was some new Prophet that had arisen (v. 15).

Herod's remorse, however, held him to the belief that Jesus was the risen John (v. 16). Herod's desire to see Jesus probably had also more in it than a general interest in His works; Jesus had been heralded as Messiah, **the King of the Jews**, and fear of a political rival must have had to do with Herod's wish to see Him. His desire was not to hear the teachings of Jesus, but to get Him into his grasp, that he might destroy Him as he had destroyed His Forerunner.

2. Study Herod's former Relation to John.—Ch. vi. 17-20.

Herod had imprisoned John because of the rebuke of that great preacher of righteousness (vv. 17, 18). The history of the unholy marriage of Herod Antipas, son of Herod the Great, with his niece Herodias, the Jezebel of her times, is familiar. She had first married Herod's older brother Philip who, she supposed, would succeed to the Kingdom. Later, when he had been disinherited, she deserted him and fled with the rich and powerful Herod Antipas when the latter was on a visit to his brother in Rome. Herod already had a lawful wife, the daughter of Aretas, an Arabian prince,

whose father was probably at this very time making ready in his wrath for invading the dominions of Herod.

When Herod brought his unlawful wife to his palace John plainly told him ["kept telling him", for so the language means], "It is not lawful for thee to have thy brother's wife" (v. 18).

Herodias herself took up the quarrel against John and sought to kill him, but was not able to do so because Herod feared John, 'knowing that he was a just man; and heard him gladly' (vv. 19, 20).

The King had evidently some conscience left, but the struggle was now to come between conscience and passion, and the latter was to prove too strong for the former.

3. Study the Successful Plot for the Destruction of the Great Preacher of Righteousness.—Ch. vi. 21-25.

The occasion seized upon was a great banquet, in which voluptuous dances were added to excessive drinking. The former proved a mightier motive with the king than even the latter, and he promised the Dancing Girl any gift desired, to the half of his kingdom (vv. 21-23).

The young girl submitted to her mother the question: "What shall I ask?", and she returned straightway to the king with her cry, "Immediately, immediately", for the head of John the Baptist (vv. 24, 25). The vindictive woman and the demands of passion had triumphed.

4. Study the King's Reluctant Compliance.—Ch. vi. 26-28.

Herod was exceedingly sorry when it was too late for such a man as he was to retrace his steps. He had no business to make such an oath or to execute it. He was not an autocratic king like Xerxes who could offer half his kingdom; nor had he any right to do such a deed in order to comply with the wishes of those who were present with him in his debauchery, and doubtless ready to urge him on to the deed. Nevertheless he commanded, and John was beheaded and his head brought in and given to the damsel, who gave it to her mother (vv. 26-28).

The Great Preacher was faithful to his conscience as a Preacher of Righteousness, setting an example of plain speaking and square dealing to which too little heed is given in our day by those who preach to the rich and titled of this world who fearlessly cut loose from the obligations of social morality. The character of the weak and wicked king and his paramour stands out all the more sharply by contrast with that of the Prophet of God.

The record here closes with the simple statement that his disciples came and took the body of the murdered man and laid it in a tomb. Matthew adds (ch. xiv. 12) that they then "went and told Jesus".

IV. Lesson for May 27.—The Fourth Lesson for May is entitled "Feeding the Five Thousand". The Scripture selected is Mark vi. 30-44. There are parallel accounts in Matthew xiv. 13-23; Luke ix. 10-17; John vi. 1-13,—that in the latter Gospel being followed the next day on the other side of the sea by an extended discussion and explanation of what had been taught.

This is one of the few miracles recorded by all the Evangelists. Each of the accounts will be found to have its own peculiar features and they should be carefully studied and compared. As stated in the Lesson for May 20, the Feeding of the Five Thousand follows immediately upon the account of Herod's interest in Jesus. It gives a vivid picture of human need as well as of the supernatural power of Jesus by which He was able to meet that need.

The record in Mark opens with an account of the Return of the Twelve from the mission of which the opening of the Chapter relates their sending out. They reported to Jesus what they had done and what they had taught (v. 30). It was on this occasion that He invited them to withdraw with Him for rest and privacy, as there was no possibility of it in Capernaum where the great multitudes were always pressing upon them.

The Points for Study are suggested by the narrative in connection with the dis-

course based upon it recorded in St. John's Gospel:

1. Study the Withdrawal and its Object.—Ch. vi. 30-32.

The reason that Mark gives for going apart is contained in the invitation of Christ Himself that "they rest awhile" (v. 31). Another reason suggested by Matthew (xiv. 13) was the news that had come to them of the murder of His cousin John the Baptist, whom He declared to be the Greatest of the Prophets. Then there was the desire of Herod to see Him, which He probably connected with the political purpose of Herod to destroy Him. Moreover, the people, as was shown soon after (John vi. 15), were eager to crown Him as the Messiah, a temporal King, according to their own false notions. The vengeance of Aretas wreaked upon Herod for infidelity to his daughter, and the danger arising from this in Galilee, may have had something to do with the withdrawal.

They sought a desert place across the sea in order to secure that privacy that was needed for the better instruction of His Disciples concerning the duties that would soon devolve upon them in consequence of His Rejection by the people and His Coming Death (v. 32).

2. Study the Speedy Gathering of the Great Multitude in the Desert Place, and the Day of Teaching Spent There.—Ch. vi. 33, 34.

The great interest of the people in His ministry at this time is shown by their hastening into the desert place after Him (v. 33). If the expression, "when He came out" (v. 34) refers to his disembarking from the ship when He passed over to seek a place of rest, His purpose would seem to have been thwarted. If, however, the reference is to His coming out of the desert place after a season of privacy there with His Disciples—as some of the best commentators think—the purpose with which He set forth was carried out.

When Jesus saw the multitudes He was moved with compassion—as He had been by His great tour of Galilee (see Matt. ix. 36-39)—and spent the day in teaching them many things,—

adding to His teaching many miracles of healing (according to Matthew and Luke).

John in his Gospel partly accounts for the greatness of the multitude by his statement (ch. vi. 4) that "the Passover, a feast of the Jews, was nigh"; so that the great Passover caravan was passing on its way to the feast at Jerusalem.

3. Study the Miraculous Feeding of the Hungry Multitude.—Ch. vi. 35-44.

As the men were about five thousand besides the women and children, the number fed was probably twice that number. This miracle is readily distinguished from the Feeding of the Four Thousand recorded only by Matthew and Luke, in which the teaching that those who were miraculously fed "glorified the God of Israel" would seem to indicate that those participating were Gentiles or heathen, to be distinguished from the Five Thousand, many of whom were going up to the Passover and who were Jews. We have the account of the Feeding of the Five Thousand by all the four Evangelists who were eye-witnesses and partici-

pants. The testimony to its historicity is therefore clear and overwhelming.

The Lesson may best be studied in detail by following the order of this simple and natural account and marking the differences between it and the other Gospels.

4. Study the Redemptive Meaning of the Miracle as brought out in John's Gospel (see John vi. 22-71).

Jesus did not go up to this Passover, as His time was not yet come. Meeting the Passover caravan on its way to Jerusalem, He set Himself before them as the Paschal Lamb, and taught them the great Lesson that only by partaking of His flesh and blood could they have eternal life.

This teaching brought about the crisis that alienated many of His Disciples (see John vi. 59-66), and from this time began the great defection in Galilee.

It is only as this spiritual side of the miracle is understood that its highest and real meaning can be grasped. It is for this that John records it while Mark gives it place as one of the greatest exhibitions of the power of the Son of God, the Almighty King, whose Gospel he has written.

THE DEEPER CHRISTIAN LIFE

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VIII. The Spirit-Possessed Life

There is all the difference in the world between the believer possessing the Holy Spirit, and the Holy Spirit possessing the believer; even as there is a difference between a person entering the house as guest and coming in as host to take absolute control and authority. Many believers know the Spirit, if they believe His Word, as the Seal, marking them as God's property; who do not know Him as Sovereign, occupying the whole being in government. In the first case the Spirit is like a man paying a deposit on purchasing an estate; and in the other He is as one who enters upon the property and obtains possession. Christ was sealed with the Spirit

at His baptizing and acknowledged as the Beloved Son; but it was afterward that it is said, He was "full of the Holy Spirit," was "led of the Spirit", "returned in the power of the Spirit" and that He said "the Spirit of the Lord is upon me" (Luke iii. 22; iv. 1, 14, 18). Is there not a corresponding experience in the life of the believer? Take the Epistle to the Ephesians. In that Epistle it is said of believers, "having believed.. they were sealed with the Holy Spirit of Promise" (Eph. i. 13 R. V.). Yet in that same letter they are exhorted to be "filled in the Spirit" (Eph. v. 18).

The fact is, there are three things we must never confound and they are these:

the implantation of the life of the Spirit, the indwelling of the Spirit in the life He has implanted; and the infilling of the Spirit. In the first the Spirit is the Giver and Worker; in the second the Father is the Sealer and Claimer; and in the third the Son is the Promiser and Baptizer.

Some one has designated the truth about the Holy Spirit as "the lost Gospel." It is not lost so far as the testimony about His person and work is concerned in the Word, but alas! that it should have to be written: to a very large extent the gospel of the Holy Spirit is not known experimentally. Is this not so when the life of ascending prayer is wanting, the submission to the authority of the Word is lacking, the power of God to keep from conscious sinning is not experienced, the peace of God not known in keeping caring care from the heart, the separation from the world not followed, the witness to the Lord not given, and the Christ not dwelling in the inner being?

On the other hand, there are many believers who want to know the Holy Spirit in power, who are asking the question, "How can we know when we have Christ's baptism of the Holy Spirit?"

Before I endeavor to answer the question, let me emphasize one thing: we must distinguish the **gifts** of the Spirit from the **gift** of the Spirit. Many are longing for **them** instead of **Him**; and **He** is judged not to be in possession when **they** are wanting.

If 1 Cor. xii. is pondered carefully it will be seen that there is no diversity in Him. Seven times over **He** is distinguished from what **He** **does** and **gives** by the expression "the same", or "the self-same Spirit." Do not confuse the gifts with the gift, the works with the Worker, the administrations and the Administrator.

There are two ways in which we may look at any given topic. We may think of the cause producing the effect, as the four mighty lakes which make Niagara what it is; or we may ponder

the effects which prove the cause, as the grapes prove the vine, the rays evidence the sun, the watch tells of the maker, the moving car proclaims the electricity, the house speaks of the builder, the creation asserts the Creator, and the fruit of the Spirit the Spirit. I intend to follow the latter course and call attention to the following **seven things** which prove that the possessor is possessed by the Holy Spirit, namely, a surrendered will, a clean heart, a righteous hand, a prayerful spirit, a clear eye, a sweet temper, and a Scripture-guided testimony.

I. A Surrendered Will.

"No man can say Jesus is Lord but in the Holy Spirit" (1 Cor. xii. 3, R. V.). Practically these words mean that no one can recognize the Lordship of Christ but by the Holy Spirit. The testimony of the Holy Spirit to Christ is that He is Lord, i. e., He is absolute Sovereign. He claims all because He owns all. We own His claim when we let Him claim His own. All authority is given to Christ, hence the Spirit-filled man has no authority but His authority. All power is His, therefore the believer has no power but His.

What does a surrendered will mean?

At least three things: a giving up, a giving over, and a leaving alone. Christ, as in everything else, is the great Example. In the hour of His greatest agony He gave up His own will. His prayer was, "Not My will, but Thine be done". His life was a continuous giving over of Himself to the will of God; as He Himself expresses it, "My meat is to do the will of Him who sent Me"; and He never took Himself out of the will of God for He ever said, "I delight to do Thy will, O my God."

A surrendered will means the **giving up of our will**. Christ's claim to those who would be His disciples is, "If any man will come after Me, let him deny himself" (Matt. xvi. 24). This denial is more than denying self certain things, it is the denial of self itself.

The same word is used by all the Evangelists in calling attention to Christ's being denied by Peter. "I do not know the man", was his emphatic

and sorry avowal (Matt. xxvi. 72). He turned his back upon his Lord and would not own Him. That is what the denial of self means, namely, a non-recognition of its existence,—just as a person is ignored when you do not give him any recognition on meeting him in the street. Let self be denied in this way and at once it will be apprehended that there can be no self-will, for there is no self to will. This is only possible as we see that self is crucified with Christ. The cross ends all that is associated with self. The flesh of evil is ended, the old man of habit is put off, the law of sin is broken, and the self is crucified.

All this as a matter of **account** (which God puts to our credit) is true to the believer, the one thing now is to make it **count**, that is, let what is **fact** in Christ for us, be a **factor** by Christ in us in our daily experience. A great many believe in self-crucifixion, who know nothing of the crucifixion of self. In the former it is self endeavoring to put itself to death; but in the latter it is another putting self to death.

As the late A. J. Gordon said, "As high as the heaven is above the earth, so far is the distance from self-crucifixion to crucifixion in Christ."

A surrendered will means the giving over of the body to the Lord. The voice of the Holy Spirit is clear and emphatic upon this point, that we are to present our bodies a living sacrifice to Him and to yield our members as instruments of righteousness unto Him. The words "yield" and "present" in Rom. vi. 13, 19; xii. 1, are one and the same. It means to be present, to stand in the presence of another, to show oneself, to be near for a given purpose. Thus Gabriel is said to "stand" in the Lord's presence (Luke i. 19), and Christ "shewed" Himself to His Disciples (Acts i. 3), and "stood with" Paul in the hour of his trial (2 Tim. iv. 17). It will be seen that the meaning and usage of the word suggests a definite attitude, namely, we give ourselves over to Him for the definite purpose of His use and service.

When we speak of anyone, or anything, as "given over", we mean absolutely surrendered to a specified purpose. The Word speaks of some who were given up or over by God to the sins they desired (Rom. i. 24, 26, 28). They loved to make their choice, and He gave them over to the choice they loved. We also read of those who having given themselves over to lasciviousness were past feeling (Eph. iv. 19). The opposite is true of those who have given themselves over to the Lord. They are His for His will and work, and He in turn gives Himself over to them. Surrendering to Him, and keeping in this attitude, we then find, as one has quaintly said, "We have the **beatitude** because we have the **attitude**". The beatitude of blessing always follows the attitude of consecration.

A surrendered will means leaving ourselves in God's hands. The tense of the words "Present your bodies" is the aorist, which means an act once performed and a maintained attitude in consequence. The giving of ourselves once for all is to result in leaving ourselves in His hands for ever afterwards. No give and take, but give and no take back. Such a thing as re-consecration means that there has been desecration.

The Lord asks us for nothing less than whole-hearted consecration to Himself. A little girl sometime since was staying in the country with her aunt. She had a royal time: plenty of fruit, fresh butter, new-laid eggs and cream, besides the pure air, pretty flowers, and Auntie's company. The time came when she had to return home. The aunt had grown fond of her niece and the niece loved her aunt. As they sat discussing the going home to mother the aunt said, "I don't know what I shall do without my little girl. I think I shall have to cut you in halves and send one half to mother and keep the other half for myself. The question comes which half will you decide to have. Will you stay with the half that remains with me, or will you go with the half we shall send to mother?"

The little girl sat with wondering eyes as she contemplated the situation.

"Well, what are you going to do?" said the Auntie. At last she replied, "Oh! Auntie, I do love you and you have been so good and kind to me, I would really like to stop with the half of me that remains with you, but I have decided I must go with the half which is returned to mother."

The reply of the girlie illustrates what too many want to do. They want to be half and half; sometimes they

remain in that unhappy and nauseous condition, like the Church at Laodicea, "neither hot nor cold"; but the Lord demands and commands our whole being. He will not be content with half the price. As the altar long ago had to be built of whole stones (Deut. xlvii. 6), so He asks, and asks imperatively, that our entire spirit and soul and body shall be gladly given to Him (1 Thess. v. 23, R. V.).

(To be continued in the May number.)

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

The Divine Art of Winning Men to God

In our last paper, on effective evangelistic service, we laid special emphasis upon the fact that Biblical Evangelism was and is really an art or science, and suggested, at least by inference, that only those who appreciated this great fact and acted and governed themselves accordingly could expect evangelistic success in their ministry. There is a Divine as well as a human side to this subject, and lest some should misapprehend our position, we may pertinently now state that, in order to even a faint comprehension of the matter, one must of absolute necessity be filled with the Holy Spirit, the source of all Divine Wisdom and Power. The Twelve had the precious privilege of personal association with our dear Lord in the flesh; but we present-day disciples have the still more precious privilege of personal association with His blessed Holy Spirit, who shall guide us into all truth, and indeed make us successful "fishers of men", if we are willing to be taught of Him. Our text-book must be the Holy Scriptures which are not only able to make us wise unto salvation, but to equip us, through knowledge and power Divinely imparted, unto every good work.

Now with a prayer for the Divine guidance and illumination of our understanding, let us seek to learn the divine art of winning men to God.

A brief consideration of the life of the Apostle Peter will, we think, afford us some of the knowledge we seek. With the facts of Peter's life all of those who would be winners of souls are fully acquainted, and we shall, therefore, but briefly touch upon the points pertaining to the subject. First, we discover the worldly Peter, as he is called from his fisher's nets to the personal following of our Lord; secondly, we note his naturally forceful character and zeal for his Lord; thirdly, we take account of his fatal cowardice and consequent betrayal of his Master; fourthly, we read his affecting acknowledgement of renewed loyalty; and, fifthly, we behold His transformation on Pentecost's natal day, by the baptism and infilling of the Holy Spirit.

Immediately following his Divine empowerment and equipment for the work, we note the following as the predominating characteristic of his marvelously effective ministry:

His authoritative, positive, dogmatic, commanding deliverance. Of our Master it was once said: "He spake with authority, and not as the scribes". Can the reader recall the name of even one truly great evangelistic preacher in all history whose preaching was not so characterized? Is it not just at this point and in this regard that most of those who fail to command evangelistic results in their ministry fall down? Is

it not true that an apologetic, non-positive ministry is one of the chief causes of the present comparatively slow onward movement of the Kingdom of God among men? Is not preaching of such authoritative character eminently scientific and right, in that it involves the utilization of the power of positive suggestion Divinely reinforced?

Are not the ministers of God's Word instructed to "command men everywhere to repent"? Wesley, Whitefield, Finney, Moody, Torrey, Chapman and other unusually effective evangelists have all been criticised for their so-called dogmatic preaching, and, scientifically

considered, may it not be truthfully said that, if the preaching of the men mentioned had not been possessed of the dogmatic quality, they would probably have never risen to distinction in the field of evangelistic service?

In concluding this article, may we not be permitted to suggest that, if the preaching of many of our so-called conservative brethren were characterized by even a comparatively small degree of the dogmatic quality of the deliverances of some of our friends of the school of so-called "new theology", more effective evangelistic ministries might result?

Evangelical Convictions Essential to Christian Progress*

Mr. Robert E. Speer, New York City, Secretary of the Presbyterian Board of Foreign Missions

I had occasion not long ago to gather statistics of eight or ten of the leading Christian Churches in this land for the years 1893 to 1905. In those 12 years all these Churches of which I am speaking made great gains in their membership. The lowest gain was 7 per cent., and the highest 45 per cent, the next lowest above the 7 per cent. gain being a gain of 22 per cent. Far beyond the growth in population in these last 12 years has been the growth in the communicant membership of our Evangelical Churches. The largest growth was in the Protestant Episcopal Church, and I think there were various reasons for that great increase in that particular Church. Probably in some sections of the country the increase was due more or less to social influences and the light insistence upon personal religious experience. Elsewhere, notably in New York City, it was due in part to the energy of its missionary activities. In some parts of the country it was related, perhaps, to the efficiency of its ecclesiastical organization, or the reverence of its worship, and everywhere in some measure (if I may express my own conviction) to the fidelity of that Church to the evangelical conviction of the incarnation of the Son of God. The Churches whose growth has been slight

have been Churches regarding which the popular impression prevails that they have relinquished a little the tenacity of their hold upon the central evangelical convictions.

I, myself, believe that the great success of the Young Men's Christian Association has been due to the firmness of its evangelical spirit. Perhaps that is not just the most accurate way to put it, because the phenomenal growth of the last few years has been on the social side, in the development of gymnasiums and educational work, and the provision of magnificent buildings, and the majority of this money has not been given out of the evangelical motive. But what I mean is that the Association could not have stood up under this load if it had not been for the firmness of its evangelical conviction; that it has been the strength of its earnest faith in the gospel that has made it possible for this movement to carry such a burden of secular agency, and I believe if it had not been for this spirit it would not have been possible for the organization to get the men in number and character needed to carry on its enterprise. That was the conviction of Sir George Williams. He

*From an address delivered at the Twentieth Anniversary of the New England Evangelistic Association, Boston, January, 1906.

gave expression to it in the last letter he addressed, on his eighty-fourth birthday, to the Young Men's Christian Associations:—

"Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through Divine goodness and help, the Associations have been maintained in steadfast loyalty to the Word of God and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of Divine Grace, and to the ability and willingness of Christ to save from sin and its consequences; and to preserve unto Life Eternal all who put their trust in Him, has received the seal of God's approval and blessing While the Associations have rightly held in just and high appreciation and been ready to use every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Saviour. This has been the secret of their success and usefulness in the past, and I have every confidence that, so long as the Associations make this their first aim and desire, God will continue to give His benediction upon their work. Many institutions and societies which sprang into existence long after our Associations commenced their work have long since spent their force and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness."

The faithful and discerning old man was correctly analyzing the secret of the success of the movement that it had been his great privilege to establish.

As I go around the country studying the Christian Churches in different sections of the land, in different branches of the one Church of Christ, the conclusion seems to me to be inevitable that those

Churches which are holding closely by the evangelical conviction are the Churches which are laying hold upon the people, are the Churches which are adding phenomenally to their number and growing steadily in their influence throughout the land.

Now, while I think this is a fact, I am well aware that there are many people who would deny it. They hold that **the evangelical conviction is not tenable any longer**. We are facing to-day a powerful opposition to the central position of the evangelical faith. There are many different forms in which the objections are pressed. I shall refer to four of them:

1. Some tell us, in the first place, that the Evangelical Churches are making a great mistake in the emphasis which they lay upon the matter of religious conviction; that, after all, the creed that man holds is a matter of no consequence; that character is the one thing.

I chanced a little while ago, in a Young Men's Christian Association magazine, on some speeches delivered at the dedication of a building in the West. One of the citizens of the community said in his address at the dedication:—

"I have emphasized religion, but I have not emphasized sectarianism. The Young Men's Christian Association stands for religion, but not for denominationalism. It does not know creed, but upon character it puts tremendous emphasis, and character is the fundamental idea of religion, whether it be Catholic or Jewish or Protestant."

Now a statement like that is sufficiently unguarded, but there are a great many people in our day who talk even more carelessly, who tell us that it does not matter what people think, that the only thing of consequence is what people are. And there are many of them, and influential people too, who tell us that the evangelical conviction is often a positive incubus upon character, and that if we could shake it off the Christian Church would be likely to breed a type of character more attractive to the men of our day. One of the most popular religious periodicals only a little while ago, in an editorial, expressed the desire that the term "evangelical" might soon

go out of use, and that men would forget the distinctions which are embodied in the term. Another of our religious papers expressed the hope that the time would come when such differences as were then under discussion might be entirely ignored, and the Christian Church be conceived as resting on broad enough foundations to admit within its limits not only evangelical believers, but also, I think it said, Agnostics, Confucianists and Buddhists; indeed, whoever might wish to come in. I see no reason why, if Asiatic atheism is to be admitted into this Church, Western atheism should not be allowed to come in, too. The Christian Church so conceived would indeed be so broad that it would be a matter of indifference what opinions its members might hold. There is a strong antagonism to evangelical convictions springing from just such considerations as these.

2. Then there are a great many who insist that what we need to-day is essential Christianity in contradistinction to our evangelical Christianity. We need to separate our Christianity from the historic Christ; that is their great contention: that Christ is not essential to it; that Christianity is not inseparable from Him; that Christianity is the message He uttered; that, having been uttered, we can carry it away and forget Him; that the example set by Him has no further relationship to His Person; that the spirit He breathed into the world, men and women may imitate without any slavery to the historic faith or to any so-called "metaphysical theory" with reference to His Person. There are many men to-day who are trying so to interpret Christianity as to separate what they regard as the essential thing in it from our historic conception of the Person of Christ and from our conviction as to the value of Christ as a living, personal power in experience.

Of course it is necessary, in order to do this, to throw out the Gospel of John. It is necessary to rend even the Synoptic Gospels asunder. It is necessary to regard Paul as a teacher trying to interpret Christianity to his own day, but as

no authoritative interpreter to our day. Some of these men leave God in the gospel and some do not. Some say that the gospel as Christ taught it "means one thing and one thing only," to quote Harnack's contention; "eternal life in the midst of time, by the strength and under the eyes of God." "The gospel," declares Harnack, "as Jesus proclaimed it, has to do with the Father only and not with the Son." But there are others who leave no personal God in the gospel. A brilliant book has lately been published entitled, **The Creed of Christ**. Mr. Campbell, of the City Temple, ventures to compare it with **Ecce Homo**, which ran a ploughshare through formalized conceptions a generation ago. The position of the anonymous writer of this book is just this: That the only two things about which we can be sure regarding Christ are these, that He hated the Pharisees and that He loved the Kingdom of God. A hundred thousand years from now he holds the world may be more Christian than it ever has been, and may have entirely forgotten that any such man as Christ ever lived. And then he proceeds to eliminate the supernatural, and to identify God with nature. There are many men who would separate Christ from His gospel who do not go so far, but they go far enough to make it impossible for us to see the Lord weaving in our lives the fabric of His own heavenly will. They leave us standing with Mary. They have taken away our Lord and we know not where they have laid Him. We have His grace and the tender memory of His life, but Him we have lost.

3. In the third place, the tendency of which I have been speaking seeks to eliminate miracles and the supernatural. It begins in the case of a great many people with the story of the virgin birth of Christ, and having begun there it is not hard to go on to eliminate the rest of the miracles, and end by eliminating the resurrection itself. Now the Christian faith does not depend upon the virgin birth of Christ, but the same disposition that leads men to discredit the historic testimony and the spiritual prin-

ciples on which faith in the virgin birth of Christ rests will lead men on to discredit and deny the other miracles, too. And having once eliminated the supernatural from the first century, you have got it eliminated from the twentieth, too. If there is no supernatural in history, there is no supernatural in life. There are a great many men who are working hard to-day to convince us of that. They would have us believe that the gospel is simply an old appeal to the will, not a new force in the will. They would have us believe that it is merely new light for men and not new life in men.

4. One other phase of the pressure on our evangelical faith to-day is seen in the intellectual and moral slovenliness of our time that simply glosses over all the edges of truth and substitutes a sort of genial, maudlin goodfellowship as the one thing needful. There was an amusing letter in the **New York Sun** the other day, in which "Achates" asked if there was any help for his friend, "Amaturus." He said: "My friend is a very decent fellow. By that I mean he has a conscience, but he does not bother others with it; and he has a soul, but he does not allow it to bother him." That is a very good diagnosis of the temper of our day. Men believe there

is such a thing as conscience but they do not want to trouble other men with it. They do not deny that there are souls, but they do not want to be too much harassed over them. They want to lead their lives on the basis of an easy, neighborly feeling with everybody. Of course a philosophy like this simply excavates the foundations of all veracity and makes it difficult for men to undergo the hardship of joining any movement that has got any firm and definable aim whatsoever.

It seems to me that over against these four great tendencies of the hour we, to-day, have got to take our stand. We must not take our stand against these things obstructively, simply because we are unwilling to open our minds to new light. We want all the light that is coming to men, but we are taking our stand against these tendencies of which I have spoken because we believe them to involve a direct assault upon historic truth, because we believe also that they imperil the interests that are dearest to men, and because they make it impossible for us to proclaim to men the message which is absolutely indispensable to the life of man.

[In the remainder of his address Mr. Speer boldly challenges the correctness of these liberal assumptions.—Editor.]

Department of Biblical Foreign Missions

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The Greatness of the Christian's Privilege

Comparative religion is to many a fascinating study, although it often lingers about the outskirts of the subject. It occupies itself much with doctrines and moral precepts and sacred writings. But with the study of the experiences of the inward man, new and more moving vision is gained of the meaning of religion. In this field one can see in full noonday the peculiar privileges of the Christian. The sixteenth Psalm says "The lines are fallen to me in pleasant places; yea I have a goodly heritage." If any Christian fails to see the full goodness of his heritage let him

compare his lot with that of the people with whom missionaries have to do.

In the operating room of a mission hospital in China a tablet hangs on the wall written Chinese fashion on highly colored ground. The patient, as he is brought into the room, faces this tablet, and this is what he reads.

"All powerful Lord of heaven! Thy child who is before thee is sick. We, thy servants, ask Thee for skilful hands and for wisdom to relieve his pain and cure his body in order that some day he may understand the love and mercy of his Heavenly Father and return thanks

to Thee, and come to serve Thee. We ask it all in the name of Jesus Christ the Savior, Amen."

To the Chinaman brought into that room in desperate condition, the idea itself brings comfort that these Christians trust in the Supreme One, to whom they pray for skill and wisdom, and for the poor patient. Never in all his life has he heard of praying to the Almighty for help in such a case. Magic, compounds devised by the ancient sages, ingenious scarecrows against invisible spirits who are mischievous if not malicious—these are the things to which the sick man is taught to trust in China. The dawning comprehension that the Christian has One all-powerful Helper in his efforts for the sick is in itself half a cure.

The root of the difference at this point between Confucianism and Christianity was lately set forth by a Chinese Christian as follows: "It is not because the Chinese do not know what is right that they need the word of God. Confucius has taught them many good precepts. But Confucianism has no power to put these precepts into practice. If a man has fallen into the river, Confucius comes along and, seeing the man struggling for his life, he stands on the bank and calls to him, 'Do this, Do that; move your arms this way; move your feet that way.' This is all most excellent advice, but the poor drowning man is utterly unable to follow it. At this moment comes along Jesus Christ. He does not stand on the bank to issue directions, but He instantly goes down into the water and Himself brings the drowning man to land. That is the difference between Confucianism and Christianity." That Chinese Christian spoke out of the abundance of his heart. He knew by experience what Jesus does for the sinner. We too, if we could only remember more vividly how great things the Lord has done for us, would prize more fully our privileges as Christians.

That tablet on the wall of the hospital gives another new idea to the pagan sufferer whose eyes rest upon it. The idea

of any one caring for him enough to think of his needs and to pray lovingly for his welfare is something that he never encounters in the precincts of a Chinese temple. It is every man for himself there. The same callousness toward others characterizes many other religions. In the London Missionary Society's hospital at Neyoor, Travancore, was a Mohammedan last December who was led thirty miles by one of his children to the hospital, for he was quite blind. After the cataract had been removed and he had been tenderly nursed until the day when it was safe to remove the bandages, the man could see. The time had come for him to return to his home. With a voice shaking with emotion the Mohammedan said "I never thought to meet with such kindness. It is something new to me; and I have been given my sight into the bargain." Then he himself felt the contagion of Christ-like care for the needy the like of which perhaps he had never felt before. For he added "I must hurry back to my home, for there are many blind in my village!"

We can not fully know what we owe to the love which Jesus Christ introduced into our midst until we have seen the lives that are loveless. A missionary lady in China was talking to women of the salvation of Jesus Christ and of the heaven of His presence hereafter. Suddenly one of the Chinese women interrupted her: "Is your mother-in-law living?" she asked.

"No," replied the missionary.

"Does your husband ever get drunk?"

"Why no; of course not."

"Does he smoke opium?"

"No."

"Does he beat you?"

"No; he never struck me."

The heavy-eyed Chinese woman was silent for several minutes, trying to speak but prevented by some choking in her throat. At last she said to the missionary, "You have been talking of heaven and hell in the future. Your life and mine are now, here, as heaven and hell."

Such contrasts between the practical fruits of Buddhism, Taoism and Confucianism on the one hand and Christianity on the other, ground into the souls of those who have had experience of the facts, are the real ground for hope of China. The Anglican bishop of Hong-kong lately gave an address in London on the outlook for Christianity in China. He admitted the proportionate insignificance of the Christian body in that immense population to-day. But he added "What I chiefly look at is the quality of the native church. The Chinaman is a very practical man. It takes a great deal to make him a Christian. But being so practical a man, when he adopts Christianity it assumes a very practical form in his life. He knows that he has found salvation, and he will not cast it away for the fear of man. Moreover he realizes that a profession of Christianity implies holy living. And then too, he acknowledges that having got the knowledge of salvation for himself, he is bound to tell it to others. The gospel is now being spread through China almost entirely through the work of natives. In such facts lie the reason for hope of China." The native church in China is a fact, and God is giving that church power and grace and strength to carry the gospel throughout the land. The spirit of evangelism which is abroad in our own land to-day is but the fruit of realization by our own people that power is given to the church to conquer forces of evil as Christianity alone of all religions conquers—by winning the doers of evil to do the will of Jesus Christ.

This blessed privilege of working with God for the regeneration of men is something that none of the world-religions has imagined. Two months ago The

Bible Student and Teacher contained some notice of a revival at Ambositra in Madagascar. One of the incidents of the revival was the conversion of a notorious debauchee; and when he came to the church and confessed his sins, one of the elders of the church cried out, "My son! What have you done with my son!" The Paris *Journal des Missions* for February tells the rest of the story.

The son of this elder had been the friend and the companion in dissipation of the young man who now repented with tears. He had left his home and wandered far away into the province of Imerina. After long wandering, having lost the confidence of all his acquaintances, and come to the end of his resources, he was trudging along one night on the highway, soaked with rain and shivering with cold. It was then that he said to himself, like that other wandering son in the parable, "I will arise and go to my father." He appeared at Ambositra a week later. The church was in fervent prayer, and he was smitten at once with conviction of his sin. The missionary writes that the scene when he arose in the church to declare his sins and his purpose to follow Jesus, was one which no witness of it can ever forget. Even now, after weeks, he seems forced in every meeting for prayer to come forward to pray, to praise the Lord, and to tell anew with tears his joy in salvation through Jesus Christ. The incident gives some suggestion of the joy of the missionary who has been sent as the messenger of Jesus Christ to these people. Perhaps it may also suggest to the rest of us another joy—the joy of the strengthening of faith which comes through realizing that God, who knoweth the heart, is bearing them witness, giving to these people the Holy Spirit even as he did unto us.

DAILY BIBLE STUDY AND READING, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT—MARK

In the February number a brief statement was made of what history has to say of the origin and purpose of the Four Gospels. It is barely necessary here to say a word further concerning the origin of the Second Gospel. As already stated, Mark wrote his Gospel—which was in substance what Peter had preached to Roman hearers to convince them that Jesus is the Son of God and the Savior they needed—for the Roman, the practical man, the man of action and power, of conflict and conquest, whose ideal was embodied in Caesar and a universal Roman Empire. It is not necessary here, even if it were possible, to quote the testimony of Papias, Tertullian, Clement of Alexandria, Eusebius, Origen, Gregory Nazianzen, Jerome and other witnesses on this point. The Roman represented active human power, and the ideal man of the race was therefore the mightiest worker, organizer and ruler,—the man who as Caesar could establish and sway a universal sceptre.

To meet the needs of this man—and of the men of whom he is the type—a very different presentation of the Gospel was required from that which appealed to the Jew and the Greek. Dr. Isaac Da Costa, in "The Four Witnesses", has shown that the Gospel as a whole is characterized by certain peculiarly Roman and soldierly features. By a deliberate comparison he finds that its style bears a close resemblance to that of Caesar's Commentaries,—both exhibiting the same emphatic repetition combined with the same rapidity of movement, the same copiousness of description with the same dramatic effect, so that even the word straightway (*eutheus*)—which is so characteristic of Mark, being employed in his Gospel about forty times—appears in the writings of the great Roman captain in the ever-recurring *celeriter*. No work of old Roman was ever more Roman in its rhetorical movement than the Gospel according to Mark. Da Costa has called this Gospel: "The brief and terse narrative of that **three years' campaign**, so to speak, of the supreme Captain of our salvation—whose name of old was **Warrior** as well as **Prince of Peace**,—carried on and completed, for the deliverance of our souls, the bruising of Satan, the glorifying of the Father, in His labors, His sufferings, His death, His resurrection and final triumph."

To meet the needs of the practical man, the man of Roman qualities, there was called for in this Gospel, not an appeal to Old Testament Scriptures, as in Matthew, nor the philosophical development of the Divine man, as in Luke, but a concrete and striking exhibition of Jesus and His career. The Gospel is therefore marked by an absence of extended arguments and discourses and the presence of facts and events as coming from an eye-witness and ear-witness. Such an exhibition came naturally out of the experience of Peter, the man of action, whose teaching, according to uniform tradition, Mark reproduced. The practical man, as distinguished from the student of Scripture and the thinker, desired to see Jesus, the Son of God, actually exhibiting the power that was claimed for Him, and on the ground of that exhibition appeal was made to him to accept Jesus as his needed Savior.

The Roman character and aims are thus seen to furnish the key to the Gospel according to Mark.

Readings in Mark, the Gospel for the Roman

The opening passages of the Gospels bring out the characteristics of each. In Matthew we have "The Genealogical roll of Jesus Christ, Son of David, Son of Abraham", showing unmistakably the Jewish aim of the Gospel. Luke's introductory statement concerning his purpose to give a complete historical and literary

presentation of the facts in the career of Jesus may indicate the Greek aim. The opening statement of John concerning the incarnation of the pre-existing Word, taken together with the object of the incarnation and life of Jesus (as stated in John xx. 30, 31), serves to bring out the Christian aim of that Gospel. So Mark, in his very first sentence, makes clear as possible his aim. It is "The beginning of the Gospel of Jesus Christ, the Son of God". The Greek term for "God" here used is the substantial equivalent of the Old Testament "Elohim", the Almighty Maker and Moral Governor of the Universe. The expression "the Son of God" does not bring out the qualities of the Servant, which the interpreters have so long been disposed to apply mechanically to this Gospel, but which are certainly not found in it,—but rather that of the **King and Conqueror**.

Lange, in the Introduction to his Commentary on Mark, has seized upon this idea and has attempted—with good success—"to show that the Gospel may be divided into "a progressive series of victorious conflicts", beginning with the conquest of the four chosen Apostles and ending with the final subjection and possession of the whole world. Through perpetual victory—victory even in seeming defeat—the King, the incarnation of almighty power, moves on to realize the Roman ideal of universal dominion. It is therefore the Almighty Conqueror, and not the Servant (symbolized by the ox of prophecy, as the allegorical interpreters would have it), that appears in Mark's delineation of Jesus.

The Plan of the Gospel embraces the following divisions:

Introduction.—Mark sets forth for the Roman the Advent and Heralding of Jesus Christ, the Son of God, the Divine King and Conqueror.—Ch. i. 1-13.

Part I.—Mark portrays Jesus as the Son of God, mightily Proclaiming His Kingdom of power in Galilee, and exhibiting its Character.—Chs. i. 14—viii. 26.

Part II.—Mark sets forth Jesus as the Almighty King, distinctly Claiming the Right to the Kingdom of Power, to be Won through Suffering and Rejection.—Chs. viii. 27—xiii. 37.

Part III.—Mark records the Work of Jesus in laying the Foundation for His Kingdom of Power by His Sacrificial Sufferings and Death.—Chs. xiv. 1—xv. 47.

Conclusion.—Mark exhibits us Jesus the Almighty King Conquering Death and Establishing a Universal Kingdom.—Ch. xvi. 1-20.

Sunday, April 1.—Mark i. 1-13.

Introduction,—Origin and Preparation of Jesus Christ, the Son of God, the Almighty Worker and Conqueror.—The significance of the "Son of God", as here used, has already been stated.—John the Baptist heralded the Conqueror as **Jehovah**,—appearing as the messenger announced by the very last words of Old Testament prophecy (Mal. iii. 1), to prepare for the advent of Jehovah; and preaching the baptism of repentance for the remission of sins, thereby rousing all Palestine. Attracting attention by his picturesque garb and life, John heralded Jesus as the **mightier One to come**. Jesus at once came forward and was baptized. Straightway coming up out of the water He was recognized by God from Heaven as His "Beloved Son",—the first open and striking testimony of

God to His Divine Dignity and Spiritual Kingship. Matthew says, "the heavens opened unto Him": Mark, with Roman touch, says, "**He saw the heavens split open.**"—Immediately He was driven into the wilderness by the Spirit to the temptation, where He "was with the wild beasts; and the angels ministered unto Him."—Here is a most dramatic and striking picture for the man who is to be appealed to by vision and action rather than by arguments and discourses.

"Jesus, the mighty God (Isa. ix. 6), who broke through all fetters and bonds, appeared as a Divine Person, both in His origin, mission and preparation, and as Prince of the kingdom of heaven engaging in warfare with, and achieving the victory over, Satan and his powers. Throughout, the narrative presents to

view a continuous series of victorious onslaughts, like the leaps of a lion, followed by withdrawals on the part of Christ. Each victory is succeeded by a withdrawal with the acquired booty,

which serves as preparation for fresh progress. The ascension of the Lord forms His last withdrawal, which is to be followed by His final onset and absolute victory."—Lange.

Part I.—Mark portrays for the Roman the Work of the Son of God, the Almighty King and Conqueror, in Proclaiming the Kingdom of Power.—Chs. i. 14—viii. 26.

In this division the Evangelist exhibits Jesus:

- (1) In His Opening Ministry of Power in Galilee (chs. i. 14—ii. 12);
- (2) In His setting forth in concrete form the Foundation Principles of the Kingdom of God (chs. ii. 13—v. 43);
- (3) As exhibiting His Mighty Power in the Active Work of His Kingdom, in a Series of Concluding Conflicts and Withdrawals (chs. vi. 1—viii. 26).

Monday, April 2.—Mark i. 14-34.

The Opening Ministry and the Conquest of the First Subjects.—Mark portrays in life-like form the Almighty Activity of the Son of God in Galilee. He began by preaching the Gospel of the Kingdom of God and calling men to repentance and faith.—By the sea of Galilee He called as Disciples the fishermen, and they straightway followed Him.—He entered the Synagogue at Capernaum and straightway on the Sabbath He taught them as one having authority, which authority He demonstrated to His amazed hearers by healing a Demoniac who recognized and proclaimed His Divinity. Amazement seized upon those who had witnessed this exhibition of power, and immediately His fame spread through Galilee.—Coming out of the Synagogue they at once entered into the house of Simon and Andrew, and Jesus demonstrated His power over disease and death by immediately and perfectly healing Peter's wife's mother.—That evening, when the Sabbath-day was over, He demonstrated His Divine power in the presence of all the city over disease and the kingdom of Satan, by healing the sick and silencing the Demons, not suffering them to say that they knew Him.—Here is the first rapid work in the manifestation of the Almighty King.

"Christ loves not singularity; He called not one alone. He loves not schism either between them whom he calls; and therefore He calls persons likely to agree—'two brethren'. So He

began to build the synagogues to establish the first government in Moses and Aaron—'brethren'; so He begins to build the Church in Peter and Andrew—'brethren', The principal fraternity and brotherhood that God respects is spiritual brethren in the profession of the same true religion."—John Donne.

Tuesday, April 3.—Mark i. 35—ii. 12.

The Girding by Prayer for Advancing to the greatest Work of Divine Power, the Forgiveness of Sins.—Our Lord set us an example by what seems to have been His habit of preparing for the activities of the day and for great crises, by spending part of the night in prayer. He then proceeded through Galilee preaching and casting out demons.—In healing a leper He showed His power to remove the sin typified by leprosy, but the man, instead of keeping quiet as commanded, went out "and began to publish it much and blaze abroad the matter," so that Jesus was obliged to withdraw into desert places.—When again in Capernaum while He was teaching the crowd in the house four men bearing a Palsied Man broke up the roof (as Mark phrases it) and let the helpless man into the midst. Jesus immediately brought on the conflict with the Jewish authorities who were watching Him, by exalting Himself to the place of God, and forgiving the sins of the poor paralytic, proving His right to do so by forthwith healing him of his disease and sending him forth bearing his own pallet (Mark uses a Roman

word).—He thereby showed His power over sin, the mighty cause of all the evils in the world.

"Long before night was ended the Chief Worker was up from His couch and out at the door, through the city that was wrapped in slumber, into the open country, to some solitary place, to pray. A day of such teaching, of such healing, of such blessing, can not be lived without a close, continuous com-

munion with God; and as He was the beloved Son of God, well pleasing to the Father, it was the more necessary that He should keep in contact with the Father. Common men can do, it appears, with very little prayer; bad men can do without communion at all; but the better we are the more communion we want, and the Son of God Himself reveals His Sonship first in this necessity of constant prayer".—**Horton**.

Section 2. The Almighty King sets forth in concrete form the Foundation Principles of the Kingdom.—Chs. ii. 13—v. 43.

This embraces the Foundation Principles—(1) in the Subjects and Law of the Kingdom (chs. ii. 13—iii. 35); (2) in the Law of Growth and Development in the Kingdom (ch. iv. 1-34); (3) in the Power of the King, Who is Omnipotent (chs. iv. 35—v. 45).

I. The Foundation Principles in the Subjects and the Law of the Kingdom.—Ch. ii. 13—iii. 35.

Wednesday, April 4.—Mark ii. 13—iii. 12.

The Call of Matthew and the Subsequent Exhibitions of Power and Lordship of the Son of God.—Matthew, or Levi, the tax-gatherer, whose calling is here recorded, immediately followed Him and prepared a great feast where publicans and sinners gathered. This was an occasion of offence to the Scribes and Pharisees. They complained that He allowed publicans to associate with Him and that He did not enjoin fasting.—As the Disciples plucked the ears of corn to eat on the Sabbath-day, they further accused Him of rejecting the traditions of the Elders respecting the observance of the Sabbath,—the right to reject which He claimed on the ground of Old Testament example and of His position as **Lord even of the Sabbath**; and enforced His Divine right to reject them by healing the Man with the Withered Hand in the Synagogue, to save life.—This led the Pharisees and Herodians to go out and plot His destruction. In consequence Jesus withdrew to the Sea, where the great multitudes followed Him, even from the remote parts of Galilee and from the Gentile world beyond the Jordan, to whom He demonstrated His Divine power and was publicly recognized by the Demons as the Son of God.

"Where religion has become a body of maxims and doctrines, without life or warmth or motion—where it is traditional observance handed down from father to son, 'devotion's every grace, except the heart'—where it is all intellect and no affection, all logic without love—its professors are always strict to 'mark iniquities', and mere trivial breaches of religious etiquette may reap worse punishment than gross sins."—**Walker**.

Thursday, April 5.—Mark iii. 13-35.

The Call of the Twelve and the Beginning of the Organization of the Kingdom.—The breach between Jesus and His opponents had now become very marked, and the time had come for Him to organize the associates who were to furnish His future companions and co-laborers. He went up into a mountain and chose the Twelve Apostles to be His constant companions and messengers of salvation.—It is here that Mark records the attempts that were made to compel Him to desist from His work,—by His own family, and by the Jerusalem Scribes and Pharisees. The charge of the latter, that He was in league with Satan and wielded Satanic power, led to His unanswerable question, exposing the malice of His enemies, "How can Satan cast out

Satan?"; while He assured them that they were in danger of **eternal sin** [the original is **sin**, not **damnation**].—His brethren and His mother sought to call Him out that they might take Him away with them,—leading to His rebuke of their unbelief and His announcement that His true spiritual kindred are His faithful Disciples.

"I look over this first church-roll with curiosity and admiration. Five of them we have already met—Andrew and Simon, James and John and Matthew were personally summoned at the beginning. Half of them—six in number—begin and end in complete obscurity: you can not paint their features on the canvas. Only three of the twelve attained any distinction, or even distinctness—Peter, who is forthwith named Rock; James and John, who are sur-named the Sons of Thunder. And the twelfth wins all his notoriety from the exceptional fact of his being a traitor. These were the best—not the best only, but they were the sole followers whom He could call to be with Him, to announce Him, to cast out demons; and of them He makes His Church."—**Cartoons of St. Mark.**

Friday, April 6.—Mark iv. 1-34.

II. The Foundations of the Kingdom in the Laws of Growth and Development,—the Public Teaching by Parables.—Mark gives only two of the seven Parables of the Kingdom—the Sower and the Mustard Seed—but adds that of the Seed-corn, the longest of the additions made by Mark to the Gospel material (iv. 26-34).—The extended teachings of Matthew were not suited to those for whom Mark's Gospel was prepared, but are all employed in unfolding the growth of the Kingdom as **an outward objective thing**.—First, the Sower contradicted the false Roman idea of power by putting the invisible, spiritual power of truth in place of the visible, material power of the Caesars.—The Parable of the Seed-corn showed the necessity of human agency as well as divine, but presented the development in the Kingdom in succes-

sive stages, as certain and independent of human will.—The third, the Mustard Seed, depicted the rapid growth of the Kingdom into universality which Rome alone among all the earthly kingdoms had even imperfectly realized.—The Laws of Development in the Kingdom are thus set forth in a concrete form,—in its spiritual beginnings, its natural and gradual development, and its world-wide extension.

"Had our Lord spoken naked spiritual truths, how many of His words, partly from His hearers' lack of interest, partly from their lack of insight, would have passed away from their hearts and memories, leaving scarcely a trace behind them. But being imparted to them in this form, under some lively image, in some short and perhaps seemingly paradoxical sentence, or in some brief but interesting narrative, they awakened attention, excited inquiry, and even if the truth did not at the moment, by the help of the illustration used, find an entrance into the mind, yet the words must thus often have fixed themselves in their memories and remained by them."—**Trench.**

Saturday, April 7.—Mark iv. 35—v. 20.

III. The Foundation Principle in the Power of the King, Who is Omnipotent,—Supremacy over the Natural and Satanic Worlds.—Increasing opposition led to the withdrawal of Jesus across the Sea of Tiberias, but gave occasion for still greater displays of His divine power.—In crossing the Sea the Stilling of a great Tempest showed His power over the world of Nature.—On the other side of the Sea they were met on disembarking by a fierce Demoniac (Matthew speaks of **two**, while Mark singles out the more violent). His name "Legion" represented the most abandoned type, one completely possessed of the Devil, whose healing demonstrated the power of the King over the Satanic world, while the fate of the swine showed His power over the world of animal life.—The request of the citizens of Gadara, who thought more of their possessions than of their souls, gives the darkest

picture of depraved human nature, while the transformation of the healed man and His Gospel mission to his heathen neighbors furnishes an equally striking picture of the power of Christ to save the sinner.

"It shows very vividly how largely Christ's attention was directed to the well-being of the frame of man.... We may infer with reverence and with certainty that His first object was to show Himself as the Deliverer and Restorer of human nature as a whole; not of the reason and conscience merely without the imagination and the affections—not of the spiritual side of men's nature, without the bodily; and, therefore, He was not merely Teacher, but also Physician; and therefore and thus He has shed upon the medical profession to the end of time a radiance and a consecration which are ultimately due to the conditions of that redemptive work, to achieve which He came down from heaven teaching and healing."—Liddon.

Sunday, April 8.—Mark v. 21-43.

The Power of the King over Disease and Death.—When Jesus returned to the other side a request for healing came from Jairus, a ruler of the Synagogue, and the multitudes followed and thronged Him on the way to the healing.—In the crowd a woman who had been the subject of a defiling disease pressed behind, touched His garment and was healed,—her genuine faith being

Section 2. Mark portrays Jesus showing His Almighty Power in the Active Work of His Kingdom, in a series of Concluding Conflicts in Galilee, and Withdrawals.—Ch. vi. 1—viii. 26.

This Section embraces: (1) His Work and Conflict among His own neighbors in Nazareth and Galilee, resulting from the Call and Mission of the Twelve and from Herod's inquiry concerning Him,—leading to withdrawal across the sea of Galilee and the Feeding of the Five Thousand (ch. vi. 1-52); (2) His Conflict with the Jerusalem Scribes and Pharisees in Galilee, and His Withdrawal to the Gentile world (chs. vi. 53—viii. 9); (3) His Return to Galilee and the Renewal of the Conflict with the local Pharisees, and the Resulting Withdrawal (ch. viii. 10-26).

I. His Work and Conflict, among His Neighbors and Friends, and with His Enemies (ch. vi. 1-52).

Monday, April 9.—Mark vi. 1-29.

The King in Conflict with His Friends and with Herod, after Sending out the Twelve,—the Summoning to Judgment.

rewarded, not only by the healing but by the blessing of the Master.—Taking the three Chosen Disciples He restored to life the child who died before their arrival. Mark gives the exact Aramean words, "**Talitha Cumi**", to bring the scene vividly before us and to show that there was no use of magical terms in the healing. "Straightway the damsel arose and walked",—showing the power of Jesus over the kingdom of death.—The charge that no man should know it was intended for the moment, in order that He might escape before the rise of the excitement that was sure to follow, and that might have led to His being crowned as a temporal and false Messiah.

"Jesus is the great raiser of human souls as well as human bodies. All that are in the grave of sin, of spiritual death, may hear His voice. Awake, it says to each of us—awake thou that sleepest, arise from the dead that Christ shall give thee life."—Hanna.

"He discovers Himself in a series of mighty wonders, as Lord over the tempestuous kingdom of nature, over the dark domain of spirits, over the calm world of secret suffering, and over the deep valley of death.... Christ stood before them as the Prince of the kingdom of nature—as the Ruler of its powers, the Subduer of its storms, whose untamed violence often threatens the kingdom of God with destruction—as the Restorer of the peace of paradise."—Lange.

—The preaching of Jesus and His Disciples at this time extended the fame of His power and awakened increased opposition. An extended preaching tour

attracted the attention of all Galilee. —At Nazareth His humble origin and lowly connections—Mark brings out the fact that he was a **carpenter** — led to His rejection, and to the limiting of His miraculous work among them.—The sending out of the Twelve into Galilee, to preach repentance and to heal, still further called attention to Jesus, so that the reports concerning Him reached Herod Antipas, Ruler of Galilee and Perea, and his guilty conscience led him to think that John the Baptist, whom he had murdered a year before, had risen from the dead, and might avenge his murder.—The story of the murder of John, with the occasion and manner of it, is here related incidentally, and the fact brought out that he had “preserved him”(see v. 20) from the attempts of Herodias to take his life, but that, taking advantage of Herod's bondage to drunkenness and lust, she at last gained her end.

“His own countrymen, even while they stood amazed at His wisdom and His mighty works, ‘were offended in Him’; they withheld from Him their faith, hindered Him by their stolid unbelief from performing cures, and moved Him to cite against them the proverb, that ‘a prophet is not without honor save in his own country and in his own house.’ . . . Had moral and spiritual interests attracted these vast audiences to Jesus, what a welcome He would have accorded them, what joy it would have given the Good Shepherd to see the lost sheep of Israel returning to the fold, what an inspiring prospect of the success of His mission they would have afforded. But they were really often a burden to Him, a sore trial, a serious hindrance to His plans, a grave menace to His special and distinctive work.”—Edmund J. Wolf.

Tuesday, April 10.—Mark vi. 30-52.

The Twelve Return and Report their Works and Teaching, and Jesus Withdraws for privacy.—Jesus took them apart privately into a desert place for a little rest.—When He came out from this privacy (the “coming out” in verse 34 probably refers to His coming out from

the solitary place, and not to His disembarkation from the boat), He was met by the multitudes and after teaching them fed the five thousand.—Immediately He left the multitudes, who would perhaps have crowned Him according to their false notions of Messiah, and on His way across the Sea wrought the double miracle of walking on the water and stilling the tempest.—The discourse and controversy in the Synagogue the next day, recorded by John (vi. 26-71), show that Jesus at this miraculous feeding of the multitude had put himself before the crowds on the way to the Passover, as the Paschal Lamb. His insistence on His body and blood as the only way of atonement caused a great forsaking at that time by His followers and soon led to His exclusion from Galilee.

“He seems to have selected the place of meeting after this first missionary tour was completed. ‘The Apostles’, we are told, ‘gathered themselves together and told Him all things, both what they had done and what they had taught.’ How delightful this confidence. They told Him of their failures and of their successes; of their wisdom and of their folly; of their reliance and of their unbelief. We seem to see Christ listening with affectionate earnestness to the recital of their adventures; and interposing from time to time a word of encouragement or of caution, as the character and narrative of each might demand. The heart of each was unveiled, and the words spoken were eminently in season. The fatigues of their journey were none of them remembered, as each received from the Savior the smile of His approval.”—Angus.

Wednesday, April 11.—Mark vi. 53—vii. 23.

Across Gennesaret, in Conflict with the Jerusalem Scribes and Pharisees.—On their crossing into Galilee they were met by the usual crowds. As seen from Mark's account and that of Matthew (xv. 1-20), there were other conflicts than that recorded in John vi.—As He had not gone up to the Passover, the Jerusalem authorities sent their emis-

saries into Galilee to oppose the extension of His influence and to stir up dissension.—When they accused Him of neglecting “the traditions of the Elders”, He exposed their insincerity, quoting Isaiah’s portrayal of their hypocritical formalism, and denounced their tradition as making void the Law of God, and substituting a heartless formalism for hearty obedience.—He traced their long catalogue of sins and vices to their source in the depraved hearts of these critics and censors. Mark’s list of sins adds to Matthew’s (which follows the order of the Commandments) still others.—The resulting break with the authorities and defection among the Disciples led to His withdrawal to the borders of the Gentile world.

“The Pharisees had refined the law into a microscopic casuistry which prescribed for every isolated act, but Jesus brought it into the compass of a living principle in the soul. A lifetime was hardly enough to learn the rabbinical precepts respecting offerings, but Jesus virtually abrogated them all by the short utterance that ‘mercy was better than sacrifice’.....Even the Sabbath laws, with their countless enactments, were as briefly condensed: ‘It is lawful to do good on the Sabbath day’. ‘The Sabbath was made for man, not man for the Sabbath.’ Such teaching was unheard of in Israel. It was revolutionary in the grandest sense.”—**Cunningham Geikie.**

Thursday, April 12.—Mark vii. 24—viii. 9.

Jesus in Retirement, among the Heathen.—Over toward Tyre and Sidon, in the wild regions to the left of Lebanon, Jesus sought to escape from the conflict with His foes and find leisure to school His Disciples for their future work. The months spent there were brought to an end by the healing of the child of the Syro-Phenician woman.—Mark alone has the words, “Let the children first be filled”, showing that the refusal of Jesus at first was not absolute, and indicating that upon which the woman’s faith laid hold; and Mark

also suggests in his graphic words, “**Laid upon her bed**”, the contrast between the present quiet repose and the previous rage and restlessness of the demoniac child.—Jesus now passed round by the sources of the Jordan into Decapolis, to the East of the Sea of Galilee. The healing of the Deaf and Dumb Man (which Mark alone records) is made realistic—as Peter saw it—by the touch and the spittle and the sigh of Jesus and the repetition of the exact Aramean word used — “**Ephphatha**” (Be Opened).—The Feeding of the Four Thousand, mostly heathen, leading them to glorify the God of Israel, followed near the place of the previous Feeding of the Five Thousand.—The Almighty King in this way extended His Works of Power beyond Galilee into the Gentile world.

“That His departure was at the same time a breaking away from the Pharisaic party is emphatically shown both by Matthew and Mark. His travelling towards the borders of Tyre and Sidon was the prophetic and symbolic representation of the future progress of Christianity from the Jews to the Gentiles. So in ancient times Elijah travelled out of his own land into Phenicia. Elijah was driven away by the ascendancy of idolatry in Israel; Christ was driven away by the ascendancy of a hierarchy and of a traditionalism which in His eyes was apostasy from the law of God, and therefore idolatry. Yet Jesus did not separate from His unbelieving people; He did not actually go into Phenicia, but only into the adjoining borders of Galilee.”—**Lange.**

Friday, April 13.—Mark viii. 10-26.

The Return to North Galilee and Renewed Conflict with the Scribes.—The Scribes were on the alert and met Him on His landing in this remote region.—As usual, they sought “a sign from heaven”, which He emphatically denied, and immediately took ship for the other side.—The failure of the Disciples to take a supply of bread with them gave occasion for His exposure

of their lack of faith and spiritual understanding.—Mark alone records the Healing of the Blind Man at Bethsaida, which is made life-like by the use of external application and by the gradual process of cure—illustrating God's various methods of procedure.

The possible manifestations of power on the part of the Almighty King would now seem to have been completely exhausted. Yet the result was only rejection on the part of the multitudes and on the part even of many of those who had been for a time outward followers of Jesus; and stupid misunderstanding and unbelief of the part of His more immediate Disciples. The time had evidently come for the abandon-

ment of further attempts in this direction as utterly hopeless.

"Still Christ is upon motion; now He visits the parts of Dalmanutha, that no corner of the land of Israel might say that they had not had His presence with them. He came thither by ship; but meeting with occasions of dispute there, and not with opportunities of doing good, he entered into the ship again and came back. In these verses we are told how He refused to gratify the Pharisees who challenged Him to give them a sign from Heaven. They came forth on purpose to question with Him; not to propose questions to Him, that they might learn of Him, but to cross-question with Him, that they might ensnare Him."—Matthew Henry.

Part II. Mark portrays the Son of God, the Almighty King and Conqueror, Claiming the Right to the Kingdom of Power, to be won through suffering and rejection, and Establishing this Claim before the Disciples and before the Jewish Authorities at Jerusalem.—Chs. viii. 27—xiii. 37.

This presentation embraces:

Section I. The Evangelist represents Jesus as making His Claim before His Disciples, teaching them that the Kingdom is to be won not by temporal conflict but by suffering and death (chs. viii. 17—x. 45).

Section II. The Evangelist represents Jesus as Claiming His Right to the Kingdom of Power and establishing it, before the Jewish Authorities in the City of David (chs. x. 46—xiii. 37).

Section I. The Evangelist represents Jesus as Setting His Claim to the Kingdom before His Disciples, and teaching them that it is to be won by suffering and death (chs. viii. 27—x. 45).

In this he represents Jesus as thrice foretelling His death: (1) in His first revelation, occasioned by the Confession of Peter, foretelling His rejection by the Jewish Sanhedrin; followed by exhibitions of divine glory and power which are traced to the secret of all power, in communion with God (chs. viii. 27—ix. 29); (2) in a second revelation, foretelling the treachery of His own followers, followed by instruction on the duties of Subjects in the Kingdom (chs. ix. 29—x. 31); (3) in a third revelation, foretelling His death by the Roman Rulers, followed by instruction concerning the way for His subjects to rise to power in the Kingdom (ch. x. 32-45).

1. His Revelation of His Coming Death and Resurrection—Chs. viii. 27—ix. 29

Saturday, April 14.—Mark viii. 27—ix. 13.

First Lesson of Death, the Claim to be Messiah, the Almighty King, Called Forth and Confirmed.—The death of the King is now to originate in the Sanhedrin (Elders, Chief Priests and Scribes)—the Great Council of the Jewish Nation.—Peter's Confession, in far-away and

secluded Cesarea Philippi, was made the occasion of the Messianic claim of Jesus. As His acknowledgement of Peter's Confession was coupled with the announcement of the Coming Death and Resurrection, Peter rudely seized hold upon Jesus and violently protested against any such thing,—thereby taking Satan's ground and calling forth the

rebuke, "Get thee behind me, Satan".—Note that while Mark (with Matthew) records the severe rebuke of Peter, he (with Luke) omits the praise given to Peter,—so that the Gospel for the Roman leaves out the very passage upon which the Romish Church rests its false claims.—Speaking now plainly of His Cross, He sets before His Disciples the first and supreme lesson they are to learn from Him, that of **self-sacrifice**. The rude shock to their faith required the confirmation subsequently given in the Transfiguration, when God acknowledged Him as His Son, the Almighty King.—The Messiahship of Jesus, and the necessity of the Cross—which the Disciples found hard to believe—were both confirmed by this revelation of the Divine glory.—On the way down the lesson of suffering and resurrection is repeated and explained to the Three.

"Jesus did profess to be the Christ: He did profess to work miracles: His Claims to be the Christ were advanced and were to a certain extent admitted, notwithstanding the many outward difficulties in the way of any such admission.....There appears, however, to have been a point in the career of Jesus when His allusions to His own death become more explicit and distinct, and this was after what is called His transfiguration."—**Stanley Leathes**.

"This acknowledgement itself might have been made by Peter at an earlier period; but the way in which he made it at that critical moment, and the feeling which inspired it, showed that he had obtained new intuition of Christ as the Son of God. It was for this that Christ called him 'blessed', because the drawing of the Father had led him to the Son, and the Father had revealed Himself to him in the Son."—**Neander**.

Sunday, April 15.—**Mark ix. 14-29.**

The Healing of the Demoniac Child and Further Strengthening of the Faith of All the Disciples.—As Jesus and the

Three came down from the mountain they found the Nine in the hands of the Scribes, who in the presence of the multitudes were exulting over their inability to heal a Demoniac Child.—They were all awestruck by His sudden appearance—were there reflections of the glory still seen on His face? The father of the child appealed to Him. Mark's vivid description of the malady and the subsequent rending of the child showed the terrible malignity and cruelty of the Demon that possessed him. Here was one more Satanic challenge of the power of the Almighty King, met by immediate and complete healing. Their faith ought to have been strengthened.—Jesus subsequently made their failure and the miracle the occasion for privately teaching them the way of access to the Supreme Source of Power through prayer and fasting.

"More even than by this contact with human misery does our Savior seem on this occasion to have been impressed by His contact with unbelief. And He appears to have selected this as the first occasion on which to announce, not only the need and the benefit, but the illimitable power of faith. He could easily have arranged it so that no application had been made to His Disciples in His absence, but then they had wanted the lesson the failure carried in its bosom. He could easily have cured that maniac boy at once and by a word; but then his father had missed that lesson which, in the short conversation with him, was conveyed. And through both the great truth is made known that in this world of sin and sorrow the prime necessity is that we should have faith in God and faith in Jesus Christ—not in certain truths about God or about Jesus Christ—but simple, childlike trust in God as our Father, in Jesus as our Savior; a faith that will lead us in all times of weakness and exposure, temptation and distress, to cast ourselves upon a help that never was refused to those who felt their need of it."—**Geikie**.

II. The Second Lesson of Death—to come through the treachery of His followers—leading to suitable Instruction on their Duties in the Kingdom.—**Chs. ix. 30—x. 31.**

Monday, April 16.—Mark ix. 30-50.

Death through the Treachery of His Followers,—instructions on Rank in the Kingdom.—This was given on a secret journey through Galilee. They were familiar as possible with the doctrine of Atonement, but that the Messiah was Himself to be the atoning victim was unintelligible to them.—As in the house at Capernaum they disputed about who should be greatest in the Kingdom, He set a little child in the midst and taught them the lesson of humility and brotherly love, in opposition to all such **self-seeking** and **rank-seeking**.—John, who had just forbidden a man who was casting out devils in Christ's name because he did not follow Christ with them, here interrupted by a question started by conscience, and was rebuked by a lesson of larger charity that should recognize and approve all service for Christ, by whomsoever rendered, if it manifestly received the divine approval.—Jesus taught further the awful guilt of those who by their ambitions should lead even the humblest disciple into error or sin.—The strong metaphors that Mark piles up give terrible emphasis—in contrast to Matthew's account—to the deadly character of selfish ambition suggested by the question, "Who should be the greatest?" To the man of Roman type, the active, aggressive, masterful man, ready for conflict and conquest, the temptation to such ambitions in the Kingdom becomes a fruitful source of evil—the ulcer, cancer, gangrene in the individual soul and the Christian organization—that calls for what in surgery would be heroic measures", for fiery cautery, scalpel, amputation, in order to save from a more awful impending fate.

"Once more—for the third time—with fuller, more startling particulars, He told them that He should be betrayed to the priests and scribes; by them condemned; then handed over to the Gentiles; by the Gentiles mocked, scourged, and—He now for the first time revealed to them, without any ambiguity, the crowning horror—crucified; and that, on the third day he should rise again.

But their minds were so full of Messianic hopes; they were so preoccupied with the conviction that now the kingdom of God was to come in all its splendor, that the prophecy passed by them like the idle wind; they could not, they would not, understand."—Farrar.

Tuesday, April 17.—Mark x. 1-16.

Instruction concerning the Family Relations in the Kingdom—Divorce and Children.—The question concerning divorce was put by the Pharisees to entangle Him. The Law of Moses forbade divorce except for one reason; the Roman Law freely permitted it. Many of the Jews had repudiated the former for the latter, so that Christ's words were literally true of the Jews when He called them "a wicked and adulterous race", and true of the Romans of that age also; so that both needed instruction on this point.—Here, as in Matthew, Jesus escaped from the snare by unfolding the true intent of the Mosaic Law, and then He traced the institution back to the original creative ordinance.—To those who thought lightly of the place of children in the Kingdom He solemnly declared that the Kingdom of Heaven **belonged to them**.—The household—as made up of husband, wife and children—was thus recognized as practically the foundation institution in the Kingdom. No wonder that Jesus was, as Mark says, "much displeased" by their attack upon it.

"Husband and wife complete and strengthen each other. A husband's love will not deaden but develop what is strong and individual in a wife's character; and a wife's love will give edge to her husband's individuality and heighten the worth of his work. This is not bondage, unless it be bondage for a child to be molded by a mother's love, or for a friend to be influenced by the nobler character of his friend. That is the true freedom when what is best in me is free to grow because it is surrounded by the conditions of growth. And that is the freedom of marriage where two souls are joined in a life-union by love and reverence, and help

each other to be their true selves, enhance each other's moral influence and heighten each other's joys."—D. M. Ross.

Wednesday, April 18.—Mark x. 17-31.

Instruction concerning Earthly Morality and Riches in the Kingdom.—The young man here, as in Matthew, put forward his own doing as the way of salvation. Jesus showed him that he must add **"taking up the cross"** to his outward keeping of the Commandments. The cross is the only way to life.—He was trusting in his riches and Jesus put him to the test which he failed to stand. Admiration for the ideal, remarkable amiability and even spotless outward morality do not open the way into the Kingdom of Heaven.—"Jesus beholding him, loved him", recognizing his natural amiability, which may yet have stood in the way of his salvation. Seeing that he trusted in his riches, Jesus commanded him to distribute them and come **"take up the cross"**, the only way of life being through the cross and cross-bearing.—To Peter's question—smacking of selfishness and self-righteousness—all the Synoptics bring out the rewards. Mark alone adds as the crowning blessing, **"with persecution"** (v.30), the blessing of the Eighth Beatitude (Matt. v. 10-12).

"It is difficult for a person to have riches and not love them. It is difficult for a person to have riches and not be corrupted by them. It is difficult to have riches and not trust in them. It is difficult to have riches and not cleave to them in preference to Christ."—Simon.

"The most serious disadvantage under which the very rich have labored is the bringing up of children. It is well-nigh impossible for a very rich man to develop his children from habits of indifference and laziness. These children are so situated that they have no opportunity of doing productive work."—President Eliot.

"Great abundance of riches can not

by any man be both gathered and kept without sin."—Erasmus.

Thursday, April 19.—Mark x. 32-45.

III. **Third Lesson of Death,—to be by the Romans.—Instruction how to rise to Power in the Kingdom.**—This was the assembling of His Disciples on the way to the Cross. As He eagerly moved on before them amazement and dread seized them. "He took again the Twelve and began" a series of new and clearer explanations of His future fate (see viii. 31—ix. 22).—Immediately after the old false Messianic ambitions were aroused. James and John, "Sons of Thunder", always aspiring, wanted the chief seats in the Kingdom of Heaven, and Jesus is again obliged to correct the false views of these most enlightened and best beloved of His followers.—The Ten were justly indignant, but they too were ambitious; so Jesus taught them the lesson for the Church of all time, that there are not to be grades of authority, with the exercise of lordship, in the kingdom, as among the heathen, but that high place could be reached through humble service only,—He Himself setting them the supreme example by "giving His life a ransom for many".—The repetition of the rebuke of their selfishness and godless ambition seems to indicate what was to be the greatest danger in the future Kingdom.

"In the Kingdom of God the most honorable place is held by those whose character is likest God. Truth, affection, purity, righteousness, charity, are the substance and strength of the kingdom of God; and these are not things to be given as a jewel or a title to an estate can be made over to a friend or favorite! All the best and divinest treasures of God are wrought into the heart and life of good men, and are not merely transferred by his power and will. And no gift or grace is to be appropriated without the secret force of assimilation, and without the operation of God's law for molding and perfecting the human spirit."—Archibald Watson.

Section II. The Evangelist represents Jesus as Claiming the Right to the Kingdom of Power before the Jewish Authorities in the City of David, and establishing His Claim by Works of Almighty Power.—Chs. x. 46—xiii. 37.

This Section embraces the presentation of His Claim by Jesus: (1) in His Public Advent in Jerusalem as the Almighty Heir of David, and assumption of Authority in the Temple (chs. x. 46—xi. 26); (2) in His Conflict with, Overwhelming Triumph over and Judgment of, the various Leading Classes (chs. xi. 27—xii. 44); (3) in His Prophetic Unfolding of the Future, both near and remote, of Jerusalem and His Kingdom (ch. xiii. 1-37).

1. The Claim made in His Public Entry into Jerusalem as the Almighty Heir of David and in His Assumption of Authority in the Temple.—Chs. x. 46—xi. 26.

Friday, April 20.—Mark x. 46—xi. 11.

Triumphal Entry into the City as Son of David, and the Night in Bethany.—

Jesus furnished the credentials of Messiah to the great multitude that followed Him, by the Healing of the Two Blind Men at Jericho. Mark selects one of these—Bartimaeus, note the Syriac name—and gives a life-like description of his successful appeal for healing to the Great Physician.—The Passover caravan was thus prepared to acclaim Him as Messiah and accompany Him to the Mount of Olives. The colt on which He rode, fulfilling prophecy, and the Hosannas setting forth the promised restoration of David's Kingdom by the Messiah (see 2 Sam. ii. and Isa. xi.) mark Him as the Almighty King coming in the name of Jehovah.—Jesus now entered the City and the Temple, but as the day was gone, after taking a survey of the situation, He went out with the Twelve for the night to Bethany,—not being ready further to prosecute His Claim until the next day.

"They hail Him as their Messiah, their King. He does now what He never so fully did before; He accepts the title, He receives the homage. It is openly and avowedly as Christ their King that He is about to go into Jerusalem. Then let all the honors that they can give Him be bestowed. It is but little of outward pomp or splendor they can throw around this regal procession, but they can strip off their outer garments and cast them as a carpet beneath His feet. Royal standards they have none to carry, they have no emblazoned flags of victory to wave. No choice instruments of music are here, through which

practised lips may pour the swelling notes of joy and triumph; but they can pluck the palm-tree branches (nature's own emblems of victory), and wave them over His head, and they can raise their voices in hosannas round Him."—Hanna.

Saturday, April 21.—Mark xi. 12—xii. 12.

The Withered Figtree, foreshadowing the Fate of the Doomed Nation, and His Assumption of the Authority of Messiah in the Temple.—On the morrow as they came from Bethany he was hungry—the night possibly having been spent under the open sky in fasting and prayer to prepare for the great crisis. The Figtree on which He sought food should have furnished it, for it was not yet fig-time, i. e., time for gathering the figs (as one says "cherry-time", "strawberry-time", etc.). His curse therefore fell upon the tree as barren, foreshadowing the doom of Jerusalem, to which He had come having the right to expect spiritual fruit but finding none.—Jesus then entered the Temple, assumed the authority of Messiah, and cast out the profaners and their merchandise. His dreadful denunciations led the Sanhedrin to seek to destroy Him. When the evening was come He went out of the City for rest and quiet. In returning in the morning, the withered figtree gave occasion for a lesson of the power of the prayer of faith, to which was added the lesson of forgiveness as a condition of being heard in such prayer (see Luke ix. 54).

The proceedings of the day before led to the challenge of His authority by the Sanhedrin, as He again entered

the Temple, and was met and repelled by His unanswerable question: "The baptism of John, was it from heaven or of men?"—By the Parable of the Vineyard let out to Husbandmen He brought home to them their guilt arising from their rejection of Himself, while at the same time teaching that the authority by which He did these things was that of "The Son of God". In their wrath they sought again to apprehend Him, understanding that He had spoken the parable against them; but the fear of the people again prevented the execution of their purpose.

"The fig-tree was a fit type of that premature outward show of devotion with which He was even now welcomed by the people, the fruit of whose 'Hosannas' would soon be 'Crucify Him', and it was on such a deceitful show that His sentence really fell. In any case, let us remember that He was Lord of the creation; and this, His only miracle of destruction, furnished a most emphatic warning to the people who had often been described as trees of the Lord's planting, but as often warned that they should be rooted up, if they bare no fruit worthy of repentance."—William Smith.

Sunday, April 22,—Mark xii. 13-34.

Conflict with the Pharisees and Sadducees.—There followed a succession of attempts—more fully narrated by Matthew—to induce Jesus to say something that could furnish ground for accusing Him. The Jewish Rulers set about finding some method of undermining His popularity with the people whom they feared. The Pharisees and Herodians, as the tools of the Rulers, formed a political plot for accusing Him of disloyalty to Caesar, but were utterly baffled.—The Sadducees followed with a theological plot, seeking to entangle Him by a puzzling problem concerning the resurrection from the dead; which, if answered in one way, would alienate their own party, and if answered in another, would antagonize the Pharisees; but were silenced by His unanswerable appeal to the Pentateuch, which they

accepted.—The Scribe or Lawyer who next approached Him was compelled to acknowledge the wisdom of His answers and received the commendation of Jesus. They dared ask no further questions.

"These words of Christ form a noble guide for the religious life....Forget not what religion according to Christ means. Take heed lest you be so engrossed by its mere accidents that you lose sight of its substance. Strive that you may grow in love to God and man.In the sphere of Christian duty beware of the letter which killeth, rise above mere obedience to external law, and ever seek in your relations with others to have a fresh baptism of that love by which alone the law of Christ can be fulfilled."—D. M. Ross.

Monday, April 23.—Mark xii. 35-44.

Conflict in the City of David—Jesus takes the Offensive with His Question concerning Christ, the Son of David.—His question was, "How say ye that the Christ is the Son of David?" and particularly concerned His parentage; and they say, "He is the Son of David." He put the further question, "How then doth David in spirit call Him Lord" (Ps. cx. 1)? The difficulty could only be solved by acknowledging both the Deity and the humanity of the Messiah.—As the common people heard Him gladly, He now set before them His condemnation of the teachings and conduct of the Scribes. For occupying their lofty seats here, "they shall receive greater damnation".—As Jesus sat over against the Treasury and watched the people casting their gifts into the Treasury, the rich with their great gifts being among them, the case of the poor widow casting in two mites (Mark here uses the Latin word *quadrans*, the fourth part of an *as*, a well known Roman coin) furnished occasion for contrasting the conduct of the woman with that of the Scribes and her gift with that of the rich givers, and for teaching that the estimate placed by God upon gifts and service depends upon the spirit in which they are rendered.

"The Lord enters on the path of His final relationship with Israel, presenting Himself as King, Emanuel, rather than in the testimony of the Prophet who was to be sent. As the prophet, His ministry had been accomplished. He had been sent (He told His Disciples) to preach. This had led Him to the Cross. He must needs announce it as the result of those that followed Him. He now resumes His connection with Israel, but as the Son of David.....In that which follows Jesus presents Himself to Jerusalem as King....Only the kingdom is more simply presented as such: 'The kingdom of our father David.'"—J. N. Darby.

Tuesday, April 24.—Mark xiii. 1-37.

The Prophetic Unfolding of the Future—completing their Preparation for His Death.—The Conflict with the authorities ended and judgment pronounced, Jesus went out from the Temple with His Disciples—in Matthew xxiv. 1 (a) this is represented as a judicial forsaking and rejection of the Temple and its religious system. In response to their words of admiration at the greatness of the stones and the building He foretold its complete destruction.—Seated with the select Four on the Mount of Olives, looking out over the City, in response to their question, He prophet-

ically unfolded to them the future: first, "the universal world-course to the end" (vv. 5-13); second, the Destruction of Jerusalem (vv. 14-20) with the succeeding period of trouble and contest (vv. 21-23); and third, the end of the world (vv. 24-27),—that should come after that tribulation".—The command to **watch** is, according to Mark's plan of omitting discourses, a brief condensation of Matthew's extended account of the teaching of Jesus concerning the attitude in which His Disciples should await His coming (vv. 28-37).

"When the Disciples were few, He declared that the Gospel would soon be proclaimed to distant nations. When the Apostles were about to forsake Him, seeking safety by flight, He said that ere long many would be willing to die for His name. When there were no outward indications of success, He spoke with perfect confidence of the establishment of His kingdom....He expressed to them the full assurance of the triumph of His Kingdom, by means of which the history of the world afforded no example; and of their salvation through sufferings which they feared to anticipate....He gave them that knowledge and only that which was useful to them; and referred to their coming trials with the firmest faith and the most tender sympathy."—J. H. Godwin.

Part III. Mark exhibits Jesus, the Almighty King, laying the Foundations for His Kingdom of Power by His Sacrificial Sufferings and Death.—Chs. xiv. 1—xv. 47.

The claim of the Almighty King has been presented and, notwithstanding His exhibitions of Divine Power, has been rejected. He in turn, assuming the place of Judge, has passed judgment upon His rejectors and bade them farewell; they shall meet Him before the Judgment Seat.

This Part sets forth: (1) The Preliminary Preparation for His Sacrifice (ch. xiv. 1-42); (2) The Sacrifice itself (chs. xiv. 43—xv. 47).

Section I. The Preliminary Preparation for the Sacrifice of the Almighty King, Who is the Only High Priest.—Ch. xiv. 1-4.

Wednesday, April 25.—Mark xiv. 1-25.

Preparations for the Sacrifice,—in the Conspiracy of the Sanhedrin and in the Institution of the Lord's Supper.—The Sanhedrin, fully determined upon the death of Jesus, were now seeking how they might take Him by craft and put

Him to death, but were disposed to postpone His death until the Passover crowd was over.—A supper in Bethany furnished the opportunity they desired for seizing Him apart from the multitude. Lazarus and his two sisters were guests at the feast and Mary (see John xii. 2,

3) anointed Jesus breaking upon Him a vase of very precious ointment. When Judas censured this act under the guise of charity, and the Disciples acquiesced, Jesus defended the woman and pronounced her work a noble or beautiful work, to be forever memorable.—This excited the covetousness and probably the anger of Judas, who proceeded to betray Jesus. Jesus prepared for the Feast of the Passover which followed, and in the upper chamber made Himself the Paschal Lamb, the fulfilment of the great type of Redemption, and instituted the Lord's Supper to be His perpetual memorial.

"Here was a man who had been called to the apostolate and pledged himself to the cause, who had worked with Jesus, lived with Jesus, called Jesus Lord for three years; who had been moved by false ambition from the beginning; who had worn a mask in the most sacred presence; who had misused the slender means of the little fellowship; who had arranged to make something tangible out of his Master: who had arranged that Jesus should be betrayed where he prayed—in Gethsemane. One does not imagine Judas as a man of evil looks or unbelieving speech; more likely he was an ingratiating personage with an easy flow of noble sentiments. He betrayed Jesus with a polite manner. Many men are far more trying than Judas, and play the fool as this astute man never would. But one's moral sense has no doubt that Judas is the worst type in life. One may pardon his friend if he be a drunkard or a miser, or if he be filled with pride or be the victim of an evil temper; but there is no way of living with falsehood. Treachery breaks friendship; it can not be endured."—John Watson.

Thursday, April 26.—Mark 26-42.

Preparation for the Sacrifice—Exper-

iences in Gethsemane.—After singing the Hallel at the close of the Passover Feast they went out to the Mount of Olives,—Jesus foretelling by the way that they should all forsake Him and promising when He rose from the dead to go before them into Galilee.—When Peter assured Him that he would never forsake Him, Jesus foretold the three-fold denial; all then and there vowed to stand by Him to the death. Mark gives a brief account of the agony of Jesus in Gethsemane and His struggle with Satan and the terrors of death. He records, as does Matthew, that Jesus returned thrice to the Chosen Three whom He bade tarry and watch, always to find them sleeping.—At the third return He roused them, announcing that the Betrayer was at hand.

"Every man, when acting his part upon the stage of time, has found that some of the most important events of his life depended on his decision and firmness; and that frequently he has been placed in circumstances where the destinies of his future life were suspended upon the results of a single event; and when contemplating the approach of that interesting hour which was to decide his fate, his hopes and fears have been excited to the very highest pitch; and he has felt a solicitude and an anxiety which well-nigh overwhelmed his soul, as he exclaimed, 'Behold, the hour is at hand.' But though we could put together all the interesting anticipations, all the distressing and conflicting hopes and fears, all the important deeds and destinies that were ever suspended upon any hour in the world's history, they would instantly sink into insignificance compared with the vast and eternal interests of innumerable myriads which were suspended upon the results of that hour, which our Savior here declares was at hand."—Marr.

Section 2. Mark proceeds to record the Sacrifice itself, for which Preparation had now been made.—Chs. xiv. 43—xv. 47.

The record embraces: (1) Jesus betrayed and before the Sanhedrin (ch. xiv. 43-72); (2) Jesus before the Roman Tribunal, declared Innocent by Pilate, but Condemned (ch. xv. 1-19); (3) Jesus in the hands of His Executioners, and under the Power of Death (ch. xv. 20-47).

Friday, April 27.—Mark xiv. 43-72.

Jesus Betrayed and Before the Sanhedrin.—Before the words of Jesus died away Judas had hastened to betray Him with a kiss and a "Master, Master"! Jesus restrained the attempted resistance on the part of Peter and after showing by healing the ear of Malchus (Luke xxii. 51) His Almighty Power, voluntarily yielded Himself up to His enemies.—Mark alone records the striking incident of the young man who, after all the rest had forsaken Jesus and fled, followed Him (vv. 50-52),—supposed to have been Mark himself, who thus became an eye-witness of the events he here records.—The Sanhedrin sought false witness against the prisoner to put Him to death, but found none.—The High-Priest questioned Him but received no answer. He then adjured Him to tell him, "Art thou the Christ, the Son of the Blessed?" When Jesus declared Himself to be the Son of Man, the Messiah, this was pronounced blasphemy and made the ground of His condemnation. The mocking and abuse by the crowds followed.—It was just at this crisis, when Jesus most needed the sympathy of His friends, that Peter's three-fold and profane denial took place in the Court beneath the Palace.

"The career of Judas is simply an example of the meaning of temptation. Man is under no iron law which compels him to sin. He does as he does, not because he has to, but because he wills to. The stress of habit may become desperate, but it is the sinner's own act that has brought him into such a state. So it was with Judas. Intelligently, deliberately had he leaned the whole weight of his obdurate heart against that door of mercy which the Savior would have opened to him. In the very face of his destiny, with its notes of doom sounding louder and louder, like the peals of distant bells as one approaches the town, he went straight on to his deed. In selfishness and avarice he has cherished base suggestions, till they fastened their ruinous hold upon him. A pilferer, grown to be a thief, soon became a monster, balancing an

innocent life against thirty denarii."—De Witt S. Clark.

Saturday, April 28.—Mark xv. 1-19.

Jesus before the Roman Tribunal, declared Innocent by Pilate, but Condemned.—Anxious to escape possible interference the entire Sanhedrin hastened in the early morning to bring Him before the Roman tribunal which alone had the power of life and death.—Mark (like Matthew) confines attention chiefly to two main features: the confession of Jesus that He is the King of the Jews; and His being placed side by side with Barabbas a traitor condemned to death.—The struggle of Pilate, the fact that he understood why the Chief Priests apprehended Jesus and that they urged on the people, and the unreasoning clamor for His crucifixion, are briefly set forth.—It is made manifest that Pilate—in direct contravention of Roman law and Roman ideals—was more intent on maintaining his popularity with the crowd than on securing justice for One whom he had repeatedly declared innocent.—The scene before Pilate, as Mark gives it, closes with his official act in the scourging and mocking, as the beginning, "the opening act," in the awful tragedy of the Crucifixion.

"Crowned with thorns. Oh! the deep disgrace to those who did it! Yet what so pathetically appropriate, what so beautifully significant, that at the close and climax of such a life as His, full of travail of soul and agony of spirit, bitterness and reproach of men and devils and sin's burdens, there should be placed on His head a crown such as should be the expression and picture of it all. Jesus Christ, the ideal king of humanity, found His kingdom 'lying in the beast' of prejudice and passion, and ever since, with kingly courage, He has been engaged in lifting it into the 'beauty of the Lord'—bitter, heart-breaking, thorny work."—W. B. Melville.

Sunday, April 29.—Mark xv. 20-47.

Jesus in the hands of His Executioners, and under the Power of Death.—

The exhausting effects of the scourging and abuse appear in the necessity for compelling Simon, a Cyrenian, to bear the Cross of Jesus. When Golgotha is reached the record of the Crucifixion occupies the reader but a moment; yet it brings out vividly the offering of the wine, the gambling over His garments, the superscription, "The King of the Jews", with its charge of disloyalty to Rome, the two thieves crucified with Him.—The hours that they wait for the life to go out are filled with exhibitions of the malice of His enemies.—With the hours of darkness and agony Mark connects the two closing cries of Jesus.

To Jesus under the Power of Death Mark devotes only a few brief verses,—recording the judgment of the Centurion in charge, "Truly this man was the Son

of God"; the affectionate watching of the women afar off; the request of Joseph of Arimathea for the body of Jesus and Pilate's quick compliance; the burial in the rich man's sepulchre; the witnessing of the two women who beheld the entombment that rudely blasted their every hope.

"Death by crucifixion seems to include all that pain and death can have of horrible and ghastly — dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. . . . Such was the death to which Christ was doomed."—Farrar.

Conclusion.—Mark exhibits Jesus as the Almighty King showing His Almighty Power in Conquering Death and Establishing His Universal Kingdom.—Ch. xvi. 1-20.

This matter is presented in two brief Sections:

I. Mark represents Jesus as Rising from the Dead and convincing His Disciples of His identity.—Ch. xvi. 1-14.

II. He represents Him as actually Establishing His Universal Kingdom.—Ch. xvi. 15-20.

The Risen King is represented as carrying forward this work of Establishing His Kingdom: (1) in giving the Great Commission, with its promise of grace and its burden of responsibility for a lost world (vv. 15-18); (2) in the assumption of His seat as King at the right hand of God, from which to wield the power of redemption until the consummation (v. 19); (3) in co-operation with His Disciples in the actual fulfilment of the Great Commission, as they went forth and preached everywhere with unparalleled success (v. 20).

Monday, April 30.—Mark xvi. 1-20.

The Almighty King Conquering Death and Establishing the Kingdom.—The teachings of this Section are made sufficiently clear by the analysis that has just been presented and by the citation from Dr. Westcott that follows.—Mark brings out the fact that the hopes of the Disciples had all been buried with the body of Jesus, so that special effort, with personal rebuke, was required to bring them back to faith again and to identify for them the Risen Jesus with the one who had been crucified.—Note the peculiar touch of Mark when he says that Jesus added to the message to the Disciples, "**and Peter**". One peculiar point confirmatory of

Peter's connection with this Gospel is that it records all the discreditable acts of Peter while omitting all the special commendations by Jesus.

The concluding verses of this Chapter (vv. 15-20) have been thrown out by some of the critical authorities as not originally constituting part of the Gospel. Dean Burgon, however, perhaps the most learned of modern critics, maintained—as we think with absolute conclusiveness—the genuineness and authenticity of this passage.—There are special grounds for considering it as an essential part of the Gospel. Without it the Gospel has no end, the concluding words being, "For they were afraid", than which nothing could be more immaterial; more-

over, the passage constitutes from the literary point of view the only fit conclusion of the Gospel of the Son of God, in the establishment of His Universal Kingdom, than which nothing could be more appropriate and satisfying.

"The Disciples hesitate before they accept the fact which surpassed their hope. There is doubt before there is faith. Thus, as St. Mark preserves an especial assurance of the reality of Christ's death, so he confirms most strongly the reality of His resurrection. His narrative shows that the witnesses were not mere enthusiasts who believed what they wished to be true. The women 'told nothing to any man' when they had first seen the angelic vision. The

Apostles only yielded finally to the reproof of their Master when they had rejected in their bitter mourning the testimony of those to whom He had appeared. This gradual progress to faith exhibits that outward side of the history which is further illustrated by the details which the Evangelist has preserved from the Lord's last charge. The promises of miraculous power assume in this a specialty and distinctness to which there is elsewhere no parallel; and the brief clause in which the progress of the Church and the working of its ministers is described, leads the reader to see on earth the present power of that mighty Savior, who is in this Gospel only is described as 'seated on the right hand of God.'"—Westcott.

SOME TOPICS OF CURRENT INTEREST

The Reiterated Claim to "All the Scholarship"

It is constantly and confidently claimed that the radical view of Genesis commands the consensus of scholarly opinion. It must be true because "all the scholars" accept it. Several years ago Prof. Howard Osgood, of Rochester Theological Seminary, a member of the American Committee on the Revision of the Old Testament, took occasion to ask the pertinent question, "Who are all the Scholars?" He proceeded to show that the advocates in this country of the rationalistic view of the Pentateuch were made up mainly of immature thinkers who, while protesting against "traditional" views, received and held their own views as a "tradition" from German and other foreign writers; and that they had given currency to their assertions by sheer force of re-iteration. However conclusively it may have been shown that the foremost scholars in learning, ability and breadth repudiate these rationalistic views, the man on the other side is always ready to put forward the old contention with the same assurance.

The latest repetition of the time-worn assertion comes from a new Professor just inducted into the Chair of Biblical

Theology in Hartford Theological Seminary. His theme is, "The Book of Genesis and the Religious Development of Israel". After asserting at the opening that "the scholars are the only ones who can handle these questions so far as they concern matters of fact", he affirms a little later of the literary structure of Genesis, "It is the general opinion of scholars to-day that its present form is the result of combining three originally distinct histories of Israel's beginnings. The reason for holding such a theory is simply that it seems to be the only way to account for the facts presented by the Book itself." There you have "all the scholars" labelled and the matter placed entirely in their hands!

It is not the purpose to follow the easy, "plausible superficialness" of this discussion, but simply to call attention to some things that may be offered in contravention of the general proposition concerning "the scholars" and the only possible explanation of the facts of Genesis.

The paper of Dr. William Henry Green, on "The Use of 'Elohim' and 'Jehovah' in the Pentateuch", easily shows the needlessness, nay, the unrea-

sonableness, of the critical theory as a rational explanation of the most peculiar phenomena of the Pentateuch. Assuredly the Chairman of the American Revision Committee on the Old Testament deserves a hearing and must be admitted an authority on the questions at issue.

The book of Dr. James Orr, of Glasgow, "On the Problem of the Old Testament", which has just been awarded the Bross Prize, is the latest utterance on the conservative side. A portion of the Introduction of this book appears in our present issue, from which intelligent readers will be able to judge what are the fundamental issues and with how

much reason the rationalistic views are held.

In a Monday-Noon Lecture in Tremont Temple, Boston, Prof. Luther T. Townsend recently took occasion to present what may be called a census of the scholars of this country, and to show that nothing could be more ludicrous than the claim of the radical critics to a consensus of scholarship in favor of their views. That the readers of the magazine may know what the real facts in the case are, some citations from this address—a few stray notes from which appeared in the last issue—are here given. These are found in the printed Lecture under the following title:

"Drift of Scholarly Opinion" in America

The Roll of Theological Schools.—It was said of the schools of the Congregational denomination that they are quite generally given over to the new theology, though in the faculties of Hartford, Oberlin, Chicago and Berkeley (California) there are several men who believe and teach the primitive theology, and who are, to say the least, just as able as their fellow professors who are on the other side.

The Episcopal Schools are under restraint so that it is not clear how all their professors stand, though certainly the claim can not be made that they especially incline to the new theology.

Of the Baptist schools, this is about what may be said:—

Newton has a faculty of divided ranks and so has Colby.

Crozer (Upland, Pa.) has two men who sympathize with Higher Criticism but do not teach it. The remainder of the faculty hold to the traditional views and teach them. Rochester stands by the old faith, with no professor on the other side.

The Baptist Theological School at Chicago has two able men on the conservative side; the remainder are friendly to the new theology. The Baylor Theological School at Waco, Texas, and the Southern Baptist Seminary at Louisville, Ky., which in numbers is the largest theological school in this country, are

emphatically pronounced in their opposition to the New Theology.

All the Lutheran theological schools in the United States are radically opposed to the New Theology. And this Lutheran denomination is the third largest Protestant Church in the United States. At a meeting of its General Synod, held last spring in Pittsburg, in the report on the state of the church, is found this announcement: "We thank God there is no Higher Criticism among us."

The schools of the Christian Disciples, the fourth largest Protestant denomination in our country, are all uncompromisingly opposed to the New Theology.

One of the professors at Drake University (Des Moines, Iowa), a short time since betrayed some sympathy with the New Theology. As soon as this came to the notice of the trustees, they called for his resignation. And it may be well to note that these two denominations, the Lutheran and Christian, are showing a larger per cent. of growth in membership than any other denomination in the United States. The German Seminaries at Dubuque, Iowa, and at Newark, N. J., the German Methodist School at Berea, Ohio, the school of the United Brethren at Dayton, the Cumberland Presbyterian School at Lebanon, Tenn., the Dutch Reformed School at New Brunswick, N. J., the United Pres-

byterian Seminaries at Pittsburg, Pa., and at Xenia, Ohio, are each and all opposed to higher criticism; not a member of any of their faculties advocating it.

We have already spoken of the Cumberland Presbyterian and of the United Presbyterian Theological Seminaries, but not of the schools of the Presbyterian Church. The Union Seminary of New York, after the expulsion of Prof. Briggs, was ruled out of the denomination and is, therefore, no longer a Presbyterian School. The Presbyterian denomination has a larger number of theological schools than any other denomination in our country. In the school at Auburn, N. Y., there is one professor in sympathy with the New Theology, but who does not teach it; the other members of the faculty are staunchly orthodox. The Western Seminary, Allegheny, Pa., Lane Seminary, Cincinnati, O., the seminaries at Omaha, Neb., at Columbia, S. C., at Richmond, Va., at Louisville, Ky., and Anselmo, Cal., are of one mind and voice, and are all conservative; and the school at Princeton, N. J., which easily outranks all other theological schools on this continent, every member of its large faculty being a scholar of the highest standing, is uncompromisingly opposed to the New Theology.

And the Presbyterian denomination, strong and influential as any other, has not yielded a point to the advanced theology. After the trial of Professor Briggs, the Presbyterian General Assembly passed, without a dissenting voice, the following:—"Resolved that the English Bible, as we now have it, when free from the errors of the translator, transcribers and printers, is the word of God."

It may also be of interest to note that the Presbyterian Church is now leading all other American churches in aggressive Evangelism, and its accessions, on profession of faith, are proportionally greater than those of the Methodist Church, which in the days of its loyalty to the faith of the fathers led, in this kind of work, all others.

Why are the Conservative Scholars never heard of?—But notwithstanding the attitude of these schools, someone asks,

Who are the American scholars in high standing that are on the conservative side? We have never heard of them. That doubtless is an honest confession. And there may be some excuse for this lack of information among the people.

Professor Wilhelm Möller, in a book, entitled, "Are the Critics Right?" in which he clearly shows they are wrong, speaking of his school days, says:—"I was at one time immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis, and what first aroused my suspicions was the advice my teachers gave, and pressed upon me, which was to read nothing on the other side." That seems a singular condition of being in with the assured results of the best scholarship, that one must not hear, read, or be told anything on the other side!

It was when the throne of Germany and her universities, pulpits and press had gone over to rationalism, and when King Frederick II., the greatest conqueror and ruler Germany had had for centuries, was filling every university under his control with professors of the infidel stamp, and when even the hymn books were taken in hand and freed from everything objectionable to infidelity, that there was established in Berlin, 1765, under the patronage of the King and the universities, a publication called the "Universal German Library," whose aim was to commend in extravagant terms every rationalistic book and writer, and to pour contempt upon every other. Now, while in our country there happens to be no such Universal Library Magazine, dealing out this kind of injustice, yet there is plenty of evidence that the religious press, and especially the secular, have pretty generally been doing this Universal German Library kind of business, and are responsible for the fact that Christian people have been only poorly informed as to what is really doing in the theological world, and are left without a knowledge of even the names of eminent American scholars who hold conservative views. Nor is it too much to say that these religious denominational papers, of which better things

ought to be expected, have no intention of being fair in their treatment of books and authors that are not of their way of thinking.

And is it an overestimate when we say that more than half of the clergymen of our country, who are in sympathy with the New Theology, have made no careful investigation of these subjects, but have simply followed the lead of the secular and religious press, and, being fascinated with the phrase, "drift of scholarly opinion," have jumped into the stream and are floating on to—their destination? In a recent conversation with a clergyman who holds a prominent position in the Methodist Church, he made this remark: "It is generally concluded that all the ancient past is very dim and is probably mythical." It required not five minutes to discover that that man is almost totally ignorant of the scholarship on the conservative side, and of those discoveries that have been making in the last twenty years, which have lifted out of the realms of the mythical, Egypt, Babylon, Syria, and placed them forever on the plane of indisputable history. And we repeat, the religious press, that should be characterized by the utmost fairness, is largely responsible for this lack of information and also for the impression that all scholars are on the side of the advanced theology.

Some American Conservative Scholars.

—From the enumeration now to be given, prepared necessarily with haste, names that ought to have been included may have been inadvertently omitted. We call attention first to books and authors:

"Primitive Semitic Religions To-day," by the late Dr. Samuel Ives Curtiss, one of the most careful students of Old Testament literature in America and professor of Semitic Literature in Chicago Theological Seminary, shows with great clearness the impossibility of accounting for the development of Old Testament religion on naturalistic grounds, which has been attempted by the advanced theology. The professor also makes it clear that revelation came to, and not through

the elect people; that it was a divine illumination and teaching that brought forth the order of prophets, and that they can not be accounted for as the natural product of their age and people; and that the fundamental principle of Herbert Spencer's "Ceremonial Evolution," adopted by the New Theology, is not supported by a single fact gathered from among Moslems, Hebrews, or Modern Christians of the East.

On the conservative side also stands Dr. George Frederick Wright, editor of "The Bibliotheca Sacra," and professor of the Harmony of Science and Revelation in Oberlin College, who ranks with the highest authorities in the world on certain geological subjects. Professor Wright, in lectures and review articles, has presented a remarkable array of facts, showing conclusively that such Bible narratives as the "Crossing of the Red Sea," "The Destruction of Sodom and Gomorrah," and "The Flood" can not be myths, and are established as probable by indisputable geological evidence.

Another conservative is Professor Albert T. Clay of the University of Pennsylvania, a man of the ripest scholarship, who in his "Babylonian Testimony to the Bible," has shown how groundless are the assumptions of the New Theology that the Old Testament records were not authentic and credible.

The late Professor Edmund G. Wolf of the Theological Seminary at Gettysburg, Pa., and president of the Lutheran General Synod, established a reputation as a scholar of rare discrimination and careful research, as any one will discover by reading his article on the "Collapse of the Tübingen Cyclone."

President J. W. McGarvey of Lexington, Ky., is another conservative and critical scholar, whose book on Deuteronomy is unanswerable, and whose reasoning under the title "Should Isaiah be Sawn Asunder?" has shown how little ground there is for the two or more Isaiahs of the new theology.

Rabbi Solomon Schechter, president of the Jewish Theological Seminary of America, in an address that is up to

date in every way, on "The Late Date of the Psalms and Ecclesiastes Disproved by the Hebrew Fragments of Ecclesiasticus," has shown beyond question that on this subject the New Theology men are a long way from knowing what they have been talking about.

Dr. Melvin Grove Kyle of Frankford, Pa., an Egyptologist with perhaps no equal in this country, is another conservative, and under the following titles, "Egyptian Testimony to the Historical Trustworthiness of the Old Testament," "Confirmation of the Old Testament from Archaeology," "Use and Misuse of Archaeological Data in Biblical Criticism," and "New Light from Egypt on the Sacrifices," has impregably buttressed the Old Theology at points where the New Theology men had thought everything had been demolished.

Professor Lampe, who figured in the Briggs trial, and who made rather short work with that professor, and possibly the one who drew from him the confession that at least one hundred of the alleged errors that the higher critics had discovered in the Bible have been successfully answered by conservative scholars, is a thinker whom the New Theology men have learned to respect.

Professor Howard Osgood, of the Rochester Theological Seminary, one of the most thorough Hebrew scholars, and one of the foremost all-round Bible students in America, is also a conservative, and under the title, "Exploded Theories Revived to be again Exploded," has shown how very little originality there really is in the New Theology. And his article in the *Bibliotheca Sacra*, on "Old Wine in Fresh Wine Skins," has an edge keen as that of a razor and that cuts to the quick the pretense of the German school of the theology that, with an inflated show of knowledge, has been strutting through our land.

Another conservative scholar, the late Dr. Edwin Cone Bissell, professor of the Hebrew Language and Literature in the Hartford and McCormick Theological Seminaries, under the titles, "Historic Origin of the Bible," "The Pentateuch, Its Origin and Structure" and

"Biblical Antiquities," has made some of the New Theology men look amazingly small when their writings are brought into comparison with his.

It seems a pity too that Christian people in this country have been kept uninformed as to what in late years has been doing in Princeton Theological Seminary.

Dr. John D. Davis, Professor of Oriental and Old Testament Literature, whom no one questions as to his ranking among the ablest Hebrew and Oriental scholars in our time, and author of one of the best and most critical Bible dictionaries ever published, is a conservative, and lately characterized all recent Biblical criticism of the radical type as a species of "moral insanity."

Dr. Robert Dick Wilson, another of Princeton's professors, who is doing as thorough critical and exegetical work as any professor in this or any other country, also is in the ranks of the most pronounced conservatives of the present time. His recent articles on, "Groundless Attacks in the Field of Oriental Scholarship," and on "Belshazzar and Darius the Mede," give evidence of a critical knowledge of these subjects, scarcely matched by anything on those or kindred subjects, that has appeared in the entire field of higher criticism.

The late Dr. William Henry Green, who was chairman of the American Old Testament Revision Committee and professor of Biblical and Oriental Literature in Princeton Theological Seminary, in two later publications, "Unity of the Book of Genesis," and "Higher Criticism of the Pentateuch," and in early ones entitled "Moses and the Prophets" and "General Introduction to the Old Testament," treated these matters with such rare literary ability, showed such complete mastery of details and pricked so effectually the bubbles blown by higher critics, that were it not for what has been called "color blindness" and "critical insanity," nothing more ever would be heard from our New Theology friends on the J, E, D, P, or J, E, D, P, R fragments of Genesis.

We have time merely to call a few additional names:—Those of Dr. J. B.

Thomas of Newton Theological Seminary; Dr. Francis L. Patton, president of Princeton Theological Seminary; Dr. William M. McPheeters, president of the Presbyterian Theological Seminary, Columbia, South Carolina; Dr. Henry A. Buttz, president of Drew Theological Seminary, Madison, N. J.; Dr. R. F. Weidner, president of the Theological Seminary of the Evangelical Lutheran Church, Chicago; Dr. Willis J. Beecher of Auburn Theological Seminary, N. Y.; the late Dr. S. L. Bowman, whose book entitled, "Attack upon the Mosaic Authorship of the Pentateuch," is a most admirable reply to what the critics have been saying on the subject; Dr. Edgar Y. Mullins, president of the school at Louisville, Ky.,—when and where shall one stop!

Talk about the schools and the schol-

ars in America all being on the side of the New Theology! A ranker piece of misrepresentation than that has never been perpetrated upon an innocent and unsuspecting public. And this too should be said, that these men just named and others that could be named will rank in whatever qualifies one to be a critic of the Sacred Scriptures, and some of them a good deal outrank, any of the American scholars and theologians on the radical side, who in late years have been brought prominently into notice,—such men as the late President Harper of Chicago University, President Hyde of Bowdoin, Professors Bacon, Ladd and Curtis of Yale, Professor Terry of Garrett, and the two still more recent authors, Dr. Clarke of Colgate University and Dr. Foster of the University of Chicago.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League.
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

"Beware the Evangelist!"

Dr. Burrell's purpose, in the paper with this title in the March issue, was to take his stand in the shoes of a man posing as a "liberal" and present the views of such a man in opposition to the teachings and evangelistic methods of Christ and the Bible. There is not a word in the paper about any evangelist except Christ, the Great Evangelist. The point is that the criticisms made of Christ by the Scribes and Pharisees of His day are precisely those made of the evangelists of the present day who hold and preach the Bible doctrines.

Some of our readers evidently supposed that it was meant as an attack upon Rev. Dr. Torrey and the doctrines of the Gospel. The following letter from Dr. Torrey to Dr. Burrell may help to remove the misapprehension:

My dear Dr. Burrell:

I just write a line to thank you for your article in "The Bible Student and Teacher". I had a letter from a minister in Illinois expressing his sympathy with me for your attack on me, saying he supposed I had read the article. I had not read it at that time but sent for and read it. I don't suppose I would have seen it if it had not been for this. I received another letter from a man here

in Philadelphia, some business man, who sent me a copy of a letter he had sent to "The Bible Student and Teacher", stopping the magazine because of your attack on me. I have just received a letter from the first mentioned apologizing for his misunderstanding of the article. He says, "I made the mistake, not seeing 'broad satire' in foot note. I hope no harm has been done; I should have seen the satire in the article itself."

It is difficult for me to see how any man could have failed to see it. I have a member in my family, who is noted for taking a joke as seriously intended, and I had her read the article without saying a word. Before she read it she said, "What, Dr. Burrell attacking you! Isn't he the one we met at Mr. Revell's in New York?" I said, "Yes", but made no explanation. Even she saw the satire and was delighted with the article.

But the thing that amazes me most is that anybody should think you intended to describe me in the article. The picture of our Lord was so plain that I wonder that any one missed it. Thanking you again for the article, I remain, Sincerely yours,

R. A. Torrey, Philadelphia, Pa.

March 15, 1906.

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The Bible Student and Teacher

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The Bible Student and Teacher

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Some ways in which friends of the Bible can assist the work of The American Bible League.

First, Through constant prayer that the League, through its magazine and other literature, and through conferences and lectures held under its auspices, may so "hold forth the Word of Life," so "speak the truth in love," and so boldly, faithfully, wisely and withal lovingly "contend for the faith once for all delivered to the Saints," that both the habit of devout meditation upon the "sacred writings" and of truly reverent and scholarly investigation of the same may be promoted, and thereby increasing numbers have their faith in the Divine origin, integrity and supreme authority of the Bible established or reassured.

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The Bible Student and Teacher

Volume IV

MAY, 1906

Number 5

THE PROBLEM OF THE OLD TESTAMENT STATED¹

Prof. James Orr, D. D., Free Church College, Glasgow, Scot.

III. The Literary Problem: Its Dependence on the Religious

Thus much on the more fundamental part of our problem; it remains to be asked how far the conclusions reached on this point affect the questions raised, in the field of literary discussion, on the age, authorship, structure, and historical value of the Old Testament **books**—especially of the Pentateuch, or “five books” traditionally attributed to Moses. What is the interest of Christian faith in these discussions, or has it any? Abstractly considered, of course, as already said², questions of age authorship, and historical genesis are, in comparison with those we have now been considering, of secondary importance. The later age, or composite structure, of a book is no necessary disproof of its truth. Freeman’s **History of the Norman Conquest**, e. g., though written in the nineteenth century, does not give us a less just or vivid idea of the series of events to which it relates, than the contemporary monkish chronicles, etc., on which it is based. The age, authorship, and simple or composite character of a book are matters for investigation, to be determined solely by evidence, and it is justly claimed that criticism, in its investigation of such subjects, must be untrammelled; that faith can not be bound up with results of purely literary judgments. It will be urged, further, that, as we have admitted, the denial of the supernatural in the Old Testament history or religion in no way necessarily follows from any theory of the dates or relations of documents. All this is true; still the matter is not quite so simple as this rather superficial way of presenting the case would picture it. There is, as was before hinted, a very close connection between critical premises and critical results, and it is necessary in the present discussion that this connection should be kept carefully in view.

It has already been explained that it is no part of the design of these pages to cast discredit on the function of criticism as such. It is not even

¹This Paper is the concluding part of the Introductory Chapter, printed by special permission of the publishers, Charles Scribner’s Sons, from the first of the Bross Prizes, entitled “The Problem of the Old Testament Considered in Reference To Recent Criticism”. The portion printed in the April issue embraced two Sections: I. “The Problem Twofold: Religious and Literary”; II. “The Fundamental Issue: Attitude to the Supernatural”. Having dealt with the religious phase of the Problem, the Author takes up the Literary Problem, showing “Its Dependence on the Religious” and “The Attitude of Criticism to ‘Revelation’”. In an Appendix the Author emphasizes “Crucial Points in the Critical Theory”. This Introductory Chapter summarizes the issues involved, and indicates the outlines of the book and method pursued by the writer.

²See above, p. 250.

contended that the critical theories at present in vogue are constructed wholly in the interest of rationalism: far from that. If they were, we may be sure that so many believing men would not be found accepting or advocating them. To account for such acceptance we must assume that they are felt by candid minds to answer in some degree to real facts, to rest on a basis of real evidence, to afford an explanation of real phenomena, to possess a plausibility and reasonableness which constrain a genuine assent¹. On the other hand, it can as little be doubted that the critical hypothesis, in the form into which it has gradually crystallised, shows, in many of its features, a marked dependence on rationalistic presuppositions. There is no gainsaying the fact that, historically, it was in rationalistic workshops, mainly, that the critical theory was elaborated, and that, from this circumstance, a certain rationalistic impress was stamped upon it from the first². From Eichhorn and those who followed him—Von Bohlen, Vatke, DeWette, and the rest—the critical treatment of the Pentateuch received a “set” in the direction of naturalism which it has to some extent retained ever since. Most of all is it true of the type of theory which is at present the dominant one—the theory which, to indicate the line of its origin, we might describe as the Vatke-Graf-Kuenen-Wellhausen-Stade one—that it is rationalistic in its basis, and in every fibre of its construction. Yet it is this theory which, chiefly through the brilliant advocacy of Wellhausen, has for the time won an all but universal recognition in critical circles on the Continent and in English-speaking countries. Its arguments are adopted, its conclusions endorsed, its watchwords repeated, with almost monotonous fidelity of iteration, by a majority of scholars of all classes—in Churches and out of Churches, High Church, Broad Church, and Low Church, sceptical and believing. This says much for the plausibility of the theory, but it suggests also a grave problem. The critical hypothesis must, of course, be considered on its merits: but is there not, on the face of it, a supreme improbability that a theory evolved under the conditions we have described should be, in that form, a theory adequate to Christian faith, or with which Christian faith can ultimately be content? Is it such a theory as Christian faith would ever have evolved from its own presuppositions? Can it ever be purged of its rationalistic leaven, and adapted to the use of the Christian Churches, without a complete re-casting on principles which are the direct antitheses of those which obtain in the schools in which it originated? We take leave to doubt it. Christian scholars are no doubt entirely serious in their acceptance of its conclusions, but there must grow up, we are persuaded—if there is not already growing up—a perception of the incompatibility of their

¹See below, Chap. vii. pp. 195-6.

²The statement of the late Dr. Green may need qualification as respects later scholars, but in the main true of the originators of the critical movement: “The development of critical hypotheses inimical to the genuineness and the truth of the books of the Bible has from the beginning been in the hands of those who were antagonistic to supernatural religion: whose interest in the Bible was purely literary, and who refused to recognize its claims as an immediate and authoritative revelation from God”.—*Higher Criticism*, p. 177. Cf. Dr. Cheyne on the indebtedness of the German critical movement to English Deism (*Founders of Criticism*, pp. 1, 2). See also below, p. 58.

belief, as Christians, in a historical revelation, culminating in the Incarnation¹, with a set of results wrought out on the basis of a purely naturalistic view of Israel's history and religion—which, in fact, as will be discovered, reduces the bulk of that history to ruins²!

Criticism, it is granted, must be untrammelled; also, the results complained of do not **necessarily** follow from the reigning critical hypothesis. This last remark we must admit to be true, for part of our own argument in a future chapter is built upon it³. Still it can not well be denied that, if all the results do not necessarily follow from the theory, a good many of them do very easily and naturally follow; that the way is logically open for them, as it would not be on another theory; and that the reason why the stronger conclusion is not drawn often is simply that the believing critics are less logical than their fellows. A theory may not always be **followed** to its conclusions, where these, nevertheless, very logically **follow**. It could not be otherwise, when regard is had to the presuppositions under the influence of which the theory was formed. Everything, as Rothe said, can be laid hold of by two handles; and where the case is one, as before remarked, of competing interpretations of the same facts, while it is true as ever that both will not be found equally suitable to the facts, and that no ingenuity can make them so, the room left for the play of subjective consideration is still very large. In this connection, questions of age and authorship are far from being always of secondary moment. The true inwardness of many of these will appear after in the course of our discussion. It will be forced upon us when we observe how frequently the dating does not arise from purely literary considerations, but is determined by critical assumptions, or by congruity with an **a priori** scheme of development, and when we see the **use** to which the dating is put, viz., to lower the dates of other writings, or subvert the credibility of the history⁴. The late date of the documents composing the Pentateuch, e. g., may be employed to support the contention that the narrative of the Pentateuchal books is wholly, or in great part, legendary; the post-exilic date of the Levitical laws may be used to destroy the connection of the laws with Moses; the low date assigned to the psalms may be really a corollary from a particular theory of Israel's religious development, and may be used, in turn, to buttress that theory. In other ways the literary criticism, not intentionally, perhaps, but really and effectively, may be put at the service of the theory. Books may be divided up, or texts manipulated and struck out, till the writing is made to speak the language which the critic desires. The hyper-analysis of documents may result in the dissipation of everything of grandeur, not to say of consistency and truthfulness, in a narrative. Whether this is an over-colouring of the character of the critical procedure, in the hands of many of its representatives, will be better judged of in the sequel.

¹See Ottley, Note, p. 334.

²Cf. Chap. III. pp. 56 ff.

³Chap. III.

⁴See Appendix to Chap. X. pp. 378-9.

IV. Attitude of Criticism to "Revelation"

A little may be said before closing this chapter on a line of remark sometimes met with, to the effect that the contrast we have sought to indicate between the believing and the "modern" ways of regarding the Old Testament is, after all, less important than it seems. Partly, it may be urged, we have unduly narrowed the scope of the words "revelation" and "supernatural"; partly, we have not done justice to the high views of God and of His providential government which even rationalistic critics allow that the prophets of Israel ultimately attained. Professor W. R. Smith, in his lectures on **The Prophets of Israel**, may be taken as representing this latter standpoint. Referring to that "large and thoughtful school of theologians" which yet "refuses to believe that God's dealings with Israel in the times before Christ can be distinguished under the special name of revelation from His providential guidance of other nations," he observes that "in one point of view this departure from the usual doctrine of Christians is perhaps less fundamental than it seems at first sight to be". He goes on: "For, as a matter of fact, it is not and can not be denied that the prophets found for themselves and their nation a knowledge of God, and not a mere speculative knowledge, but a practical fellowship of faith with Him, which the seekers after truth among the Gentiles never attained to".¹ The idea seems to be that, these high views of God and of religion in the prophets being acknowledged to be there, it is not necessary to burden the argument with too curious questions as to how they got to be there,—whether by supernatural revelation, or in the way in which spiritual truth is grasped by thinkers of other nations. Enough that we now have them.

This appears to us, however, to be very fallacious reasoning; the more that Professor Smith admits that behind "there appears to lie a substantial and practical difference of view between the common faith of the Churches and the views of the modern school".² and proceeds to give very cogent reasons for assuming a more direct and special revelation³. Not only, on the view described, is the prophet's own consciousness of the source of his message denied, and the higher character of his knowledge of God left without adequate explanation; but the results in the two cases are not the same. The ideas of the prophets on God, on the naturalistic hypothesis, can not be allowed, at best, to rise higher than man is capable of attaining by the reflection of his own mind on his natural and providential environment, i. e., to certain general truths about God's existence, unity, ethical character, and universal providence. Even this, it might be shown, assumes much more than the premises of the system will warrant, and, like the "natural religion" of the eighteenth century Deism, implies an unacknowledged debt to revelation. In any case it does not yield an authoritative revelation of God's purpose, and saving will for man, derived immediately from Himself: it lacks, even in what it does yield, in certitude; and in both respects falls short of what is demanded by the full Christian faith. It is further apparent that

¹*Prophets of Israel*, p. 9.

²*Ibid.* p. 10.

³*Ibid.* pp. 11, 12.

on such a view justice can not be done to the earlier stages of the religion of Israel. The temptation of the critic who proceeds on these lines—if, indeed, he has any alternative—is to lower the character of the religion to suit the conditions of its hypothetical development; to give a mean view of its origin and early manifestations; and to contend against the recognition of a divine redemptive purpose manifesting itself from the first in its history.

With respect to the usage of the words “revelation” and “supernatural”, we have gladly acknowledged that there are few scholars of the present day—among serious investigators probably none—who would deny that Israel had a unique vocation, or would refuse to recognise, in some degree, a “providential guidance” in its history. Thus Duhm makes the quite general statement that, objectively regarded, there is no alternative to “the necessity of accepting a providential guidance in the actual stages of the development of religion”¹. Most, however, in recent years go further, and freely use the word “revelation” to express the peculiarity of Israel’s religion. Thus Gunkel, one of the most radical of critics, says: “The conviction remains irrefragable that, in the course of the Israelitish religion, the power of the living God reveals itself”²; and elsewhere: “Israel is, and remains the people of revelation”³. When the matter is inquired into, however, it is found that the term “revelation” is here used in a sense which does not in reality cover more than Kuenen’s “natural development”, or Duhm’s “providential guidance”. That which, on the human side, is natural psychological development, is, on the divine side, interpreted as God’s revelation of Himself to man⁴.

Whichever formula is employed, the advocates of this type of theory find themselves in an obvious difficulty. God’s “guidance” is recognized, but the guidance is of so faulty a character that it results in a set of ideas as to a supernatural government of the world, and supernatural dealings of God with Israel, wholly alien to the actual state of the facts as the critics represent it. If “revelation” is affirmed, the revelation is held to be compatible with an abundance of error and illusion, and results, again, on the part of the prophets, in a total misreading of the past history of the nation, and in views of God, His purpose, and living relations with men, which, if true, would cut the ground from under the rationalistic theory. The elements, in either case, which the critics permit themselves to extract from the prophetic teaching do not, as said, rise above a vague theism, and the announcement of an ethical ideal. “Revelation”, in the specific, supernatural sense, is not, and can not be, admitted on this view, either in the process or in the goal. Not in the process, for there is nothing there, confessedly, transcending natural conditions; and not in the goal, for Jesus, with all these writers, while revered as the highest type—for us

¹*Theol. d. Propheten*, p. 89.

²*Schöpfung und Chaos*, p. 118.

³*Israel und Babylonien*, pp. 37–38.

⁴Gunkel says: “The history of revelation transacts itself among men according to the same psychological laws as every other human event”. *Ibid.* p. 37. Cf. the whole passage, pp. 34–38.

the pattern—of spiritual religion, is nothing more:¹ least of all is He the Son of God incarnate. Our distinction between natural and supernatural in the history of Israel, therefore, remains. Even with regard to those—and they are many—who do in some form admit “supernatural” revelation, it can not be too constantly borne in mind that it is not any and every kind of admission of the supernatural which satisfies the Christian demand. It is Christ Himself in the full revelation of His glory as the only-begotten Son who is the touchstone and measure of the supernatural for faith; and only that view of revelation in Israel is adequate which finds its necessary culmination in His Person and redemption².

It is now proper that a sketch should be given of the general course to be followed in the discussions in the succeeding chapters.

First, a brief preliminary survey will be taken of the witness which the Old Testament itself bears, in its structure, and in the uniqueness of its history and religion, to its own authority and inspiration as the record of God’s revelation to His ancient people (Chap. II.). Thus far critical questions are held over.

The next four chapters will be devoted to the consideration of the question—How far is this view which the Old Testament gives of itself affected by the results of modern criticism? At this stage the ordinary analysis of the Hexateuch (JE, D, P)³ will be provisionally accepted, and the aim will be to show that, even on this basis, the essential outlines of the patriarchal and Mosaic history (Chaps. III., IV.), and the outstanding facts of the religion and institutions of the Old Testament (Chaps. V., VI.), are not sensibly affected,—that they are not, and can not be, overturned. The way being thus cleared for consideration of the critical hypothesis on its own merits, the four succeeding chapters are occupied with a somewhat careful examination of that hypothesis in its fundamental positions and several parts. In this examination attention is concentrated on the points which are thought to be most crucial⁴. These chapters (VII.—X.) set forth the reasons which prevent us yielding our assent to the current critical hypothesis, except under conditions which essentially transform its character and bearings. The chapters may, if the reader likes, be viewed as setting forth our “sceptical doubts” on that hypothesis, though in many respects they are really more than doubts. It is sought to be shown how precarious and arbitrary are many of the grounds on which the critical hypothesis rests, and how strong

¹See on Kuenen above, p. 12.

²Ottley says: “If Jesus Christ were merely the last and most eminent of a line of prophets, there would be more to be said for that familiar type of criticism which represents Israel’s religious development as a purely natural phenomenon, having its starting-point and controlling principle not in any intervention of a gracious and loving God, not in any supernatural revelation imparted to elect souls at different epochs in Israel’s history, but in fetishism, or totemism, or polytheism, whence by a slow process of purely natural evolution it passed to its final stage in ethical monotheism”.—*Aspects of O. T.*, p. 13. Ottley, in this work, with his belief in the Incarnation and in miracle, admits too much not to admit more. His positive Christian beliefs fit badly into the frame of Wellhausenism.

³For explanation of these symbols see Chap. III. pp. 65-66, and Chap. VII. pp. 196 ff.

⁴Cf. Appendix at end of chapter.

are the reasons for challenging its principal postulates, and some of what are regarded as its most "settled" results. This is argued particularly in respect of:

1. The alleged distinction of the documents J and E, and the dates assigned to these (Chap. VII.).

2. The origin of Deuteronomy in the age of Josiah or Manasseh (Chap. VIII.).

3. The post-exilian origin of the so-called Priestly Code (Chaps. IX., X.). Chap. IX. deals with the Code and Chap. X. with the document.

The question of the divine names is discussed in Chap. VII.

With respect to the Priestly writing (P), it is contended that, whilst it is distinct in stylistic character from JE, there is no evidence of P ever having existed as an independent document; that, on the contrary, it stands in the closest relations with the other elements in the narrative, and is most appropriately regarded as (at least in Genesis) the "framework" in which the JE narrative is set, with slight working over of the latter. Reasons are given for carrying back both books and legislation to a much earlier date than the critical hypothesis allows, and for recognising in both a substantially Mosaic basis.

A glance is taken at the later historical books in an Appendix to Chap. X.

The conclusions reached in the preceding discussions receive corroboration in a chapter on the bearings of Archaeology on the Old Testament (Chap. XI.).

A closing chapter deals with the age of the Psalter, the reality of predictive prophecy, and the progressiveness of divine revelation (Chap. XII.).

APPENDIX TO CHAPTER I

Crucial Points in the Critical Theory

It is interesting to note what the critics themselves regard as the crucial points in their theory. Here are a few utterances on the subject.

Westphal says: "We shall take Deuteronomy as Ariadne's thread in the labyrinth into which the historical problem of the Pentateuch introduces us"¹.

Delitzsch says: "Since then (Graf's time) the Book of Ezekiel has become the Archimedean point on which the Pentateuchal criticism has planted itself, and from which it has lifted off its hinges the history of worship and literature in Israel as hitherto accepted"².

Wellhausen says: "The chapters xl.—xlviii. (in Ezekiel) are the most important in his book, and have been called by J. Orth, not incorrectly, the key of the Old Testament"³.

Smend also says: "The decisive importance of this section for the criticism of the Pentateuch was first recognized by George and Vatke. It has been rightly called the key of the Old Testament"⁴.

¹*Sources du Pent.* ii. p. xxiv.

²*Hist. of Israel*, p. 421.

³Luthardt's *Zeitschrift*, 1880, p. 279.

⁴*Ezechiel*, p. 312.

Wellhausen in another place says: "The position of the Levites is the Achilles heel of the Priestly Code"¹.

Elsewhere he emphasises the centralisation of the cultus as containing his whole position. "I differ from Graf", he says, "chiefly in this, that I always go back to the centralisation of the cultus, and deduce from it the particular divergences. My whole position is contained in my first chapter" (on "The Place of Worship")².

Kuenen also has his Achilles heel. Speaking of Graf's original division of the priestly history and legislation (see below, p. 200), he says: "I saw clearly that his division of the **Grundchrift** was the Achilles heel of his whole hypothesis: the solution of Graf could not be the true one: it went only half-way"³.

In the argument in the present book special weight will be found to be attached to the following facts:—

1. The "pre-prophetic" character of J and E, as involved in their admitted priority to Amos and Hosea.
2. The admittedly "parallel" character of J and E, and their marked stylistic resemblance.
3. The admitted priority of J and E, and of the "Book of the Covenant," to Deuteronomy.
4. The admitted priority of J and E to P (in reversal of the older view), and the fact that P is throughout parallel to, and presupposes, JE (Wellhausen).
5. The admission by many critics (e. g., Driver, Baudissin, Ryle) of the priority of the Levitical collection known as the "Law of Holiness" to Ezekiel.

The turning points in the discussion are those indicated in the text:—

1. Are J and E two documents, or one?
2. The Josianic origin of Deuteronomy.
3. The post-exilian origin of the Levitical Code.

The critical positions on these three points are traversed and the rejection of them is shown to involve as its only tenable alternative (middle views as Nöldeke's and Dillmann's being cut out by the Wellhausen polemic) the essential Mosaicity of the Pentateuch.

¹*Hist. of Israel*, p. 167.

²*Ibid.* p. 368.

³*Theol. Tijdschr.* 1870, p. 410.

THE USE OF "ELOHIM" AND "JEHOVAH" IN THE PENTATEUCH*

The Late Prof. William Henry Green, D. D., LL. D.

In a former article the distinctive use of Elohim and Jehovah in the Old Testament generally was investigated with the following result:

1. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and the object of their worship; Elohim represents God in His relation to the world at large, as Creator, providential ruler in the affairs of men, and controlling the operations of nature.

2. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah the God of the chosen people.

3. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun.

The first twenty-seven chapters of Genesis have already been examined, and it has been found that Elohim and Jehovah occur in them in accordance with the general usage of the Old Testament. It remains to be seen how it is with the rest of the Pentateuch. In chapters xxviii.—l., Jehovah does not occur with the same frequency as in the history of Abraham and Isaac, because the lives of Jacob and Joseph, which are there recorded, were largely passed in foreign lands and in intercourse with those not of the chosen race. In sending Jacob alone and unattended upon his long and perilous journey to Mesopotamia, Isaac invokes for him the protection of God Almighty (xxviii. 3), as Jacob did when trembling for the safety of Benjamin, who was about to go with his brethren into Egypt (xliii. 14). With this appeal to the divine omnipotence he connects the blessing of Abraham as given him by God Almighty in terms borrowed from xvii. 2, 6, 8, which leads to the use of Elohim in v. 4. In Jacob's dream, as he was setting out from home, he saw angels of Elohim (xxviii. 12), who met him again on his return (xxxii. 1, 2), and are distinguished by this title from human messengers, the same word in Hebrew denoting both angels and messengers. In his dream Jehovah also appears to him, renews the promises made to Abraham and Isaac, and engages to keep him in all his journeyings and to bring him safely back (xxviii. 13-15). Filled with awe, Jacob calls the scene of this divine vision the house of God, and vows that if as Elohim, the God of providence, He will protect him, and supply his needs and bring him home again, and if as Jehovah, the God of Abraham and Isaac, He will be his God, then

*This is the second of two papers originally prepared by the distinguished Author, quite generally recognized as the foremost American Old Testament Scholar, for *The Homiletic Review* (September, 1898), at the instance of the Editor of that magazine (now Editor of *The Bible Student and Teacher*). The papers are reprinted by permission of the publishers, Funk and Wagnalls Company. In the first, Dr. Green examines Genesis i-xxvii; in the present paper he completes the examination of the remainder of the Pentateuch. He brings out with great clearness and conclusiveness the natural, reasonable and truly literary explanations of the phenomena connected with the use of these two Divine Names, in contrast with the artificial and irrational speculations of the Radical Critics by which they attempt to justify their destructive work.

this sacred place shall be indeed regarded by him as God's house, and he will make a grateful return for all his benefits by consecrating to Him a tenth of all that He has given him (vv. 16-22).

The birth of Jacob's children may be regarded as gifts of divine Providence or as building up the chosen people, each son the head of a future tribe. Both these aspects are suggested by the use made of the divine names. The first four sons born to Leah are connected with the name Jehovah (xxix. 31-35). Those born after in the unseemly strife of the mothers are connected with Elohim (xxx. 6-23), while Rachel's anticipation of another child, which completes the list, is again linked with Jehovah (v. 24). Elohim is plainly in place in v. 2, "Am I in God's stead?" where the human is contrasted with the divine. Jehovah blessed Laban for Jacob's sake, as Laban himself recognized (xxx. 27, 30); and Jehovah bid Jacob return to the land of his fathers (xxx. 31). But when Jacob speaks to his wives, or they to him, since they belonged to a family outside of the covenant with Abraham, and were but partially reclaimed from their idolatry (xxx. 11—xxx. 19, 34; xxxv. 2), Elohim is used (xxx. 7, 9, 11, 16), or if a more specific term is required, God of my (Jacob's) father (v. 5), the God (ha-El) of Bethel (v. 13). So, too, we find Elohim when Laban is spoken of or spoken to (vv. 24, 42), or more specifically the God of Jacob's father (vv. 29, 42). In the covenant between Jacob and Laban the latter makes his appeal to the God of each of the contracting parties, Jehovah (v. 49) and Elohim (v. 50), the God of Abraham on the one hand, and the God of Nahor and Terah on the other (v. 53); while Jacob swears by the God whom his father Isaac feared (v. 53), a paraphrase for Jehovah. In his apprehended peril from Esau, Jacob prays to Jehovah, the God of his fathers (xxx. 9); the contrast of the human and the divine requires Elohim in vv. 28, 30 (cf. v. 24). In speaking to Esau of benefits providentially received, Jacob appropriately uses Elohim (xxx. 5, 11).

On safely reaching Canaan he builds an altar to El-Elohe-Israel—God, the God of Israel (xxx. 20), as in xxxv. 7 to El-Beth-el—the God of Bethel; El being in both instances selected because of its accordance with the names to which it is prefixed, and which are themselves compounded with El. It is for the same reason that we find El and its equivalent Elohim in xxxv. 1-15, where Bethel (vv. 1, 3, 6, 8, 15), and Israel (v. 10 **bis**) are the prominent subjects. The terror of Elohim (v. 5) is one divinely inspired, as opposed to one springing from a human source. It is Jehovah, who punishes the guilty sons of Judah (xxxviii. 7, 10), and who blesses Joseph so signally (xxxix. 2, 5, 21, 23), that this is recognized by his Egyptian master (v. 3). Elohim occurs regularly when Egyptians speak or are spoken to, as in the case of Potiphar's wife (xxxix. 9), the butler and baker (xl. 8), Pharaoh (xli. 16, 25, 28, 32, 38, 39), and Joseph, before he made himself known to his brethren, and while he was regarded by them as an Egyptian (xlii. 18—xlii. 29; xli. 16). So, too, when God's providential dealings are referred to, as with Joseph (xli. 51, 52; xlv. 9; xlviii. 9), his father (v. 11), his children

(v. 20), and his brethren (xlii. 28). So also when divine and human agency are contrasted, as xlv. 5, 7, 8; xlviii. 21; l. 19, 20. The God of Isaac, a paraphrase for Jehovah (xlvi. 1), is in vv. 2-4 identified with Elohim in order to emphasize the omnipotence involved in the promise to Jacob to protect and bless him in Egypt and to bring him back again. Elohim is used for a like reason in connection with the same promise (l. 24, 25; cf. xlviii. 3, 4). Jehovah is similarly paraphrased in xlviii. 15; l. 17, as well as xlix. 24, 25, where His omnipotence is again referred to. It is for the salvation of Jehovah that Jacob in dying declared that he had confidently waited (xlix. 18).

The Hebrew midwives feared Elohim (Exod. i. 17, 21), and refused in consequence to obey Pharaoh's cruel mandate. It was not a question of adherence to the worship of Jehovah as opposed to that of other gods; but of regard for God rather than the will of the king. Accordingly Elohim blessed them in His providence (vv. 20, 21). Sighing under the oppression of Egypt, Israel had nevertheless a divine protector, as is emphatically declared by the fivefold repetition of Elohim in ii. 23-25. Immediate measures are, therefore, taken for their deliverance. Jehovah, the God of the patriarchs, appears to Moses and instructs him to go to Pharaoh, and in the name of the God of the Hebrews demand the release of his people (chap. iii.). In this sacred interview it is observable that the angel of Jehovah (v. 2), who is himself Jehovah (v. 4), appears to Moses, and commissions him on behalf of his people Israel (v. 7); but to the consciousness of Moses it is in the first instance an indeterminate divine manifestation, for which the general term Elohim is used (vv. 4b, 6b, 11, 13, 14, 15), until God announces Himself as Jehovah, and adds, "This is my name for ever, and this is my memorial unto all generations".

This brings us to a fresh stage in Jehovah's revelation of Himself. He made Himself known to our first parents in the original establishment of His kingdom on earth; then to Abraham in the further development of His plan of grace, entering into a special covenant with him and with his seed; and now, in fulfilment of promises previously made, He manifests Himself as the God of Israel and adopts them as His people. Hence it is that at these several crises the name Jehovah appears with special frequency, viz., in Gen. ii.-iv.; in the lives of Abraham and Isaac (Gen. xii.—xxvii.); and now from Exod. iii. to the end of Deuteronomy, since the remainder of the Pentateuch is occupied with the self-revelation of Jehovah to Israel in delivering them from Egyptian bondage, guiding them through the wilderness, and giving them His laws. From this point onward Jehovah predominates to a greater extent than ever before, together with its variant equivalents, the God of Abraham, Isaac, and Jacob, the God of Israel, the God of the Hebrews, or with possessive pronouns, my God, our God, thy God, your God, his God, their God, etc.; and Elohim without such adjuncts becomes conspicuously rare, only occurring in those exceptional cases in which its signification and usage distinctly require it.

It would be useless to note in detail the perpetual recurrence of Jehovah throughout the history and legislation that follows, where He constantly appears as the covenant God of Israel in His dealings with His own people, whether in mercy or in judgment, or in His disclosure of His will and purposes to them and His claim upon their obedience. It will be sufficient to point out that every occurrence of Elohim is in exact agreement with what has been found to be the case in the Old Testament generally.

Elohim is used to mark that which is divine in its character or associations in order to discriminate it from what is purely natural. Thus, Horeb is called the mountain of Elohim (Exod. iii.; iv. 27; xviii. 5; xxiv. 13), in distinction from other mountains, because of the divine manifestations there made to Moses in the burning bush, and to Israel at the giving of the law. The rod with which, as the instrument of divine power, Moses wrought miracles, was the rod of Elohim (Exod. iv. 20; xvii. 9). The angel of Elohim who went before the camp of Israel (Exod. xiv. 19), was one divinely sent, and no mere human messenger. Moses, the man of Elohim (Deut. xxxiii. 1), was divinely commissioned, and distinguished in consequence above ordinary men. Bezaleel was filled with the Spirit of Elohim (Exod. xxxi. 3; xxxv. 31), his natural faculties were thus heightened, his skill increased, and he was divinely fitted to construct the Tabernacle.

Elohim is used when the divine is contrasted with the human. Moses was to be as Elohim to Aaron (Exod. iv. 16), and to be made Elohim to Pharaoh (vii. 1); he was to utter divine authoritative communications to them both, his word to them would be the Word of God, and not simply the expression of his own thought. It is to a tacit contrast of this same nature that the triple Elohim of Exod. xiii. 17, 18, is due; the people were conducted by a route very different from that which man would naturally have taken. "Elohim led them not by the way to the land of the Philistines, although that was near; for Elohim said, etc.: but Elohim made the people go around to the Red Sea on the way to the wilderness"; instead of following the customary route to Canaan. The same contrast is plainly expressed in Exod. xxi. 13: "If a man lie not in wait, but Elohim deliver into his hand"; xxii. 28: "Thou shalt not revile Elohim, nor curse a ruler"; Num. xxi. 5: "The people spake against Elohim and against Moses". Coming to the tribunal, which gave sentence in the name of God and by His authority, is spoken of as coming to Elohim (Exod. xxi. 6; xxii. 8, 9). The two tables of the testimony "were the work of Elohim", not that of man, and they were written not by man, but "by the finger of Elohim" (Exod. xxxi. 18; xxxii. 16; Deut. ix. 10). So when God is set in opposition to any other grade of being: they sacrificed unto demons which were no Eloah (a poetic form) (Deut. xxxii. 17): "they have moved me to jealousy with that which is not El" (v. 21).

The terrific display of divine power and glory at Sinai is connected alike with Jehovah, who is thus revealing Himself in awful majesty to His people, and with Elohim in His omnipotent greatness and His supremacy over nature. On arriving at the mount, Moses went up unto Elohim, and

Jehovah gave him a charge to the people (Exod. xix. 3-6), which he delivered and the people promised to obey (vv. 7, 8). This was reported to Jehovah, who thereupon engaged to come in a thick cloud, and speak with Moses in the audience of the people (v. 9). He also gave Moses directions for the people to observe in preparation for His formal descent on the third day (vv. 10-13), which were duly attended to (vv. 14, 15). The third day was ushered in with thunders and lightnings and a thick cloud upon the mount, and the voice of a trumpet exceeding loud (v. 16). Jehovah descended upon the mountain in fire, and the smoke thereof ascended as the smoke of a furnace, and the mountain quaked (v. 18). While the people were trembling at these appalling sights and sounds, Moses led them forth to meet Elohim (v. 17), after which Moses spake and Elohim answered him by a voice (v. 19). Jehovah then called Moses to the top of the mount, and gave him a fresh charge to the people to secure their safety (vv. 20-24). All the required arrangements being completed, Elohim spake all these words, the Ten Commandments (xx. 1), announcing himself at the outset as "Jehovah thy God who brought thee out of the land of Egypt, out of the house of bondage" (v. 2). The terrified people begged that Moses might speak with them, and not Elohim, lest they should die (v. 19). Moses explained to them that the purpose of Elohim's coming was to inspire them with such fear of Him that they would not sin (v. 20). While the people stood afar, Moses drew near unto the thick darkness, where Elohim was (v. 21). Then Jehovah gives to Moses a series of statutes to deliver to the children of Israel (xx. 22; xxiii. 33).

It will be observed that throughout this description it is Jehovah who sends messages by Moses to the people. Moses goes up to Elohim; and leads the people out to meet Elohim; and Elohim speaks, filling them with terror, but announcing Himself as Jehovah their God, in order that the awe which they feel before Him as the God of the universe may lead them to obey the laws which as the God of Israel He communicated to them through Moses.

In referring to the transaction at Sinai in His farewell address to the people, Moses speaks with equal propriety of the voice speaking out of the midst of the fire as that of Elohim (Deut. iv. 33; v. 26), and of Jehovah (v. 4, 22), and even combines both in the same verse (v. 24). So in regard to the exhibitions of divine power, by which Israel was freed from Egyptian bondage, he asks them, "Did Elohim ever do for any other nation what Jehovah has done for you?" (iv. 34). And he adds, Jehovah is Elohim in heaven above and upon the earth beneath; there is none else (iv. 35, 39—vii. 9; x. 17); in other words, the God of Israel is the God of the universe.

Elohim has this exalted sense in Deut. iv. 32, where in language borrowed from Gen. i. 27 it is declared that Elohim created man; and Deut. xxxii. 15, where Israel is charged with forsaking Eloah (a poetic form) who made him, and (v. 18) El who gave him birth. So in Exod. vi. 2, where Elohim said unto Moses, "I am Jehovah"; in Exod. xiii. 19, where Joseph's last words are repeated from Gen. i. 24, 25, "Elohim will surely visit you";

Num. xii. 13, where Moses cried unto Jehovah on behalf of Miriam, "Heal her, O El" (the equivalent of Elohim); Num. xvi. 22, where Moses and Aaron in their appeal to Jehovah (v. 20) on behalf of the transgressing people, exclaim, "O El, the God of the spirits of all flesh," while on another occasion Moses says in precisely similar language "Jehovah, the God of the spirits of all flesh" (Num. xxvii. 16). In the formal ratification of the covenant between Jehovah and Israel, Moses and Aaron and Nadab and Abihu and seventy of the elders of Israel went up and saw a resplendent manifestation of the God of Israel; they beheld Elohim and did eat and drink (Exod. xxiv. 10, 11).

Elohim is used where non-Israelites are concerned, unless there is specific reference to the God of Israel. Thus the Egyptian magicians, when foiled in their attempt to imitate what was wrought by Moses and Aaron, say, "This is the finger of Elohim" (Exod. viii. 19). Amalek in his attack upon Israel "feared not Elohim" (Deut. xxv. 18).

In the narrative of Jethro's visit to Moses (Ex. xviii.), Elohim occurs repeatedly. In verse 1, Elohim and Jehovah occur in successive clauses in relation to the same matter. The first clause states Jethro's conception: "Jethro, the priest of Midian, heard of all that Elohim had done for Moses and for Israel his people"; this is followed by the writer's own language: "how that Jehovah had brought Israel out of Egypt". "Moses told his father-in-law all that Jehovah had done, . . . and how Jehovah delivered them" (v. 8). In response to this, Jethro rejoiced for all that Jehovah had done, and blessed Jehovah who had delivered them, and expressed his conviction that Jehovah is greater than all gods (vv. 9-11). With the exception of this passage in which Jethro adopts the language of Moses and ascribes to the God of Israel what Moses had attributed to him, Elohim is used throughout the entire interview (vv. 12, 15, 16, 19, 21, 23).

In the account of Balaam (Num. xxii.—xxiv.) there is a striking significance in the manner in which the divine names are employed. Balaam uses Elohim but once (xxii. 38), and then it is to mark the contrast between the divine and the merely human. For the same reason he uses El, **mighty God**, several times in his prophecies (xxiii. 8, 19, 22, 23; xxiv. 4, 8). Apart from this he invariably uses the divine name Jehovah, whether he is speaking to Balak's messengers (xxii. 8, 13, 18, 19), to Balak (xxiii. 3, 12, 26; xxiv. 13), or uttering his prophecies (xxiii. 8, 21; xxiv. 6). He thus indicates that it was Jehovah whom he professed to consult, and whose will he undertook to declare. And it was because of his supposed power with the God of Israel that Balak desired his aid. Hence, Balak uses Jehovah in addressing Balaam (xxiii. 17; xxiv. 11); only once Elohim (xxiii. 27), as non-Israelites commonly do. When the writer speaks of God in connection with this heathen seer, he steadfastly uses Elohim at the outset. Balaam regularly proposes to tell the messengers of Balak what Jehovah will say to him, but the writer with equal uniformity says that Elohim came to him, and spoke to him (xxii. 9, 10, 12, 20, 22). He is not recognized as an accredited prophet of Jehovah. But while it is only Elohim, the general term denoting the Deity, which is put

by the sacred writer in relation to Balaam considered as a heathen seer, it is the angel of Jehovah who comes forth to confront him on his unhallowed errand, and Jehovah, the guardian and defender of Israel, who constrains him to pronounce a blessing instead of a curse. Hence, from xxii. 22 onward, wherever the writer speaks, he uses the name Jehovah, not only in the encounter by the way but after his arrival, as determining what he shall say. To this there are but two exceptions. In xxiii. 4, when Balaam had gone to look for auguries, "Elohim met him," reminding us that he was but a heathen seer still; yet it was Jehovah (vv. 5, 16) who put the word in his mouth. In xxiv. 2, "the spirit of Elohim came upon him," expresses the thought that he was divinely inspired, and spoke by an impulse from above, and not from promptings of his own; but his conviction that it was Jehovah's purpose to bless Israel kept him from seeking auguries as at other times (v. 1).

Elohim, or its equivalent El, must of course be used where a common noun as distinguished from a proper noun is required. Thus in Exod. vi. 7, Jehovah declares to Israel: "I will be to you a God (Elohim)": so Deut. xxix. 13. Deut. iii. 24: "O Jehovah, what God (El) is there in heaven or in earth that can do according to thy works?" Deut. iv. 7: What nation "hath a God (Elohim) so nigh?" Deut. xxxii. 39: "There is no Elohim with me." When attributives are attached, El is more usual, as "a jealous God" (Exod. xx. 5; xxxiv. 14; Deut. iv. 24; v. 9; vi. 15); "a merciful God" (Deut. iv. 31); "a great God" (Deut. vii. 21); "a God of faithfulness" (Deut. xxxii. 4); "the God who rideth upon the heaven for thy help" (Deut. xxxiii. 26); "the eternal God" (Elohim) (Deut. xxxiii. 27); "the living God" (Elohim) (Deut. v. 26).

The divine names occurring in the Pentateuch have now been examined in detail, and I think it may fairly be said that it has been shown that their employment is regulated by the same principles which prevail in the rest of the Old Testament. Jehovah is the name peculiar to the God of the chosen race, and is used when His relation to His own people is in the mind of the speaker or writer. Elohim represents the divine Being under those aspects in which he is related not to the chosen race merely, but to the whole world and to all men, as the creator and universal sovereign, controlling nature and the affairs of men. It is used, therefore, when the Most High is spoken of by Gentiles or in connection with them; and when the divine is contrasted with the human or with objects belonging to any other grade of being; and when the sense requires a common rather than a proper noun.

THE BIBLE'S DOCTRINE OF ITS OWN INSPIRATION

Rev. William H. Bates, D. D., Author of "Alleged Discrepancies of the Bible"

The question of the Inspiration of the Bible seems to be a perennially live question. It persists and insists. It will not "down" at bidding.

The writer has been led to a reconsideration of this question by a passage in Professor Briggs' "Biblical Study, its Principles, Methods, and History" (p. 96):

"The doctrine of Inspiration may be constructed by a careful, painstaking study of the Sacred Scriptures themselves, gathering together their testimony as to their own origin, character, value, and authority".

This statement, so reasonable and fair, is accepted and adopted; and it is purposed to conduct the present consideration with such absolute conformity to it, and if possible with such fidelity and accuracy, that if there be any (however slight) question as to results, the responsibility therefor shall rest, not upon the writer, but upon the method of procedure, for which the distinguished Professor cited is himself responsible.

The question of the genuineness, or the authority, or the credibility of the Books of the Bible is not now before us. These things are presupposed. Our method does not call for, but would repudiate, any attempt at invalidating our records and so discrediting their testimony,—a proceeding so fascinating to a certain type of so called "scholarship". We shall simply take "the Sacred Scriptures themselves", just as they stand, and do the same and honorable thing of regarding them as honest, reliable, competent witnesses, and seek to construct from their own testimony the Biblical doctrine of the Inspiration of the Holy Scriptures.

Moreover, it is proposed to come to the present undertaking with free and open mind, except as limited by the method adopted, and without any preconceived theory whatever.

There are several theories of inspiration in vogue:

1. The Naturalistic Theory, which regards the Scriptures as inspired only in the sense that the works of men of genius—Homer, Vergil, Dante, Shakespeare, Goethe—are inspired.

2. The Doctrinal Theory, which predicates inspiration of the contents of Scripture so far as concerns matters of religion and morals, but not of history, geography, chronology, etc.

3. The Conceptual Theory, which regards the thought, or concept, as of divine origin where needful, but the expression of it entirely human.

4. The three-fold theory of Revelation, Suggestion, and Superintendence: the matter of Scripture being revealed when the writer did not know it before; suggested or brought up again to him when he did know it; and in the selection and expression so superintended that no mistakes are made.

5. The Mechanical Theory, which regards the sacred writers as merely penmen, or pens, of the Almighty.

6. The Christian Consciousness Theory, which tests the truthfulness of the Sacred Word, not by any criteria on the God-ward side, but by its accord with Christian consciousness, as it is called; that is to say, what one's consciousness as a Christian certifies to be true, to him it is true, and what his consciousness rejects as false is false,—the inspiration being really in the reader or hearer, and not in the writer or author.

7. The Verbal or Plenary Theory, — the verbal phase of it having more reference to the words and the plenary to the thought, the result, however, of absolute truthfulness being the same in both cases.

These theories, and all others — for the enumeration, formidable as it is, is not exhaustive — are to be laid entirely aside. Why should we hold a "Theory" about Inspiration any more than we should hold a theory about the birth of Jesus at Bethlehem, or his death upon the cross, or that His blood cleanseth from all sin? It is not a theory, but a fact, we encounter. Let the Scriptures themselves give their own testimony which shall yield us their own doctrine of their inspiration. And in the process of getting at the fact it is quite possible that the attempts at invalidating the genuineness, authority, and credibility of the Bible books will themselves be invalidated.

I. Examination of the Old Testament

The mind probably reverts first of all to the testimony of the Apostle Paul in his declaration in 2 Tim. iii. 16, "All Scripture is given by inspiration of God".

The "all Scripture" here intended was of course the Old Testament, for at the time this declaration was made there was no New Testament. The affirmation therefore is of the inspiration of the Old Testament books. And it is to be noted, as Canon Liddon well observes, that the Old Testament of the time of Christ and his Apostles was **just the Old Testament we have to-day**.

"Scripture" means **something written**. Biblically, Scripture, therefore, is the written Word of God. "Inspiration" means **to breathe into**. All the "Holy Scriptures", or writings (*hiera grammata*, 2 Tim. iii. 15), are given by the inbreathing of God. And it may be observed, in passing, that this declaration is in regard to **the writings**, and not to the writers. Whatever may be true, or not true, respecting the writers themselves, it is their writings that are declared to be inspired. And writings consist of words. The origin of the Holy Writings, therefore, is in God.

What further testimony have we to Old Testament inspiration? There are three lines of it: (1) that of Christ, (2) that of the Apostles, and (3) that of the Old Testament itself.

1. **The Testimony of Christ.** — In Matt. v. 17, Christ uses a current classification of the Old Testament Scriptures, under the terms "law" and "prophets", — the law being understood to mean the first five books of the Bible, or the Pentateuch, and the prophets the rest of the Old Testament. Of the law he says, v. 18 — and the context seems fairly to require that the prophets should be included in the same intention — that not "one jot or one tittle shall . . . pass . . . till all be fulfilled". The jot, or yod, is the smallest of the Hebrew letters, not much larger than our comma, and the tittle (*kernaia*, "little horn") is smaller still, being applied to the little apex or tip of the Hebrew consonants or to the point sometimes written in the

consonants. Not the smallest letter, or even the tip of a letter, shall pass till all be fulfilled!

In Luke xxiv. 44, he uses another comprehensive classification, "law of Moses, prophets, and psalms": "The law of Moses" being the Pentateuch; "the prophets" including the historical books of Joshua, Judges, Samuel, and Kings with the distinctively prophetic writings except Daniel; and "the psalms" including, with all the poetical books, Ruth, Esther, Daniel, Ezra, Nehemiah and Chronicles. He had been expounding to the Emmaus disciples, "in all the Scriptures the things concerning himself" (Lk. xxiv. 27); and a few hours later, in the company of the Apostles, he said 'that all things written in the law of Moses, and in the prophets, and in the psalms concerning him must be fulfilled' (v. 44).

In John x. 34, Christ, making an Old Testament quotation (from Ps. lxxxii. 6), adds, "The Scripture can not be broken." We thus have the Lord Jesus Christ, as Canon Liddon puts it, setting "the seal of his infallible sanction on the whole of the Old Testament". To him, certainly, the entire Old Testament was (and if to him it surely should be to us) credible, reliable, aye, absolutely infallible. The deduction must necessarily be that such Scripture was divinely originated and divinely communicated. This, without any theory respecting it, is the plain fact.

To the devout and reverent mind nothing need be said to add to the weight or value of Christ's testimony. But it is quite likely that some who have had their mental poise disturbed, or possibly have had their belief in the Scriptures relaxed, if not worse, by the modern critics, are raising the question, **How do you adjust the teachings of modern criticism with what has just been brought forth from the teachings of Christ?** I don't! "Aye, there's the rub!" The question precisely hits the vital center of the critical difficulty. The stressful pressure of difference between Christ and the critics is most keenly felt. In the "Biblical World", of Chicago University, for June, 1894, is an article entitled "Christological Implications of the Higher Criticism", in which four possible positions are stated:

(1) If Christ knew the precise historical facts, and his statements in the Gospels literally and adequately represent the facts, then the common traditional conceptions of Christ and of criticism are correct.

(2) If Christ knew the facts to be such as the advanced critics suppose, yet withheld them, then the critics are correct, and Christ requires to be vindicated.

(3) If Christ had no primary knowledge of the facts but taught the current views, though not regarding them as necessarily final, then there is no high court of appeal; and the problems of criticism must be settled by purely literary considerations.

(4) If Christ regarded and taught as final conclusions the views traditionally accredited to him, and these views are incorrect, then an appeal to his authority is idle, and our conception of his nature must be greatly altered.

That is to say, Christ is either: (1) A true teacher; or (2) A dishonest teacher; or (3) An ignorant teacher; or (4) A mistaken teacher, whose alleged divinity must be denied. Modern criticism can not hold the first position: it must, and does, hold one or the other of the remaining three, even as the author of the article referred to says: "If we assume that the conclusions of liberal criticism are true, we are compelled to choose one of these three explanations". He accepts the second position, viz., that the critics are correct and that Christ requires to be vindicated; and he attempts to vindicate Him in giving impressions in his teachings which He knew to be contrary to the facts!

Professor Howard Osgood, a member of the American Revision Committee, has an article in the "Bibliotheca Sacra" for October, 1894, on "Keeping Christ's Word", the last two sentences of which are: "If this criticism is true, Christ was the greatest of false prophets and deceivers. If Christ taught God's truth, this criticism is absolutely false."

It may help to clear the situation and simplify matters if there be held steadily in mind the fact that in the last analysis the choice is between Christ and the critics. So, with respect to the question raised, there is no need to try to adjust the teachings of Christ and criticism: just leave them to stand in their diametrically opposed irreconcilabilities.

2. So much for Christ's testimony. Let us now look at **Apostolic testimony**.—The Apostle Peter says (2 Peter i. 21): "Prophecy came not in old time [or as the Revision puts it, "no prophecy ever came"] by the will of man, but holy men of God spake as they were moved by the Holy Ghost". Prophecy, then, "came not by the will of man," but by the will of God. And it is to be noted that the verb, "were moved", is in the passive voice. Plainly, the "holy men" were passive with respect to the Holy Ghost moving upon, or in, them, though active in giving expression to His moving. The in-breathing was the act of God, the out-breathing the concurrent act of man. They were the speakers while the Holy Ghost was moving them to speak. This testimony most unequivocally teaches that the Holy Spirit was responsible for both the thought and verbal expression of prophecy, and that the prophets were but His instruments of speech.

In Acts i. 16, Peter thus testifies: "Men and brethren, this Scripture [referring to Ps. xli. 9] must needs have been fulfilled which the Holy Ghost by the mouth of David spake. Again, Acts iii. 18, "Those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled". Still again, Acts iv. 24, 25, "Lord, thou art God who by the mouth of thy servant David hast said", and then follows the quoting of Ps. ii. 1, 2. Thus Peter gives his sanction not only to the divine inspiration of Old Testament prophecy, but also to the divine inspiration and Davidic deliverance of certain psalms.

It may not be amiss to interject just here, that between the Apostle Peter and the Oxford higher-critical professor, T. K. Cheyne, who repudiates entirely the Davidic authorship of even a single psalm, and the Harvard

higher-critical professor, Crawford H. Toy, who says, "Many of the psalms are ascribed to David, but it is not probable that he wrote any of them" ("History of the Religion of Israel", p. 104), there is a difference that seems to call for "adjustment"!

Peter, in his speeches reported in the Acts of the Apostles, and in his two short Epistles, has 41 quotations from 12 different books of the Old Testament. Paul has 123 direct quotations from 21 of the 39 Old Testament books, 84 direct references without formal quotation, while he has 49 cases of similarity of word or thought. Some of his formulas of quotation are: "God said", "saith the Lord Almighty", "well spake the Holy Ghost through Isaiah", "it is written", "the Scripture saith", etc. James in his Epistle has 9 quotations and references, Jude 6 references. Matthew, Mark, Luke and John have all together 51 formal quotations or direct references that are to be attributed to them as distinct from Jesus or others whom they are reporting. And these men, undeniably, all quote the Old Testament as the inspired and infallible Word of God.

The foregoing presents some only, but sufficient for our purpose, of the New Testament testimony afforded by Christ and his Apostles as to the divine origin, the divine inspiration, the infallibility of all the Old Testament.

3. **The Testimony of the Old Testament.**—We may begin with Moses, the reputed author of the first five books of the Bible. In the fourth chapter of Exodus is a scene that is laid in the land of Midian. God is preparing the reluctant Moses to go as a deliverer of his people from Egyptian bondage. "O my Lord", remonstrates Moses, "I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech and of a slow tongue". God replies: "Who hath made man's mouth? . . . Have not I, the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say". It may be observed that God did not say, "I will be with thy head", or "I will be with thy mind", or "I will be with thy mental concepts", but "I will be with thy mouth", assuming, at the very least that can be said, to direct that mouth in its utterances, and therefore being the responsible author of what it uttered. Some one who has taken the pains to count, tells us that 560 times in the Pentateuch occurs the formula, "Thus saith the Lord", or "The Lord said unto Moses", or "God spake all these words, saying", or "Moses wrote all the words of the Lord", or some equivalent phrase of divine authentication. And it may be added that some such formula of divine authentication is found 292 times in the historical books and psalms, 1111 times in the prophets, or 1963 times in all the Old Testament.

In 2 Sam. xxiii. 1 we read, "Now these be the last words of David". And what is his final utterance? This: "The spirit of the Lord spake by me, and his word was in my tongue". We find Isaiah saying, "Hear the word of the Lord", and 20 times he declares that his writings are the "Words of the Lord". Almost 100 times does Jeremiah say, "The word of the Lord came to me", or declare he was uttering the "Words of the Lord", and the

"Word of the living God". Quite 60 times does Ezekiel say that his writings are the "Words of God". Daniel says, "And when I heard the voice of His words"; Hosea (i. 2), "The beginning of the word of the Lord by Hosea"; Joel (i. 1), "The word of the Lord that came to Joel"; Amos, again and again, "Thus saith the Lord" (i. 3, 6, 9, 11, 13, etc.); Jonah (i. 1), "Now the word of the Lord came unto Jonah"; Micah (i. 1), "The word of the Lord that came unto Micah"; Nahum (i. 12), "Thus saith the Lord"; Habakkuk (ii. 2), "The Lord answered me, and said"; Zephaniah (i. 1), "The word of the Lord which came to Zephaniah"; Haggai (i. 1, 2), "In the first day of the month came the word of the Lord, by Haggai the prophet. . . . thus speaketh the Lord of hosts"; Zechariah (i. 1), "Came the word of the Lord unto Zechariah"; and he speaks of "the words which the Lord of hosts hath sent in His Spirit by the former prophets" (vii. 12); Malachi (i. 1), "The burden of the word of the Lord to Israel by Malachi"; and 24 times in this last book of the Old Testament, a prophecy of four short chapters, we find the phrase, "Thus saith the Lord".

Thus we have New Testament and Old Testament testimony in regard to the "origin, character, value, and authority" of the Old Testament.

II. Examination of the New Testament

We have attempted thus far, in accordance with a suggestion of Professor Briggs, to deduce from the Bible, as a competent and sufficient witness, its own doctrine of the Inspiration of the Old Testament, the Bible of Christ's time. In doing so we have seen that there are three lines of testimony to the inspiration of the Old Testament, viz., that of Christ, that of the Apostles, and that of the Old Testament itself.

There is next to be considered the testimony concerning the Inspiration of the New Testament. The way will then be open to gather from the mass of testimony adduced, the warrantable and necessary conclusions, which will yield the Biblical doctrine of the Bible's Inspiration.

If Jesus be the Divine Person that Christians believe him to be, then certainly his own nature is a sufficient guarantee of the divinity of what was spoken by him. He said, Matt. xxiv. 35, "Heaven and earth shall pass away, but my words shall not pass away". In his last prayer he said, (Jno. xvii. 8), "I have given unto them [i. e., the disciples] the words that Thou gavest me, and they have received them, and have known surely that I came out from Thee". There should be no question as to the inspiration, infallibility, and inerrancy, of what He spoke.

In his first commission of apostles to preach, he said, Matt. x. 19, 20, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you". As to their defense, He said, Lk. xii. 11, 12, "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say". Afterward, foreseeing

the future evil days, he said, Mk. xiii. 11, "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost". Surely here is warrant for the utmost of plenary inspiration of the speeches of Peter, or Stephen, or Paul, and of other arrested disciples.

Christ had many things to say to his followers which they were not then fitted to receive (Jno. xvi. 12). He was to go away. What then? This: he said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. xiv. 26). "When the Comforter is come, whom I will send you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of me" (Jno. xv. 26), "and ye also shall bear witness, because ye have been with me from the beginning" (v. 27). "He will guide you into all truth, and he will show you things to come" (Jno. xvi. 13).

Said Luke, Acts i. 1, referring back to his Gospel, "The former treatise have I made, O Theophilus, of all that Jesus **began** both to do and teach". The record in the Gospels is only the beginning of Jesus's work and word. He had much more to do and say, and this was to be said and done through and by his disciples. Remembering his inspirational promises just cited, which guaranteed to their utterances as great weight of divinity as attached to his own, manifestly their words are entitled to as great regard as his; and we should therefore so regard them. If this be so, then to distinguish between the words of Christ and those of his Apostles to the disparagement of the latter—is it not to dishonor Christ himself?

Remembering these promises, the anticipations which they justify we should expect to find met by corresponding fact. Says Paul (Gal. i. 11, 12), "I certify you, brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ". In 1 Cor. ii. 12, 13, he says, "We have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth".

Peter's estimate of Paul's writings appears in these words: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, . . . in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures" (2 Pet. iii. 15, 16). He thus classes Paul's writings with "the other Scriptures", i. e., with the Old Testament writings; and how he regards them we have already seen. Indeed, in the very same chapter he puts himself into the category of prophets and apostles, when he exhorted those to whom he wrote, "That ye be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour" (v. 2).

The Book of Revelation affirms in the most express manner its own inspiration. The first five words constitute its proper title, viz., "The Revelation of Jesus Christ". John was directed to write this Book, and was told what to write. The exact words to be sent respectively to the Seven Churches in Asia were in each case dictated to him. The symbolic visions which he had were "signified", or sign-ified, to him by a holy messenger, and all he did was to record what he had seen and heard when he "was in the Spirit on the Lord's day".

Thus we have the Bible's testimony in regard to itself.

III. Conclusions involved in These Facts

From what has been adduced, the following four conclusions are warranted:

First Conclusion: All Scripture being given by the in-breathing of God, the Bible* originated with Him, and its character, value, and authority are commensurate with the source whence it emanated—God.

Second Conclusion: Inspiration secures to the Scriptures the infallibility and inerrancy that belong to their source—God. These writings, to be sure, came by human agency, but since the Scriptures do not themselves detract from their complete divinity on that account, therefore we should not.

Great stress is now laid by modern criticism on the necessary imperfection of the Scriptures because of the presence of the human element. But that is sheer assumption. It is not true that the presence of the human element necessitates error. Tradition ascribes the multiplication table to Pythagoras; but there is no error in it: it is absolutely perfect. Euclid is

*Perhaps it should be said that "the Bible" intended is the first-hand output of the Divine in-breathing. With respect to alleged present errors, Professor Briggs in "Biblical Study," p. 242, says: "From the stand-point of Biblical criticism, we are not prepared to admit errors in the original autographs until they shall be proven". The preservation of the Divine communications in their integrity was explicitly commanded to the very first ones who received the holy writings: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it" (Deut. iv. 2). And the Bible ends with threatening very serious consequences upon those who impair or corrupt the sacred text. In the writer's book, "Alleged Discrepancies of the Bible", p. 115, are set forth the methods and regulations that were observed by the Jews with scrupulous, and indeed almost superstitious, care in producing manuscripts of the sacred writings, so that the reliability of the product was guaranteed almost beyond question. Still, through the centuries there have been penslips by transcribers. Rev. Dr. George F. Pentecost, in his published sermon, "Inspired and Profitable," p. 6, says: "We may boldly and confidently say that the whole Book, as we have it, is inspired of God. In taking this broad ground, I, of course, do not wish to affirm that any errors which may have crept into the original text, in the course of transcription, or which can be manifestly traced to the hand of some interpolator, are inspired of God." Dean Farrar is quoted as saying: "The widest range of learning and the acutest ingenuity of criticism have never discovered one single demonstrable error of fact or doctrine in the Old or New Testament". The present mania for alleging Bible discrepancies is sadly overworked. Says Professor Terry in his "Biblical Hermeneutics", p. 514, "Not a few of the alleged contradictions of Scripture exist only in the imagination of the skeptical writers, and are to be attributed to the perverse misunderstanding of captious critics". Such critics seem to be of the mind of the old Latin writer—**Aut inveniam discrepantiam, aut faciam**: I will find a discrepancy, or I will make one. The writer's firm conviction is that, barring the penslips of copyists, there is not a single apparent discrepancy in all the Bible that can not be reasonably and satisfactorily explained.

said to have originated the theorem that the sum of the three angles of a triangle is equal always to two right-angles: no flaw has ever been found in that proposition, or in the proof by which he demonstrates it. An English periodical published a story, and offered a prize for each typographical error that was found. This writer, with the discipline acquired by early printing-office experience, read it with the most searching scrutiny he could command. He did not find any error, nor has he ever heard of one being found. The printer had done his work with absolute typographical perfection. It is sheer assumption, therefore, to predicate error in the Scriptures that came from God, because of the presence of the human element.

Third Conclusion: Inspiration extends to all the contents of Scripture—its history, etc., as well as its morals and religion. Itself makes no discrimination as to the different kinds of its contents; nor, therefore, should we.

The critics tell us that much of the Old Testament history, so called, is not history at all, but saga, myth, legend, allegory, fable, invention, fiction, and without foundation in fact. But upon the historicity of just those portions most severely impugned—such, for instance, as the creation of the human race (Mk. x. 6, 7); the fall (Jno. viii. 44); the murder of Abel (Matt. xxiii. 35); Noah and the flood (Matt. xxiv. 38); the destruction of Sodom (Matt. x. 15); the reality of the patriarchs (Lk. xiii. 28); Jonah (Matt. xii. 40)—Christ sets “the seal of His infallible sanction”. All through the New Testament, lessons of morals and religion are deduced from and based upon historical statements in the Old, as facts. If the history be false, how can the other be true?

History—what is it? Some one has defined secular history as “those fictions on which there is a general agreement among men”. Charles Kingsley gave up his chair of Modern History at Oxford because, as he said, he considered “history largely a lie”. When Robert Walpole was asked what he would have read to him, he replied, “Not history for I know that to be false”. The famous historian, Von Ranke, having received from credible witnesses different accounts of a disaster in his own neighborhood, gloomily said: “If it is impossible to learn the truth about an accident which happened in broad daylight only twenty-four hours ago, how can I declare a fact to be certain which is shrouded in the darkness of ten centuries?” If there is anything that needs to be given by divine inspiration to make it reliable, it is **history**. The Bible’s view of itself is, that all its contents are subject to inspiration.

Fourth Conclusion: Inspiration extends to both thought and expression: 1 Cor. ii. 12, 13—“the things that are freely given to us of God, which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth”.

But the question is objectingly raised, How can this accord with the difference in style in the different writers?

The purpose of this article was to deduce, not to vindicate, the Bible doctrine of Inspiration. But as this objection to one of the conclusions from which the Bible's doctrine to its own inspiration is to be drawn, is perhaps the most troublesome of all, it may be worth while to turn aside a moment for its consideration. Two illustrations may suffice adequately to meet it:

Dr. Armitage has this parable: "A vine-dresser has made and filled many casks of wine, all drawn from the same vine, the same press, and the same lees. But when he comes to broach them, one by one, and finds the aroma of one that of pine, and another that of cedar, and a third that of oak, according to the order of the wood which has contained the rich liquid, is he to call in question whether it is the blood of the same grape and the drow of the same wine-press? That would be folly. But not greater than it is to call in question that the whole terminology of the Bible is of God, because each flagon of truth that we open bears the flavor of this man's style or that".

When the writer presented this subject from his own pulpit, there occurred the following episode: The organist was asked to draw the Diapason stop, and play the first line of "Nearer My God to Thee". That was called Paul. The same was done with the Melodia stop. That was called James. And the same with the Dulciana: John. The Oboe: Peter. Each stop had a different and distinguishing style or quality of tone; each had a marked individuality. The same **pneuma**—the word for both wind and spirit—was in the wind-chest of the organ: it breathed into the different sets of pipes, and the result in each case was the same, "Nearer My God to Thee".

The same Holy Spirit breathes into Paul, James, John, Peter: each has a distinguishing and marked individuality; but the result in each case is the Word of God. The Holy Ghost breathed into "holy men of God", and the outcome was the message of God, the message naturally being distinguished by the characteristics of the individual man that communicated it, just as the tune was distinguished by the characteristics of the individual stops that played it, or the wine distinguished by the aroma of the wood that contained it.

But let us not violate the rules of rhetoric by attempting to press these illustrations beyond the point they are designed to illustrate—which they seem to do completely—viz., that difference in the style of Scripture writers is perfectly compatible with the inspiration of the writings proceeding from the same Holy Spirit.

Is it asked in concluding this presentation, What is the writer's theory of Inspiration? He hasn't any "theory". As was said at the outset, Why should we have a theory about inspiration any more than a theory about the birth of Jesus at Bethlehem, or his death upon the cross, or that his blood cleanseth from all sin? It is a fact, not a theory, we encounter. All theorizing aside, the fact seems to be clearly and unmistakably this: The Bible's doctrine of its own Inspiration is, that all Scripture, both in its thought and

verbal expression, is from the in-breathing of God, and that, because it is so,
THE BIBLE IS THE WORD OF GOD.

SCRIPTURAL DOGMA ESSENTIAL TO CHRISTIAN FAITH

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We are aware that this word dogma has become a term of opprobrium with a certain class of writers upon theology. And the expression "Christian doctrine" is quite as objectionable. So likewise Creed, articles of faith, the authority of inspiration. In various ways the ideas for which these phrases stand are denounced as illiberal, and as tending to fetter the true religious spirit in man. The culture of this age, we are told, is far beyond the restraints of creed. "Authority is slavery" "a slavery worse than that which chains the limb. It manacles the mind". What is the animus of this teaching? What new light has been discovered regarding moral relations—regarding also our relations as intellectual and moral beings to the truth? Is there nowhere in the universe a final "thus saith the Lord", that holds over us a moral imperative?

These questions are suggested by an article in the Northwestern Christian Advocate, entitled "The Value of External Authority", by President Samuel Plantz, Ph. D., D. D., of Lawrence University, Appleton, Wis. The article in reality is an apology for the teaching of the theories of "higher criticism" in Christian schools, despite the fact that these theories are in open conflict with the doctrines of the churches founding these schools. The article throughout, as a species of special pleading in behalf of the utmost license of teaching, is greatly calculated to mislead. Its fallacies are quite carefully hidden under an adroit putting of the issues of the controversy.

He starts out by telling us that "there are two ways by which men come to accept the authority of the Bible".

"One way is because it is a book certified to us "by miraculous credentials", and in which "are doctrines, which prophets, apostles, inspired and infallible teachers have communicated unto the world". One would think if these are facts that no more imperative reason could be assigned for the acceptance of this book as the word of God. A book certified by miraculous credentials and inspired of God, certainly ought to have authority, once these are received as unassailable facts. In this connection he tells us that, "Much of the alarm felt about Biblical criticism is because certain men have felt that the fate of the Bible rests on preserving its external authority". We do not exactly get the meaning of the adjective "external". If it means the divine authority that attests it to us as the Word of God, even before we enter upon the study of its contents, or are able properly to interpret these, we ask, why not? Once it is established, whether by external or internal evidence, that the Bible is the word of God, it has authority over our faith and consciences. There is no "blind submission" about this. It is submission to truth, and that is imperative. No, these are the very things that

criticism is assailing. It simply raises the question, and that too, inside the Church, is the Bible the Word of God? The Church in her creed claims to have settled that question. It is the Bible as the Word of God upon which the Church is founded. To its teachings she appeals for her doctrines. "What can not be proven therefrom is not to be required of any one as an article of faith".

But the question that "criticism" is now raising is this very question—Is the Bible the Word of God? It is a pertinent question to this teacher in a Christian school, whether he has any right to raise this question in the position that he occupies. That he has a perfect liberty to raise it outside the Church no one will deny.

Concerning the second "way" of reaching the acceptance "of the authority of the Bible", we are told that "There is another class of men equally pious, who hold that no true faith can be developed out of external authority; that a religion 'coming down upon us rather than springing up within us', can not produce the best spiritual results". Just what this means we are not able to apprehend. "External authority"—that is, authority that by outside evidences establishes the truth of the Bible—can produce a historical faith, just as well as any other evidence. But a historical faith is not a saving faith. "With the heart man believeth unto righteousness". What is meant by a "religion coming down upon us", in contradistinction to "one springing up within us"? Does believing the Bible on the authority of miracles, prophecy, and divine inspiration, produce a religion coming down upon us"? and "higher criticism", "a religion springing up within us"? We will have to be pardoned for not getting anything more out of this than a sort of a mellifluous flowing antithesis of words and phrases, without any obvious significance. In this connection we further assure this critic that the Bible that "takes hold of the inner life" is not one filled with errors created by criticism so called; not one that substitutes for Moses a number of anonymous authors; not one that fills it with blunders, mistakes, frauds of the most prodigious character.

Next we are told, that "True evangelistic faith can not be developed on the basis of external authority. The man who believes because he is dominated by a church, a creed, or a book; who accepts because he is told he **must**, is credulous, but not in the best sense believing". Of course it may be readily admitted that the individual who believes simply on the dicta of others, has no intelligent faith. Still such an individual may "believe with the heart unto righteousness". But the individual who has a creed, and believes because he finds it in the Book—the Bible—and is loyal to the teachings of his church, has just as intelligent a faith, and as spiritual a faith as that man who hunts around through a compilation of redactorial emendations, interpolations, errors, misplaced fragments of prophetic writings, and intentionally perverted historic accounts, for a few gems of truth that critics will allow him. Of course the Bible is to be spiritually read, apprehended, and assimilated to the needs of the soul, in order that it may develop in man

the right type of Christian character. But it is not the critics' Bible, which only "contains" the Word of God, in the midst of a great mass of redactorial emendations, but a book which is the Word of God.

Our writer tells us, "nothing is gained by making the Bible a substitute for the Pope". What does this mean? The Pope claims to be infallible when speaking *ex cathedra*. Is the Bible infallible in its teachings? or are any of its teachings infallible? If so what? Did Paul promulgate an infallible truth when he said to the Philippian Jailor, "Believe on the Lord Jesus and thou shalt be saved"? Are the sayings of Jesus infallible? The critics have been trying to point out to us the fallible things in the Bible, but fortunately for the world scarcely any two of them agree.

After this antithesis in regard to infallibility, our critic gives us this,— "Therefore, we may very properly question the faith of those sincere opponents of historical criticism, who in our day are so very skittish of the new light, and an earnest study of the facts connected with the Biblical books". Why, bless you, my brother, there is no opponent of destructive criticism that is in any manner opposed to historical criticism, nor to a study of the literature of the Bible. That is not what we object to. We object to the **preconceptions** with which this alleged historical criticism approaches the study of the Bible. A denial of the supernatural is not a proper standpoint from which to study a divine revelation. The belief that this divine revelation is merely a natural evolution, as all the ethnic religions are, emphatically precludes the necessity for such a revelation. Again we object to the hypotheses with which it is sought to explain the production of the books of the Bible, because destructive of the truthfulness of these books.

Next our critic proceeds to show in brief how historically unreliable the New Testament is. There are so many differences in the accounts given by the writers of the Gospels that he is not certain which is the correct one. As an illustration of his critical troubles, he says, "When I observe the difference in the form of beatitudes as given by Luke and Matthew, and want to know which is the form the Master used. . . . then the declaration that the book is the book of God is not sufficient to meet my needs". First, we desire to say that if these things are critical difficulties, there is nothing new about them. They are very much older than "higher criticism", and the supposed difficulties have been met again and again. Historical truth never did require that each historian should record all the details of any event, or that they should be told in the same way. This will clear up about every difficulty he has stumbled over. Again, the fact that I am not able at present to reconcile two seeming discrepancies, is no proof that if all the facts were known they would not be perfectly reconcilable. Again, some of his difficulties are made by assumptions without warrant. How does he know, for example, that both Luke and Matthew refer to exactly the same occasion of the Master's teaching? Is it a rational supposition that the Master never repeated the same teaching the second or even the third time? But for the argument's sake conceding that these are difficulties, what is he going to

do with them? Will he reject the story of the Gospels as untruthful—criticise it away, or the great part of it? If he does, what authority does he fall back upon for Christian truth? Then every individual is authorized to set up his own standard of Christian truth. Then would he indeed have what he contends for—an emasculated gospel.

But the astonishing thing in all this apology for a free and unrestrained criticism is the next paragraph: "It is well to note that the method of authority is not the method of Jesus". This declaration we have studied for quite a while to see whether we have apprehended it aright; whether he meant to say that Jesus did not speak with authority, but "spoke as the scribes". Those who heard him had a different opinion, for "they were astonished at his doctrine, for he spake as one having authority and not as the scribes". What was this authority? It was the authority of moral and spiritual truth resting back on the authority of a Divine Teacher, that appealed to the understanding and the conscience as a "Thus saith the Lord". Does he appeal to us to-day with the same voice of authority? Dare we contradict any of his teachings? Dare we being Christians refuse to obey any of his mandates?

Again we are told that Jesus "Did not appeal to external sanctions, nor fall back upon the creed of a religious hierarchy, nor bring forward texts from the Old Testament books to secure acceptance". This is astonishing, in the face of the fact that he was constantly appealing to the Old Testament. At Nazareth in the synagogue he told the people that Isaiah lxi. was that day "fulfilled in their hearing": again and again did he appeal to Moses as authority. He preached the resurrection from Moses and the Prophets to the two disciples on the way to Emmaus. Even in the instance cited by the critic (Matt. v. 21): "Ye have heard that it was said to them of old time, Thou shalt not kill—but I say unto you, etc.", the Master did not set aside the authority of the Decalogue but simply broadened it. The critic could not have cited an instance that more completely demolishes his whole contention. This attempt to make it appear that Christ set aside the authority of the Old Testament Scriptures, is wholly an effort of the imagination. Of course the Old Dispensation was preparatory, and necessarily many things in connection with it must pass away, but He affirmed that the great fundamental principles of the Law are eternal; and instead of that which was to pass away He substituted the authority of his own divine teaching, and what he substituted has authority over Christian faith.

In this connection the critic makes a statement that would greatly encourage us if it were true, but unfortunately it is not true: that "the effort of our Biblical scholars is not to undermine the Bible but to explain its difficulties and to reveal its truth". There may be some Biblical scholars calling themselves higher critics whose aim is to explain how the Bible can be a divine revelation, and yet be constructed after the fashion of the Documentary theory of the critics; but their efforts are not regarded as a success by their congeners of the more ultra type, nor by orthodox scholars. When-

ever a Christian teacher feels called upon to emphasize a supposed error of the Scriptures to justify a critical theory, he is not vindicating the divine origin of the Word, nor helping the inquiring student. Take, for example, the statement of this critic, that there are two differing accounts of creation in the first two chapters of Genesis. If he means to say they are in conflict and contradictory, a flat denial is all that is required, until he make good his contention. The alleged discovery of these two accounts was born of divisive criticism. Devout scholars—just as scholarly as any of the critics—see no conflict whatever between the two. The second account is simply a more detailed narration of the creation of man, and the preparation of the garden of Eden for him. The first account is without doubt the oldest piece of inspired literature in existence. It is referred to in some manner or directly quoted by almost every book in the Old Testament—Job, Psalms, Proverbs, Isaiah, Jeremiah—no portion of the Old Testament so much quoted by subsequent writers as this. Yet the critics who claim to have discovered two accounts of creation, attempt to tell us that this most marvelously true and sublime account was brought from Babylon by some returning exile. Perhaps it is the imbibition of this latter story that has gotten our critic into perplexity. One would naturally seek some “inner” perception to get rid of the external muddle produced by the critics with their parti-colored Bible.

A NOTABLE CONVENTION

Professor W. M. McPheeters, D. D., Associate Editor

The Student Volunteer Convention which closed its sessions in the fair city of Nashville, Tennessee, Sabbath evening, March 4, was a notable gathering, and one of sufficient importance to demand more than a moment's passing notice. It will stand out in the memories of those privileged to attend it as a red-letter experience in their lives. Nor can we hesitate to believe that it was a red-letter event for the Redeemer's kingdom. Perhaps the last half century has witnessed no gathering of equal, and certainly none of greater, significance for that kingdom.

The Convention was notable in the matter of mere numbers. One may read that there were 4,188 **bona fide** members of the body, and get but a very vague idea of what the figures mean. It is only as one stands face to face with such a concourse and sees forms and faces rise in serried rank upon rank that he can get anything like a vivid conception of what a vast assemblage such figures represent. But one who has witnessed the imposing spectacle will not be likely soon to forget it, especially if, as he looked, the truth dawned upon him: This is not a mere assemblage of separate human units, but a **body**, a **true body** animated by one spirit, bending its energies to the attainment of one end. But if the figures given are in themselves impressive, they become doubly so when viewed in their true historical perspective. “The Convention of 1891, at Cleveland, Ohio, had 680 delegates; 1894, Detroit,

1,325; 1898, Cleveland, 2,221; 1902, Toronto, Canada, 2,957", and this one in 1906, 4,188. What an eloquent climax the mere numbers make! But these figures do not tell the whole story. For had the city of Nashville possessed an auditorium that would have seated commodiously so large a body, and still have allowed reasonable room for the presence of the Christian citizens who were giving it entertainment, the numbers in attendance upon the Convention would have run to between five and seven thousand.

Having spoken of the numbers in attendance, it is a matter for gratitude and for congratulation to be able to add that the Convention was equally notable for the type and the quality of its leaders. Effective leadership for a movement of such proportions calls, no doubt, for enthusiasm in its leaders, but it calls for much more; certainly it does, if it is to be safe as well as effective. It calls for more in them than even humble and devoted piety—though this, of course, is indispensable. If such a movement is not to be either a fiasco or a disaster it must have at its head men of brain and balance, capable and sane, strong men and men cast in a large mould. That all of these qualifications are found in John R. Mott and Robert E. Speer no one, we think, who attended the Nashville Convention will be in any doubt. We heard it said of the former that competent judges had pronounced him capable of conducting successfully the business of any of our largest corporations or trusts. We can well believe it. There is before our mind's eye now a very vivid picture of Mr. Mott as he stood forward on the platform of the Convention, self-poised, but not self-conscious, the embodiment of alertness and intelligent energy, his pose, his clear, ringing tone, and his terse, apt sentences reminding one of a military commander, and withal his dignity, tact, unaffected courtesy marked him out as a cultured Christian gentleman. The Convention, of course, was never an unruly body. But had it become so, we imagine Mr. Mott would still have been able to handle it effectively. And if the Student Volunteer Movement is fortunate in having Mr. Mott for its organizing genius and presiding officer, it is no less fortunate in having associated with him Robert E. Speer—his worthy coadjutor, and in many important respects his indispensable complement. It means much to the movement to have such a mouth-piece as Mr. Speer. His fine personality dominated, vitalized and ennobled as it is by a splendid loyalty to Christ, is itself a powerful and wholesome dynamic, one under the influence of which it is helpful to come. The intensity of his convictions and the warmth and tenderness of his Christian affections do not in the least disturb the sobriety of his judgment, nor dim the clearness of his vision, nor diminish nor narrow the range of his outlook. They serve merely to infuse a certain persuasive humanness and reality into his logic, the effect of which is at once to commend it to the understandings and give it a grip upon the hearts and consciences of his hearers. Mr. Speer addressed the Convention three times during its sessions. Each address was suited to make an abiding impression. Particularly strong was the one on "The Inadequacy of the Non-Christian Religions". In it Mr. Speer handled a grave theme not only with dignity

and discrimination, but with a boldness and firmness that can not be too highly commended, because so urgently needed in our day. This address should be published in tract form. If it is, may we not express the hope that Mr. Speer will add to it the single touch— an important one—that in our judgment is necessary not only to its completeness, but to its greatest value. To do this all that he will need to do will be to give specific, clear-cut statement to a single point, which, as we believe, is already implicitly and in intention in the address. We refer to the fact that the very core of the inadequacy of the non-Christian religions lies in this, namely, that they have no vicarious sacrifice of a Divine Substitute to offer to those to whom they come. Is not this true? And, if it be true, should it not be so stated that no one can fail to take account of it? The Church should make special prayer for these two men, who in the providence of God are the leaders of this great movement, that He may keep them very close to Himself, enduing them plenteously with heavenly grace and wisdom.

Another notable feature of the Convention was the completeness of the program provided, the admirable proportion observed in it and the distinguished personnel of the speakers whose names appeared upon it. This point is worthy not only of notice, but of elaboration and illustration. For lack of space, however, we content ourselves with simply mentioning it, and pass on to say a word upon two other points that seem to us to be of superior importance.

The Nashville Convention, then, was truly notable because of what was the main element in its make-up, if we may use that expression. There were there no less than three thousand and sixty students, young men and young women, from seven hundred institutions of higher learning scattered all over the United States and Canada. Think of this! And then think of what it means! Three thousand and sixty of our college-bred young men and young women, some of them the very flower of our youth, were, during the sessions of the Convention, repeatedly and from many points of view brought face to face with the question of their personal relation to the Lord Jesus Christ, and with what is involved for them as individuals in the reality of that relation; confronted not merely with the question as to whether they are personally called to service in the foreign field—though this, of course, was properly made prominent—but indirectly confronted with the even more searching question as to whether they were possessed of and manifesting in suitable ways the spirit of service. No intelligent young man or woman could leave that Convention without being more or less clearly conscious of the fact that what had really happened had been, that he had been called upon to justify to his own intelligence and conscience the reality of his personal interest in Christ, and that the only possible way in which he could justify it was by the consciousness that his soul was saying daily, "Lord, what wilt thou have me to do"? and by his backing up the honesty of his soul in asking this question by entering the door of service that Christ was presently opening before him. And further these three thousand and sixty students were

being there prepared to go back to seven hundred centers of influence and leaven them with the leaven wherewith they themselves had been leavened. What a boundless vista of glorious possibilities is here opened up!

Finally, for we must pass over some other points, the Convention was notable because of the fact that the motive that was constantly urged for Missions was loyalty to Christ. The humanitarian motive, which unfortunately is not infrequently unduly emphasized in our day, was held well in the background. The claims of the heathen upon our compassion were not ignored, but it was the claims of Christ to be made known that were emphasized. The thought was variously impressed that what the non-Christian nations need is not our civilization, but our Saviour; not our culture, but our Christ. But we must close.

What then, were the impressions that we brought away with us from this great gathering? Some of the more vivid were such as these: A livelier sense of the fact that God is still with his Church. This precious truth was borne in on us not merely by the good tidings brought to us from twenty-six different foreign lands by the one hundred and forty-four missionaries who have labored in them from fifteen to fifty years, but even more forcibly by the fact of the Convention itself, and by what we saw of the spirit pervading it. Again, we came away with a fresh and pungent sense of the fact that the presence of the missionary spirit in a Church, and in an individual, is a crucial test of the reality of the Christianity of that Church, or of that individual. And, in close connection with this, with the conviction that the essence of the missionary spirit is nothing else than loyalty to the personal Christ. Very persistently also has this thought thrust itself into our mind since the Convention—namely, that the essence of Christianity itself is a passion for God. Indeed, can not Christianity, in its subjective aspects, be summarized in the single word—God-centeredness? Was anything more characteristic of the life and inward attitude of Christ Himself than just this—God-centeredness?

THE PLACE OF THE "MEDIATE" MIRACLE—AN EXPLANATION

Prof. G. Frederick Wright, D. D., LL. D., Oberlin, O.

[In the March number of "The Bible Student and Teacher" was printed a Paper entitled: "Credibility of the Early Bible History in the Light of Recent Explorations", being the report of an Address delivered in the Manhattan Congregation Church, New York City, by Prof. G. Frederick Wright, immediately after his return from an extended tour of exploration in Russia, Turkey and Egypt. Circumstances were such as to render it impossible to submit the report to Dr. Wright before printing it, so that, as we felt at the time, it did not give full expression to his views. Among other things there was not time in the Address to dwell upon the distinction between mediate miracles and immediate miracles, which Dr. Wright presented so clearly and forcibly in his Lowell Lectures several years since. In view of certain, per-

haps quite natural, misapprehensions arising in the minds of some who are not familiar with this distinction, Dr. Wright has sent to the Editor of "The Bible Student and Teacher" the following letter of explanation, the material of which is drawn chiefly from his L. P. Stone Lectures which gave so much satisfaction a year or two since to the Faculty and Students of Princeton Theological Seminary.—Editor.]

Some correspondents seem to have inferred, from the report of my lecture published in the March number, that I do not defend the occurrence of miracles in the strict sense of that word. In reply I beg leave to say that, as I had no opportunity to see the report of the address before it was published, I do not wish to be held strictly to all its statements, or to be held responsible for omissions. I may perhaps best set the matter right by printing in advance the following extracts from my Stone Lectures (delivered in Princeton in 1904) which are soon to be published.

"The best definition of nature is that which conceives of it simply as the system of causally connected sequences of the universe. Thus conceived, the free wills both of man and of the Creator are forces standing outside of nature, having the mysterious and inexplicable power of piercing the joints of these causally connected sequences, and modifying them according to the purposes which they may cherish. Man, by his volition, brings about new and unexplainable combinations of natural forces; he modifies the face of nature, and produces results which are supernatural. Nature herself would never produce a house, or build a railroad, or develop domestic plants and animals.

"There is no more philosophical difficulty in conceiving of God's working a miracle than there is in conceiving of man as producing an extra-natural or supernatural effect through his control and combination of natural forces. The difference between a miracle and the accomplishment of man's free will lies chiefly in the magnitude of the events and the extent of the control which is manifested. Man is limited in his control of nature. He can leap a few feet into the air. But even this is not a natural exhibition of power. Mere natural forces would forever hold him to the ground. It is through a new combination of the action of various forces that his will instigates and secures this result. But, however much he may will it, he has not the power, in the present order of things, to leap into the air more than a few feet. He has not such control of forces that he could leap to the moon.

"With God, however, there is no such limitation of power. We can readily believe that he has power to bring about results which are superhuman as well as supernatural. And while we may not know the exact limit of man's power, so as strictly to define the sphere of the superhuman, and determine the boundary beyond which the modifications of nature would necessitate divine control, and be strictly called miraculous, we have no practical difficulty in setting off by themselves the most of the facts which are miraculous.

"We have no hesitation in specifying as miraculous such facts as the ascension and resurrection of Christ, the raising of Lazarus, the multiplication of the loaves and fishes, the stilling of the tempest upon the sea, the changing of the water into wine. Nor should we question in the Old Testament the miraculous character of the preservation of Shadrach, Meshach, and Abednego in the fiery furnace, of the translation of Elijah, of the descent of fire upon Mount Carmel to burn the sacrifices which had been laid upon the altar, and of many other facts which it is not necessary to name. In all these instances the facts may have been accomplished through the action of the Divine Will in making new combinations of the causally connected sequences which we have given as the definition of nature. Still, we have no clue, and probably can never have any clue, to the channels through which the Divine Will has operated.

"But there is another class of facts which have been properly called 'mediate miracles'. In these we are permitted to *see* the forces which have been used, and to judge of them by analogy, comparing them with things with which we are more or less familiar, and so of testing their credibility.

"One of the best opportunities for thus testing the truthfulness of an extraordinary historical statement is found in the crossing of the Red Sea by the children of Israel. The story is remarkable in every respect, and not the least in the way it puts forth the secondary causes through which the way was opened for the deliverance of the people. In a literature, written for religious purposes, in which it was both natural and proper to throw into the foreground the direct agency of God, it is surprising that so much emphasis is laid upon the *means* employed by the Creator. It was indeed the Lord which 'caused the sea to go back'. But he did it 'by a strong east wind,' which blew all night, and 'made the sea dry land' (Ex. xiv. 21). And, again, in the song which recounts the event, it was by the 'blast of his nostrils' that the waters were piled up (xv. 8). And when the waters came back to overwhelm the Egyptians it was God who 'did blow with the wind that the sea should cover them' (xv. 10).

"In much of the popular comments upon this event, this intervention of secondary agencies has not been properly noticed. But, clearly, we are not at liberty to interpret this account without giving due weight to this express and repeated mention of the secondary causes expressly said to be employed by the Creator in the production of the phenomena. The Lord opened the sea before the children of Israel, but he used the wind as his instrument. This is expressly and repeatedly said. But, on the principle that whatever a person does through an instrument he does himself, this work is none the less his than if he had done it directly, without any intervening secondary causes.

"Such reference to the secondary cause by which the event was brought about invites us to an examination of the physical conditions in which such a cause would produce the given result. In the plainest manner, therefore, it opens itself up to scientific inquiry."

THE PITTSBURGH BRANCH OF THE AMERICAN BIBLE LEAGUE

The Organization of the Branch

It will doubtless be of interest to all the members of The American Bible League to learn that during the month of March a successful movement was made towards the organization of a Pittsburgh Branch of the national organization.

On March 5 an informal meeting of some of the pastors of the city, including Revs. W. L. McEwan, D. S. Kennedy, J. Kinsey Smith, Daniel Russell, W. A. Staunton, W. H. McMillan and H. D. Lindsay, Oliver C. Morse, Executive Secretary of the national organization being also present, was held in the parlor of the Young Men's Christian Association. At that meeting Dr. W. L. McEwan was chosen Chairman and Rev. Mr. Russell Secretary. After prayer by Dr. McEwan, and a brief explanation by its Executive Secretary of the need, as well as the aim and methods of work, of The American Bible League, it was voted that an organization should be effected, and arrangements made for the holding of a Bible Conference as its first work. Drs. McMillan and Morse were appointed a Committee to draft a Constitution and to report the same the following week.

At a second preliminary meeting, held in the same place, March 12, there were present Revs. W. L. McEwan, D. S. Kennedy, J. Kinsey Smith, H. D. Lindsay, W. H. McMillan, J. H. McIlvaine, F. W. Sneed, Warren G. Partridge, John W. Hoffman, and J. H. Ralston, with the Executive Secretary of the National League. Dr. McEwan was again called to the Chair and Dr. Partridge appointed Secretary of the meeting. Regrets were received from President Gregg and Professor Riddle of the Western (Presbyterian) Theological Seminary, and from Rev. Dr. Meech, who, however sent his name as a subscribing member of the League. A form of Constitution was reported by the Committee appointed at the previous meeting and after discussion and some amendments was adopted. It states the object of the Branch League, in harmony with that of the national organization, to be "the promotion of thorough, reverent and con-

structive study of the Bible and the maintenance of the historic faith of the Church in its Divine inspiration and supreme authority," as well as "co-operation with the national organization in every feasible way to extend its salutary and corrective influence."

The primary condition of membership in the League is subscription to the following declaration: "Believing in the Divine origin, integrity and supreme authority and the Scriptures of the Old and New Testaments, I desire to become a member of the Pittsburgh Branch of The American Bible League".

Members are classified in accordance with the plan of the National League. A special feature is, that any person in the Pittsburgh District, that is in Pittsburgh or within 100 miles of it, who meets the conditions of membership before the first Annual Meeting of the Branch League next October shall thereby be constituted a Charter Member.

After adopting the Constitution tentatively it was voted to send a copy to the Executive Committee of the national organization for its approval. Adjournment was then taken for another week.

On March 19 a final meeting for organization was held at which Secretary Morse, having reported that the proposed Constitution of the Branch had been heartily approved by the Executive Committee of the national organization, the Constitution was finally adopted and the following officers were elected: Permanent Chairman, Rev. Wm. L. McEwan, D.D., Vice-Chairman, Rev. W. H. McMillan, D.D., Secretary-Treasurer, Ralph W. Harbison. It was then voted to arrange for a short Bible Conference through the Executive Committee of the Branch. The time selected was from Monday evening to Tuesday evening, April 30 and May 1.

The Programme of Conference will be found on a subsequent page.

The Executive Committee of the Branch includes, besides the officers already named, the following pastors and laymen: Thomas

J. Gillespie, Rev. John W. Hoffman, Rev. D. S. Kennedy, D.D., Rev. Warren G. Partridge, D.D., Robert Pitcairn, Rev.

Robert McW. Russell, D. D., Rev. J. Kinsey Smith, D.D., and Rev. Frank W. Sneed, D.D.

Constitution of The Pittsburgh Branch¹

ARTICLE I.—Name.

The Pittsburgh Branch of The American Bible League.

ARTICLE II.—Object.

Section I. To promote thorough, reverent and constructive study of the Bible and to maintain the historic faith of the Church in its Divine inspiration and supreme authority as the Word of God, and to co-operate with the National organization in every feasible way to extend its salutary and corrective influence.

Section II. The Branch shall appoint one of its number to represent it on the Advisory Committee of the National Organization.

ARTICLE III.—Membership.

Section I. Conditions of membership in the Branch. The primary condition of membership in the League shall be subscription to the following declaration:

Believing in the Divine origin, integrity and supreme authority of the Scriptures of the Old and New Testaments, I desire to become a member of the Pittsburgh Branch of The American Bible League.

Section II. Members shall be classified according to the amount of their fees, as follows:

1. Subscribing Members, annual fee \$1.00;
2. Sustaining Members, annual fee \$10.00;
3. Contributing Members, by payment annually of any other sum, in excess of \$1.00;
4. Honorary Members, by vote of the Executive Committee, without the payment of a fee.
5. Any person in the City of Pittsburgh, or within 100 miles of the same, who shall meet the above conditions of membership, at or before the first Annual meeting of the Branch, shall thereby be constituted a Charter Member of the Branch, and shall be entitled to a special Certificate of Membership, indicating that fact.

N. B. In accordance with the Constitution of the National Organization or the action of its Executive Committee, all members shall be entitled to receive the League's monthly magazine; and sustaining members, and all contributing members, who give \$5.00 or any larger sum each year, shall be entitled also to all reports, separate articles or other pamphlets published by the League.

Section III. Membership in the Branch shall constitute membership also in the National Organization. The fees of sustaining members shall be sent to the General Office of the League by the Treasurer of the Branch every four months. To meet local expenses, the Executive Committee of the Branch shall have the right to deduct a sum, not exceeding ordinarily one tenth of the subscribing and sustaining membership fees, and to secure other financial aid for this purpose. A statement of such gifts or collections shall be sent to the General Office with the remittances of the Branch Treasurer, and all moneys, raised within the bounds of the Pittsburgh Branch by the National Organization, shall be reported to the Treasurer of the Pittsburgh Branch and shall be accounted for in the League's Annual Report.

ARTICLE IV.—Officers and Committees.

Section I. The Officers of the Pittsburgh Branch of The American Bible League shall consist of a Chairman, who shall also be the official representative of the Branch in the Advisory Committee of the National Organization, one or more Vice-Chairmen and a Secretary-Treasurer, who shall perform the usual duties of such officers.

Section II. The Chairman shall appoint an Executive Committee, which shall consist of at least seven members, including the officers of the Branch. He shall also

¹This Constitution of the first fully organized Branch of The American Bible League is here printed as a model to aid in the formation of other branches. A tentative form for such Constitution will be found in The Bible Student and Teacher for February, 1904, p. 126.

appoint sub-committees of the Executive Committee, consisting of at least one member each, to co-operate, within the Pittsburgh District, with the National Organization in promoting the various departments of its work.

Section III. The Executive Committee shall have charge of all the business interests of the Branch, shall have power to fill vacancies ad interim, and shall also be a committee on the nomination of officers, at the annual meeting following their appointment.

Section IV. The Executive Committee of the Branch may employ a Branch Secretary for a part, or the whole, of the time, to aid the sub-committees of the Executive Committee in their work.

The Executive Committee may also appoint other committees, as the work of the Branch shall require.

Section V. The Officers and Executive Committee shall be appointed for one year, or until their successors are appointed.

ARTICLE V.—Meetings.

Section I. There shall be an annual meeting of the Pittsburgh Branch, on the last Monday of October. At this meeting written reports shall be submitted by the Chairman, Secretary-Treasurer and Branch Secretary—should one be employed—and

the Officers and the Executive Committee for the ensuing year shall be appointed, except that the Officers and Executive Committee appointed at the meeting of the Organization of the Branch shall continue in office until the Annual Meeting in October, 1907, or until their successors are chosen.

Special meetings of the Branch may be called by the Chairman, but only with the approval of the Executive Committee.

Section II. The Executive Committee shall meet regularly three times a year, on the third Mondays in January, June and October, to consider the interests of the work and for the transaction of business. Special meetings of the Executive Committee may be held at any time, at the call of the Chairman.

ARTICLE VI.—Amendments.

This Constitution may be amended, subject to the approval of the Executive Committee of the National Organization, by a majority vote of the members present at the Annual Meeting, or at a special meeting, of which a written notice, naming the place and date and the amendment to be proposed, shall have been sent to each member of the League in the Pittsburgh District, at least one week in advance.

Programme of Conference

To be Held in the First Presbyterian Church, Sixth Avenue, April 30—May 1, 1906, under the Auspices of the Pittsburgh Branch of the American Bible League.

MONDAY, APRIL 30.

MR. WILLIAM PHILLIPS HALL, of New York, President of the Bible League. Presiding.

8 P. M.—Address, "The Seat of Authority in Religion," by Francis L. Patton, D. D., LL. D., President of Princeton Theological Seminary.

TUESDAY, MAY 1—Morning Session.

REV. WILLIAM H. McMILLAN, D. D., Presiding.

10 A. M.—Address, "Was the Hebrew Religion of the Old Testament Origin?" by Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary.

10:45 A. M.—Address by Rev. Melvin Grove Kyle, D. D., of Philadelphia. Topic to be announced later.

11:30 A. M.—Address, "Reasonableness of Regarding the Story of Jonah as History," By Rev. Oliver C. Morse, D. D., of New York, Executive Secretary of the American Bible League.

AFTERNOON SESSION.

THE HON. JUDGE JOSEPH BUFFINGTON, Presiding.

2:30 P. M.—Address, "Scientific Confirmations of Early Bible History," By Prof. G. Frederick Wright, D. D., LL. D., of Oberlin College.

3:15 P. M.—Address, "Modern Criticism of the New Testament," By Prof. John McNaugher, D. D., of the Allegheny United Presbyterian Theological Seminary.

4 P. M.—Address, "Aims and Methods of the American Bible League," By Rev. Daniel S. Gregory, D. D., LL. D., Educational Secretary of the American Bible League and Managing Editor of the Bible Student and Teacher.

EVENING SESSION.

REV. WILLIAM L. MCEWAN, D. D.,
Presiding.

8 P. M.—Address, “Concerning the Pittsburgh Branch of the American Bible

League.” By its Chairman, Rev. William L. McEwan, D. D.

8:30 P. M.—Address, “The Collapse of ‘Evolution.’” By Prof. Luther T. Townsend, D. D., of Boston, Mass.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics for the International Lessons for June are: “The Gentile Woman’s Faith”; “Peter’s Great Confession”; and “The Transfiguration”. The Last Lesson of the month is devoted to a Review. The First Lesson is drawn from Mark’s Gospel, the Second from Matthew’s, and the Third from Luke’s.

I. Lesson for June 3.—The Topic of the First Lesson for June is “The Gentile Woman’s Faith”. Its Scripture is Mark vii. 24-30. A parallel account is contained in Matthew xv. 21-28.

1st. The Setting of the Lesson.

1. Its Place in the History.—After the Feeding of the Five Thousand John (vi.) relates that, when Jesus returned across the Sea, the discussion showed that in that miracle He had the day before put Himself in the place of the Paschal Lamb of the Passover; and that in this discussion He urged upon them the partaking of His own flesh and blood as the only way of atonement and salvation. A great falling-off on the part of His disciples followed; the opposition of the Pharisees became more bitter than ever. Pronouncing judgment upon the apostate nation, He ceased His public work in Galilee.

Jesus was now to enter upon a new phase of His work, in which He was to devote a year to revolutionizing the views of His Disciples regarding the Messiah, His work and kingdom, and His future career and fate. As this could not be accomplished in Judea or Galilee, He went apart into the remote regions on the confines of the Gentile world. He first spent several months on the borders of Tyre and Sidon, in quiet intercourse and instruction. When privacy was no longer possible there He removed entirely across the country to the remote parts of Perea where He seems to have spent several weeks, until it again

became impossible, because of the multitudes, for Him to continue this work of instruction. He then moved to the extreme Northern regions, at the sources of the Jordan, where He spent another season of retirement with His Disciples.

It was in His withdrawals, or in connection with His journeys to Jerusalem at the Feast of Dedication and at His Last Passover, that the teaching that has been designated the Gospel in Perea (Luke ix. 51—xviii. 30) was probably given. The position in the midst of heathenism naturally called forth this Gospel, and brought distinctly before the Disciples the relation of Christ to the Gentiles as the Saviour of the world.

This year may be called the Year of Withdrawals or of Wanderings, and it began just after the Passover in the Spring of the year 29, to which Jesus did not go up as “His hour was not yet come”.

2. Its Place in Mark’s Gospel.—This narrative is found in Part I. of Mark’s Gospel, in which he portrays the work of the Son of God, the Almighty King and Conqueror, as Proclaiming the Kingdom of Power (chs. vi. 1—viii. 26). It occurs in Section 2 of this Part, which presents a series of concluding conflicts in Galilee and subsequent withdrawals (chs. vi. 1—viii. 26). The King appears first in conflict with His own family and with Herod, after sending out the Twelve; then in conflict in Galilee in connection with the work of the Twelve; then in renewed conflict in the region of Gennesaret, and later in Dalmanutha,—all of which ends in His withdrawal to the borders of the Gentile or Heathen world, as recorded in this Scripture.

2d. The Lesson Unfolded.

Several Points for Study suggest themselves:

1. Study the Withdrawal to the Borders of Tyre and Sidon.—Ch. vii. 24.

The reasons for His withdrawal have already been suggested. The difficult task that He had before Him—which may be understood by studying the slowness with which the Disciples received His teaching—could be better carried forward in this region where undivided attention could be given to it. The Disciples were likewise removed from the influence of the false teaching of the Scribes and Pharisees who were constantly pressing upon them their worldly Messianic views.

He seems to have been engaged during half of this year in work similar to that formerly carried on in the Schools of the Prophets, but having special reference to His death and the future work of the Apostles.

It is not certain that He spent any of the time beyond the boundaries of His own country in the heathen world, but it is recorded that when it became necessary to leave the borders of Tyre and Sidon He passed through a portion of Sidon on His way, probably around the mountain ranges of Palestine, to the distant region of Perea.

2. Study the Appeal of the Heathen Woman, as Representative of the Gentile world, to Jesus.—Ch. vii. 25, 26.

It was impossible for Jesus to be "hid" even in this wild region. A Syro-Phenician woman, a representative Gentile—whose faith was in sharp contrast with the unbelief of the Jews to whom His mission had formerly been directed—somehow found out His place of abode and came to Him to secure the healing of her daughter who was afflicted with a dreadful malady.

Matthew brings out the fact that she was a Canaanitish woman, and so belonged to the original and accursed inhabitants of the land, descended from Ham. Mark shows that she was also a Greek-speaking Gentile, thereby connected with the descendants of Japheth; and that she was by race a Syrian-Phenician, a descendant of Shem. She was thus a fit representative of the great races of mankind constituting the heathen world of which the Roman Empire was made up.

Note that Matthew represents her as crying out, "Have mercy on me, O Lord,

Thou Son of David",—thereby appealing to Jesus as the Messiah, the very character in which the Jews had just rejected Him, and so bringing out strongly the contrast between Jewish unbelief and the faith of this heathen woman.

3. Study the Way in which Jesus Puts Her Faith to the Test and brings out the Contrast in the Position of the Jew and Heathen.—Ch. vii. 27, 28.

His silence at first led to her outcry which aroused the Jewish prejudices of His Disciples, who besought Him to send her away, denying her petition. They were thus prepared for His further Lesson.

The suggestion that He was sent to "the lost house of Israel" seemed clearly a repulse, but it only made her come near and worship Him and urge more earnestly her plea for healing.

To His further repellant words, "It is not meet to take the children's bread and cast it to the [Gentile] dogs", she plead that the heathen dogs ate of the crumbs that fall from the master's table", etc. She seized upon a reason for hope in the word "first"—"let the children first be filled"—and her humble faith was willing at once to take the second and subordinate place that He seemed ready to assign to the heathen.

4. Study the Victory of Faith and Prayer.—Ch. vii. 30.

The final obstacle having been removed, Jesus granted her request. Matthew relates that He commended the greatness of the faith of the woman, which was in such marked contrast with the unbelief of the people of Judea to whom Jesus had at first gone, and with that of the Galileans with whom He had subsequently spent over a year in His work of preaching and healing.

This incident may properly be studied as one of the great revelations of the power of persevering prayer. The other great illustrations are to be found in the Parables of the Unjust Judge, and the Pharisee and the Publican (Luke xviii. 1-14), which appear as part of the Gospel in Perea, for the Heathen.

The Lesson may also be studied as "a prophetic and symbolic representation of the future progress of Christianity from the Jews to the Gentiles". The successful

appeal of this woman is a prophecy of the future turning of the Gentile world to Jesus as the Messiah and their Redeemer.

II. Lesson for June 10.—The Topic of the Second Lesson for June is "Peter's Great Confession". Its Scripture is Matthew xvi. 13-28. Parallel accounts are found in Mark vii. 31 and viii. 27-33; and Luke ix. 18-21.

1st. The Setting of the Lesson.

1. Its Place in the History.—The healing of the daughter of the Syro-Phœnician woman made it necessary for Jesus to leave the borders of Tyre and Sidon after a residence there of several months, and to go across Northern Palestine, through the borders of Sidon, across the Sea of Galilee and through Decapolis to the extreme eastern boundary of Perea. There the multitudes again gathered around Him, and after a stay of several weeks (during which occurred the Feeding of the Four Thousand) He was obliged to leave this new retreat about the middle of the third year of His ministry, and to seek quiet in the extreme Northern portion of the land, in Cesarea Philippi. It was during the weeks that He remained at this place that the Confession of Peter was made, and that the events immediately connected with it, including the Transfiguration, occurred.

2. Its Place in Matthew's Gospel.—The Confession of Peter is found at the opening of Part II. of the Gospel according to Matthew. The first two Evangelists in this division of their Gospels present Jesus as distinctly and publicly claiming to be the Messiah, and pressing His claim first upon His Disciples and then upon the Jewish people,—the Disciples reluctantly accepting Him, while the people violently rejected Him. This passage (ch. xvi. 13-28) embodies the first clear and complete teaching of Jesus concerning His future fate, which so shook the faith of His Disciples that the Transfiguration became necessary in order to re-establish it.

Matthew and Mark (the latter in abridged form) group the instruction of the period about three successive Lessons of Jesus concerning His sufferings, death and resurrection.

2nd. The Unfolding of the Lesson.

Matthew's account is much more extended than that of Mark or of Luke, neither of whom records what followed the Confession, in the experience of Peter. Jesus here sets forth the spiritual character of His mission and Kingdom, for the purpose of correcting the false Messianic views of His Disciples.

Several Points for Study may be suggested:

1. Study Peter's Confession as setting forth the Spiritual Nature of the Kingdom, here called the Church.—Ch. xvi. 13-20.

(1) The Place and the Questions of Jesus (ch. xvi. 13-16).

At Cesarea Philippi itself, outside of Judea, Herod the Great had erected a temple of white marble to his patron Caesar Augustus, and the district was covered with tokens of heathen worship of the patron god Pan (from which the place was called Panias). It was in the midst of these suggestive idolatrous associations that Jesus began this new instruction to His Disciples regarding His own work and mission.

His first question, "Whom do men say that I, the Son of Man, am?" was asked as His Disciples came to Him while He was apart in solitary prayer (vv. 13, 14). Their answers showed that as a result of two years' labor and teaching, "the great mass of the people of Judea and Galilee regarded Jesus as the Messiah's Forerunner, or one of His Prophets, not as the Messiah Himself." The Pharisees had not succeeded in shaking the public confidence in Him as a holy man or a prophet; but they had destroyed the impression that had been made by the ministry of John the Baptist and by His own teachings and miracles, that He was the Messiah. Almost nowhere over the land was the Messiah recognized.

His second question, "Whom say ye that I am?" although addressed to all the Disciples, was promptly answered by Peter, representatively rather than personally (vv. 15, 16).

Peter confessed Him as the very Christ and further, not as a mere man (as the Jews expected their Messiah to be) but "the Son of the Living God".

As Dr. Schaff has said: "The Confession of Peter is the first and fundamental Christian confession of faith and the germ of the Apostles' Creed. It is the confession not of mere human opinion, or views, or convictions, however firm, but of a divinely-wrought faith, and not of faith only (**I believe that Thou art**), but of adoration and worship (**Thou art**). It is a confession of Jesus Christ as the centre and heart of the whole Christian system and the only and all-sufficient fountain of spiritual life and as the Eternal Son of God."

(2) Christ's Response to Peter's Confession, Setting forth the Spiritual Foundations of His Church or Kingdom (vv. 17-20).

In the address to Peter as Simon Barjona the language recalls John i. 42, and brings out the original unstable character of the man; while Jesus assures Peter that the Confession itself was not of human origin but a revelation from the Father.

The Church, a term which Matthew alone of the Synoptic Evangelists uses, consists of those called out from the world and saved by the Gospel of Christ, and its spiritual character is emphasized in sharp contrast with the Kingdom the Disciples were expecting. Its foundations were laid in a confession of faith in Christ, the Rock. Its organizers and leaders were to be, not kings and emperors, but Peter and his poor fishermen friends. The keys of the kingdom (the figure is changed from that of a Rock or Foundation to that of a House or Dispensation) were here given to Peter "as being the first confessed member of the Church"; and later conferred upon the other Apostles in response to their own confession of Christ—indicating a spiritual rather than a temporal authority in the kingdom, here emphasized in laying the foundations for the government of the Church.

"Such keys—in the manner appropriate to the kind of commonwealth the Church is—Jesus here commits to Peter as the first and greatest of its office-bearers" (Hanna).

Lest he should be borne down by the weight of responsibility, Jesus here promises His presence, indorsement and co-operation, as He promised them afterwards

to all the Disciples and the Church (Matt. xviii. 18, 19; John xx. 19-23).

2. Study the Lesson of Suffering and Death as the Foundation of the Kingdom or Church.—Ch. xvi. 21-23.

It was now necessary for Jesus to go still further and remedy the fatal defect in the Jewish view of their expected Messiah, with whom they had long ceased to connect any idea of humiliation, suffering and death—the features made so prominent in Isaiah li. It was hard to lead His Disciples to believe that He was not soon to sit on a throne, but that He should die by the hands of men; that He should rise from the dead; and that after these things some of the very men around Him should see His kingdom coming with power. In teaching this lesson Jesus shattered their most cherished Jewish hopes. It was all the harder of belief, that death was to be inflicted on Him by the Sanhedrin itself, the head of the Jewish nation (vv. 21, 22). Note that Peter, who had been forward in confessing Him, now violently seized Him (by the arm or the dress) and began to rebuke Him as if what He said was false. What Peter proposed to Jesus was what Satan had proposed to Him in the second temptation, namely, that He should complete the work and secure the honors of the Messiah by avoiding the program laid down in the Prophets for the Messiah. Hence His address, "Get thee behind me, Satan", indicating that the worldly Jewish view still had a strong hold upon him (Peter). So poor a foundation was Peter himself for the Church of Christ to rest upon, notwithstanding his confession!

3. Study the Lesson of Self-Denial and Service as being the Essential Things in the Kingdom.—Ch. xvi. 24-28.

Perhaps the greatest lesson, after all, was the lesson that self-sacrifice, rather than glory and kingly authority, was to be the supreme thing in the kingdom. That was not what the Jews were seeking for. It was not what the Disciples were looking for, as shown by their repeated strife among themselves over the question who should be greatest in the kingdom.

(1) If any one "desires" to follow Christ it must be by self-denial and cross-bearing in the kingdom. This law is

supreme and spiritual life is to be attained only through obedience to it (vv. 24-26).

(2) The glory is to come at the end through self-sacrifice and to be awarded at the Judgment Day (v. 27).

(3) The final word was, that some of those present should see "the Son of Man coming in His kingdom"—in the outpouring of the Holy Spirit and the swift triumphs of the Gospel, as recorded in the Acts and the Epistles, or in the approaching destruction of Jerusalem, which both John and Philip, according to history, lived to see (v. 28).

This Lesson comprises the three things which the Disciples needed to learn and lay to heart.

III. Lesson for June 17.—The Topic of the Third Lesson for June is "The Transfiguration". The Scripture selected for it is Luke ix. 28-36. Parallel accounts are found in Matthew xvii. 1-13 and Mark ix. 2-13.

1st. Place of the Lesson.

The Transfiguration occurred six whole days after the events considered in the last Lesson or, according to Luke—counting six whole days intervening, with the two parts of days preceding and following—eight days. This had doubtless been to the Disciples a period of gloom and doubt. The threefold lesson, recently given, had run counter to all their Jewish expectations regarding the Messiah, and had well-nigh shattered their faith—as such teaching even now affects the faith of the average follower of Christ in the Churches. Had they been mistaken in all their hopes and expectations? In their deep disappointment even the memory of the miracles they had seen seemed almost to fade out of mind, or to count for very little.

There was need for the re-establishment of their faith on a right foundation, since its false supports had been removed. The course taken by Jesus in this restoration was indicative of His Divine wisdom. Not all the Twelve were prepared to receive the revelation of the glory of Christ on the Mount. The three most representative, the natural and accepted leaders, were chosen to receive the lesson of confirma-

tion, while the rest were left at the foot of the mountain, to receive the lesson of the Divine power of Jesus appropriate to them when He and the Chosen Three returned from the Mount.

2nd. The Unfolding of the Lesson.

This Scripture needs to be studied in the light of its purpose as thus set forth, if it is to be understood. It all had reference primarily to the instruction Jesus had previously given concerning His suffering and death as Messiah.

The Points for Study are suggested by the course of the narrative:

1. Study the Transfiguration Itself as the Revelation of the Real Glory of Jesus.

—Ch. ix. 28, 29.

Luke tells us—what the other Evangelists omit—that Jesus went up with the Chosen Three to pray, and that the Transfiguration occurred as He was praying.

This was the first step toward restoring their faith. They had seen Jesus as the carpenter's son, as the despised Nazarene, as the prophet rejected both in Judea and in Galilee, and had seen the faith in His Messiahship die out among the people. Then, as the climax, He had put before them the story of His future humiliation, as recorded in the last Lesson. Now the real Jesus appears before them transfigured and glorified, the glory shining out from within, Jesus Himself being the centre and source of light and illumination, shining out into the darkness of the Mount as His light was to shine out upon the darkness of the world. This was the real Jesus, the Messiah, whose glory had been hidden by the conditions of humiliation; and as they saw His glory, although but faintly apprehending it, they were filled with reverence and awe. This was the first step toward the restoration of faith.

2. Study the Celestial Messengers and their Message.—Ch. ix. 30, 31.

Moses and Elijah—the Founder of the Law and the Great Prophet Reformer in the times of Israel's apostasy—appeared here in glory to greet Jesus in whom all the Law and the Prophets find fulfillment. The Old Dispensation in passing away does reverence to the New.

The great theme of the Lawgiver and the Reformer, as stated by Luke, is the

decease, or "departure", which may include both the death of Jesus and His ascension (see John xvi. 28).

It was to His sacrificial death that all the Mosaic institutions pointed—the Passover, the sacrifices, the ritual, the teachings of the Prophets. Moses and Elijah were well able to set before the Apostles the object and necessity for Christ's atoning death, and thus to open the way for faith in His teachings which had but lately so rudely shaken it. This was the one topic of all on which they needed to be set right, and thus the second step in restoration is taken.

3. Study the Effect upon the Three Apostles and Their Mistaken Proposal.—Ch. ix. 32, 33.

What seems to be a better translation of verse 32 brings out the real state of the case: "Now Peter and his companions had been heavy for sleep; but, being kept awake, they saw His glory," etc. Though wearied with their travels and the fatigue of the ascent, they were thoroughly roused by the light and glory. Dazzled by it Peter, as their representative, feeling that this was a profitable place, proposed to Jesus that they remain there, an impossible thing, for the needs of lost man required that Jesus should pass on to the Cross. Peter mistakenly proposed to build booths for the three, thereby placing Jesus on a level with Moses and Elijah, as men in these days seek to place Him on a level with Confucius and Buddha. Dazed by the glory, Peter, as Dr. Morgan suggests, "had lost the sense of the absolute and sovereign supremacy of Jesus Christ over all teachers". Luke says, "he did not know what he said". He needed a further Divine revelation to give him a complete view of the real and Divine Jesus.

4. Study God's Indorsement of Jesus and His Teaching.—Ch. ix. 34, 35.

The way was prepared for God's final revelation of Himself, by the settling over them all of a bright cloud, symbolizing like the Shekinah, the Divine presence, which completely enveloped them. Out of the cloud God the Father uttered audibly His Divine approval, a thing which He had twice before done in the life of Jesus (see Luke iii. 21, 22; John xii. 27, 28). In both these instances, as in the present case, it was in response to prayer.

The Father proclaimed Him to be His "beloved Son", and therefore Divine. Matthew adds (ch. xvii. 6), "in whom I am well pleased". This was the expression of the Father's perfect satisfaction with Jesus,—with His person, His humble human connections and environment, His Messianic program of suffering and death, His exaltation of self-sacrifice and service as the law of His Kingdom, etc.

The final and emphatic word of command was, "Hear Him". The teaching which has been so unwelcome to them was thereby indorsed by God Himself and commended to them as that which they specially needed to heed and believe, if they were to be prepared for the reception and work of the Messianic kingdom.

When the voice ceased Jesus was alone. The Disciples, in accordance with His injunction, made no mention of what had occurred and of which they had but an imperfect understanding. The story of the vision would probably have been of very little value to the Nine. Its meaning became much clearer to the Three, later, in the experiences of Calvary and Pentecost. See Peter's reference to it (2 Pet. i. 16-18) and John's apparent allusion to it (John i. 14).

Studied in the light of the needs of the Disciples, the Transfiguration becomes itself transfigured. The healing of the Demoniac was perhaps better suited to meet the needs of the Nine who remained at the foot of the Mountain during the Transfiguration scene.

IV. Lesson for June 24.—The Fourth Lesson for June is devoted by the International Committee to a Review of the Lessons in the First Half of the Year 1906. The fact that the Lessons are drawn at random from the Three Synoptic Gospels makes it difficult to give an orderly survey of them.

1st. Following the Lessons in the order given, it may be helpful to show:

1. Three Lessons belong to the Infancy and Youth of Jesus, covering the main facts known concerning the first thirty years of His life.

2. Two Lessons belong to the opening ministry, in His thirtieth year—the Baptism and the Temptation.

3. The Judean Ministry of a year is then passed over, as it is recorded only in John's Gospel.

4. Thirteen Lessons are drawn from the Ministry in Galilee and begin some time after the opening of that ministry, with the calling of the fishermen to become His constant attendants, preparatory to being made His leading Apostles. The Galilean Ministry covers the year 28 A.D. and the opening of 29 A.D.

5. Three Lessons are drawn from the scanty material from the Year of Withdrawal (29 A.D.), which followed the Galilean Ministry and which includes the Ministry in Perea. The First of these Lessons is separated by a wide interval of time from the Second and Third.

2nd. Perhaps it will be more profitable—as preparing for the Lessons of the next Quarter—to take up, outline and systematize this Year of Withdrawal and Residence among the Heathen. The Feeding of the Five Thousand, with the discussion that followed, the next day at Capernaum, brought about the crisis that rendered it necessary for Jesus to withdraw to the confines of heathenism, where a large portion of the year 29 A.D. was spent.

1. The Withdrawal (of nearly half a year), for privacy and the instruction of

the Disciples, to the Borders of Tyre and Sidon,—the only Lesson drawn from which is "The Gentile Woman's Faith".

2. The Removal across the country to farthest Perea closes the first half of this year. There the Feeding of the Four Thousand occurred, and many other miracles of which but slight record is made by Matthew and Mark. From this period no Lesson has been drawn by the International Committee.

3. The subsequent removal to Cesarea Philippi in the far North. The weeks (perhaps months) of sojourn there furnish the last three Lessons of the Quarter, which may be looked upon as the special preparation for the subsequent journey to Jerusalem and to death.

4. The Last Journey to Jerusalem, embracing the tarrying and teaching in Perea, recorded by Luke alone (ix. 50—xviii. 30) furnishes some of the most interesting material for the Lessons of the next Quarter.

A careful Outline of this division of Luke's Gospel is requisite for its own understanding, and will enable the student to appreciate the Setting of the Lessons that are to be drawn from Luke's Gospel. Such outline study, it is suggested, should be given an important place in the Review.

THE DEEPER CHRISTIAN LIFE

Rev. F. E. Marsh, D. D., Professor of Biblical Theology in the
Missionary Institute, Nyack, N. Y.

VIII. The Spirit-Possessed Life—Concluded *

II. A Separated Heart.—The apostolic injunction is, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. v. 16). The flesh is here seen in direct antagonism to the Spirit. The flesh, like all sin, is a many-sided monster. Its works are seventeen in number and group themselves into four distinct groups. There are the sins of sensuality, such as adultery, fornication, uncleanness, and lasciviousness; there are the sins or superstition, such as idolatry and witchcraft; there are the sins of malice and social disorder, such as hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

and murders; and there are sins of personal excess, such as drunkenness and revellings.

In contrast to the above there is the "fruit of the Spirit", which divides itself into three sections, like three luscious bunches of grapes on one branch of a vine; and each of these three again divides itself into three aspects, like three strigs

*The first part of this paper will be found in the April number, in which the writer distinguishes between the believer's possessing the Holy Spirit and the Holy Spirit's possessing the believer; and sets forth the first of the seven things that are included in the Spirit-Possessed Life. The remaining six are given in the present paper.

in a bunch. The first three lead our thought Godward, namely, love, joy and peace, for they all come from Him and are found only in Him. His love is the cause of our love, His joy in the soul of our gladness, and His peace is the secret of our quietness. The second three direct our minds manward, for they express what the believer's conduct should be towards others. Longsuffering is suffering long without being impatient; gentleness expresses itself in a manner which does not irritate, but calms and soothes; and goodness is serving others for love's sake. The last three traits of the Spirit's fruit are **personal**: faith is the personal reliance of the believer in the Lord; meekness is the personal characteristic towards Him in all His ways; and temperance is being under the Lord's control, so that all the being is completely mastered by Him.

From what we have written it will be seen that a separated heart means two things: a separation from the flesh and its works, and a separation to the Spirit and His fruit. The question arises, "How are we to clear out the works of the flesh?" There is only one way, and that is to die out to the flesh which works. How can this be done? By self-effort? No, for that is unholy self in its fancied holiness. By self-suppression? No, for that is humble self in its pride. By self-expulsion? No, for that is proud self in its humility. By self-crucifixion, No, for that is religious self in its conceit. There is only one way, as we have already stated, and that is by crucifixion with Christ.

Two students, who were seeking to know the meaning of the deeper life, went to their Professor and asked him to explain what crucifixion with Christ meant, in a practical sense. They understood that, in a positional sense, it meant they had died for their sin in Him; but they wanted to know the deeper meaning.

The Professor replied to their question somewhat as follows: "You remember So and So"? mentioning a former student who had died a short time before. "Yes", was the reply. "Well, go to his grave and say all the unkind things you can think of, to him".

They did as they were told, wondering what the intent of it was. They came

back to their teacher, and told him they had done as he wished.

"What did he say"?

"Nothing", was the reply. "How could he say anything, he is dead".

"Now", said the Professor, "I want you to go to his grave again and say all the flattering things you can, everything that would tend to puff him up and make him proud".

They did as they were told.

"What did he say"? was the question again put them.

"Nothing, how could he say anything, he is dead".

Then the teacher replied, "You came to me and asked me what death with Christ means in a practical sense. It means, as there was no response to your abuse and flattery to our dead friend as you stood over his grave, so as you make Christ's death a living reality by your personal faith in Him, there is no response to the flesh from you".

Negatively, the deeper life means, a separation from the flesh, the old man and self in the death of Christ; and positively it signifies the Christ in the Spirit known in the heart as such. Christ means the Anointed, and as such He was anointed with the Holy Spirit, and was all He was and did because of Him (Acts x. 38). He is now the Anointer, the one who empowers; and it is the work of the Holy Spirit to make Him known in us as such (Eph. iii. 16, 17). When He is thus known in power, it is no longer a question of our inability but His ability; then we shall know that His ability enables us to respond with agility and ability to all His commands and desires.

III. A Righteous Hand.—The Apostle Paul as he was in the consciousness of the Lord's presence could say of his life and service, "my conscience bearing me witness in the Holy Ghost" (Rom. ix. 1. These words in their primary application have reference to his concern about his brethren, but they may be taken as the key-note of his life. His conscience was one which was adjusted, not according to a human standard, but to a divine one.

There are three things which God the Holy Spirit teaches us after we are saved, and these are, to live soberly, righteously,

and godly in this present evil world (Titus ii. 12). "Godly", that is, like to God; "soberly", that is, completely mastered, so that the whole of the being is in hand; and "righteously", that is, right in our transactions with others. If we are thus taught there will be no taking advantage of another's ignorance, no selling one article at two prices sold under the same conditions. We shall not only do to others as we should wish them to do to us, but shall serve others as if we were serving Christ; yea, we shall serve Him in them.

A certain disciple of the higher criticism, who was a deacon in a Chapel, had a calf to sell which had a bad pedigree, so much so that he could not sell it at the place where he lived. He took it to a distant town to dispose of it. A gentleman who saw it, asked if it was all right. The deacon replied, "If you only knew the record of that calf, you would not hesitate for one moment", implying that the calf was all right. The calf was bought. Afterwards the man boasted of how he had taken the buyer in. Someone remonstrated with him, and said, "How could you, a professing Christian and a deacon, take advantage of another's ignorance"? Whereupon he replied, "You straight-laced people are too particular. We who believe in the higher criticism are not so nice"! That does not say much for what is so often called "devout criticism".

Of this we are confident, that no consecrated and Spirit-filled man would or could act in such a manner. A Spirit-filled believer lives in the consciousness of the Lord's presence, acts under obligation to Him, and in the light of the Judgment-seat of Christ.

IV. A Sweet Temper.—"Your love in the Spirit" (Col. i. 8) are the commendable words which Paul could use of the saints in Colosse. Where the Spirit in His love resides, the love of the Spirit will radiate and illuminate. He can no more be present and His love not be manifested, than the light of the sun can be absent in the ignited coal, for the simple reason that the burning coal is treasured sunshine. "He took all the strike-back out of me", said a lady to the writer, in describing the Spirit's infilling. There is no explosive material in dampened gun-

powder and there is no response to sin in one filled with the Spirit.

There comes to my mind the difference under provocation between two Christian workers, both naturally of a fiery temperament. The one expressed himself, "I wish I was unconverted for five minutes. I would give it to you hot and strong". The other worker, all the while he was being taunted, calmly looked up to heaven, quietly clapping his hands, and kept saying, "Bless the Lord! Bless the Lord"! What could they do with him? As one remarked, "What can you do with a fellow like that"!

"I would give anything if I had a sweet temper", says one. "I have tried again and again". And the result of your trying has been, you have become more sour. You need the sweetness of Christ to make you sweet. One of the most pathetic things at the late Mr. Spurgeon's funeral was the remark of a wee lassie, as the tears were trickling down her cheeks and she pointed to the moving bier: "He always put two lumps of sugar in my tea"! The sweetness she received from him made his memory sweet to her. The Lord does not promise to put two lumps of sugar in our tea, but He does promise to put His sweetness in our hearts, and when He does people will know we are sweet, not that we are sweet, but that He is sweet and sweetens us.

V. A Prayerful Spirit.—One of the most comprehensive exhortations in the whole of the New Testament about prayer is "Praying in the Holy Ghost" (Jude 2). The ministry of prayer is one of the most important of all ministries.

There are four main causes of backsliding and these are, worldly association, an unbelieving heart, a neglected Bible, and a prayerless closet; and as a rule the first three have their rise in the last. A prayerless spirit will cause the Bible to be neglected, will allow the spirit of faith to wane, and will question the requirement of the word of the Lord to be separated to Him from the world.

"She does not give the Holy Spirit a chance", said an old Christian who was lamenting over the backsliding state of a young Christian; "She does not pray". How can He have His way if we do not

pray? Prayer is the heart-hunger created by the Spirit, and only He Himself can meet the hunger of the heart. Prayer is the wire along which the current of the Spirit's power runs; how can we have the power of the Spirit if the prayer is wanting? Prayer is the opener of Heaven's storehouse of blessing; how then can we have the blessing if we lack the opening power? Pentecost was preceded by prayer and it was maintained by the same means. Pentecostal power is obtained and maintained by personal and united prayer.

VI. A Clear Eye.—Not without significance is it said that, Stephen being full of the Holy Spirit saw the Lord Jesus standing at the right hand of God (Acts vii. 56). A Spirit-filled believer always sees the Lord Jesus in the place of power and privilege. He makes much of Christ and nothing of himself; in fact, he does not talk about himself, for it is possible to sing

"Oh! to be nothing, nothing" in such a way as to say plainly

"Oh! I am something, something".

The Spirit-filled child of God does not look around, or he would be dismayed; he does not look within, or he would be disgusted; he does not look back, or he would be defeated; he does not look at others, or he would be disappointed; he does not look at his circumstances or he would be disheartened; he does not look at his blessings, or he would be diverted; but he looks at Christ and is delighted. The Spirit-equipped believer says, "Christ crucified for me is my salvation; Christ risen for me is my acceptance; Christ with me is my fellowship; Christ in me is my power; Christ before me is my example; Christ behind me is my director; and Christ beneath me is my comfort".

VII. A Scripture-Guided Testimony.—

Of the early believers it is said that they "Preached the Gospel in the Holy Ghost" (1 Pet. i. 12, R. V.). They preached what He had inspired, and He inspired them as they preached it. "The Holy Spirit", said an old Puritan, "always rides in the chariot of His Word". If we would have Him, we must keep where He is to be found. Professor Godet points out, in commenting upon the words of Christ "The words I speak unto you are spirit and life", that the force and meaning of the words is, that the words of Christ are not merely the channel by which the Spirit communicates spiritual life, but that those words embody the Spirit Himself; therefore if we would have Him we must have them; and if they are wanting then He is wanting. But they are not wanting in the one filled with the Spirit, for he recognizes that he has the authority of the Spirit in power, as he is under the word of the Spirit's authority.

Some who limit the Holy Ghost in the truth of His Word and water down the fact of the Divine inspiration of the Scriptures, think they can take away, modify and fritter off truth, and get spiritual blessing. The fact is, if we fritter away and limit, we can not have spiritual blessing too. When Israel limited the Holy One of Israel, they limited the supply of blessing to themselves. He has much for faith, but nothing for faithless unbelief.

The practical question comes, "Are you, my reader, filled with the Holy Spirit? If not, why not? What hinders? If you make room for Him, He will fill the room you make. If you give yourself entirely to Him, He will give Himself entirely to you.

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

The Divine Art of Winning Men to God

In further considering the Divine art of winning men to God, in the light of the life and evangelistic service of the Apostle Peter, it will be well for the Christian worker who desires to succeed in his undertaking to note, that the message of Peter was foundationed upon an explicit faith in the Old Testament as the absolutely true and very Word of God. It is without fear of successful contradiction that we call attention to the historical fact, that no preacher subsequent to the day of Peter ever largely succeeded in leading men to God who did not found his message upon a like faith.

If science, be among other things, "an exact knowledge of facts (historical or empirical science)", then what can be more truly unscientific than a so-called evangelistic message that does not include all of the great cardinal verities of the historic faith of the true Church of God? The time has come for all who would be effectively used of God in the salvation of men, to examine themselves, whether they be in the faith; and, if such examination, conducted prayerfully in the light of the plain teachings of God's Word, shall reveal an unlikeness in belief or teaching to the belief and teaching of our Lord and His Apostles, to reform their belief and teaching so that it shall conform absolutely to the Divine standard.

Doubtless there are many men, in these latter days, who are theoretically sound in belief and teaching, but who, nevertheless, are practically powerless in evangelistic service, because their faith in the absolute integrity and authority of the Bible as the Word of God has become, perhaps unconsciously, affected by the faith-destroying critical teaching and spirit of the age. We have heartfelt sympathy for such men, if not for their doubts; but we beg to call their attention to the fact that, unless they be willing to denounce and utterly abandon all belief in and sympathy with, such teaching, they would

doubtless act wisely in abandoning their vainly attempted work of leading men to God, for which their unbelief unfits them, and in which it foredooms them to failure. To those who have accepted the so-called "new theology", or who may follow that "theology" to its logical conclusions, we have but one suggestion to offer—a message born of, or tinged by, unfaith never truly won a soul to God. He who would be truly scientific in evangelistic service must of necessity build his faith and message upon "the faith once and for all delivered to the saints", and forsake all faith in, adherence to, and teaching of "the conclusions" of the destructive so-called "scientific Biblical scholarship" of the times.

We are rejoiced to note, at the present time, the greatly increasing tide of evangelistic interest throughout the World. We also note the most significant fact, that such interest is in every case the direct result of the blessing of God upon the preaching of that faith of the ages, ever old but ever new. Broadly speaking, the "old theology" is to-day, as it has always been, the only theology whose preaching is blessed of God in the promotion of true spiritual revivals and the salvation of men. If the "new theology" has promoted any revivals of a truly evangelical character, and has brought many sinners to God, we have yet to hear of it. Even some of our beloved brethren of "new theological" leanings are beginning to note these facts—and to act and govern themselves accordingly,—for which we are devoutly thankful.

The work of Dr. Torrey and Mr. Alexander, Doctor Munhall, Doctor Chapman and many others, who are confining themselves strictly to the preaching of "the Old Faith and the Old Book", is being blest with marvellous success—many thousands being monthly brought to God, although the movement has as yet but fairly started!

Evangelical Convictions Essential to Christian Progress*

Mr. Robert E. Speer, New York City, Secretary of the Presbyterian Board of Foreign Missions

[Mr. Speer here answers the four objections urged by those who "hold that the evangelical conviction is not tenable any longer".—Editor.]

1. We say to those who tell us that the great gospel is not creed but character, that we entirely agree with them.

The truth they have got, they have got from us. That great truth of theirs, regarding the central importance of character, is a distinctly Christian truth. Our only quarrel with them is that they have not taken enough of our truth to enable them to keep the bit of truth they have taken. For character has in it no capacity to create its own standards. Our friends say that character is the great thing, whether with Confucianists, Mohammedans, or Christians. Yes. But a Mohammedan's standard pictures as a right character a man with four wives, and as many concubines and slave girls as his hand can hold.

What do men mean when they say they believe in character? They should go on at once and state what kind of character they believe in, and when they state what kind of character they believe in they will find they are simply framing for themselves a creed. "I believe in an honest, upright character". Very well; this is a creed—an inadequate, a partial, a superficial creed—but in its essence and principle a creed just as truly as the Nicene or the Athanasian creed.

Just as character in itself has no power to erect its own standards, it has no self-creating power. I can not lift my body up by my boot straps, nor can I lift my soul up into a perfect character. No man ever got out of his own will more than he found there. He can not get out of that will any more than is in that will; and when he finds that in that will there is no power of a holy life, how is his character to create for itself holiness and stainlessness in him? Just as character has no self-creating power, it has no self-corrective power. Character deteriorates as everything else deteriorates, unless it is

constantly fed at living springs. We know how much it needs checks lest it go to excess; how much it needs stimulus lest it lag behind. It can not provide for its own necessities.

When men say they believe in character, and that it does not matter what men think, it only matters what they are, we answer them, that even so much truth involves postulates and necessities which run beyond character. We might answer their folly after its kind. They think it does not matter what men think. Does it not matter then that they think so? If it does not matter how men think, why do they take such pains to show us that we do not think right? Of course it matters how men think. We go back to the life of our Lord. He laid emphasis on how men thought. Men say you must go back to Christ's method. This was His method. He was a teacher working on men's opinions. What he was anxious about was the springs within men. One question with which He went about was, "What do you think of Me"? The term that we translate "repentance", you know, simply meant a man's change of mind. He sought to lead men to right thought about God and duty. From right thoughts within, right acts would issue. To crucify the intellect is a poor way to create the character.

2. Or—to speak of the second difficulty to which I was referring—men say, "What we want to get at to-day is the real, essential thing within.

"What does it matter whether we believe certain facts about the first Christian century? Here is a man", they say, "who believes those facts, and he is a bad man, he is in jail. Here is a man who does not believe those facts, but who appreciates their spiritual meaning, and he is a good man, respected by everybody in the community. Now what difference does it make whether he believes those things or not,

*The concluding portion of an address delivered at the Twentieth Anniversary of the New England Evangelistic Association, Boston, January, 1906. The opening portion appeared in the April issue.

if only he gets the religious value from them"? Well, we shall not be able long to extort religious value from facts that are not facts. If we do not believe in the history we shall not very long be able to save what we call the religious value of the history. A religious history that is a great delusion will not feed a true spiritual life in the soul.

And the fact of the Divine Christ is inseparable from the Christian religion, howsoever conceived. We can not tear Christ apart from Christianity. We can not tear Christ apart from Christianity, for one thing, without giving up our Gospels. The Gospel of John, to be sure, many people have given up, but the synoptic Gospels also will have to be surrendered, not only because of clear and unmistakable assertions there, but because Christ is interwoven in those Gospels as inseparable from the Gospel he preached. As we should have to give up the Gospels if we separate Christ from His teaching, so also we should have to give up our Christian experience, for our Christian experience is built around a living, personal relationship with Christ. You remember the two lines in a recent poem about a washerwoman. I am not at the moment sure about them, but the thought is:—

"But the woman has a Friend

Who'll be with her to the end".

The washerwoman has got to give that up if Christ is not in His religion, if He is not in His religion so that He can not be torn out of it. Why, He was buried nineteen hundred years ago, and if He did not rise, if He does not live, if we do not know Him as a real Saviour and friend, how can He be any more to us than any good and pious man who lived in the generations that have gone by? We can not afford to make that sacrifice, because it is a sacrifice of what we know by experience to be true.

3. That leads me to speak, in the third place, of the contention that we must somehow get the difficulty of the supernatural, which is a stumbling block to men in our day, out of Christianity.

My friends, I believe the one thing that gives Christianity any grip upon the world at all is the supernatural power that is in it.

I have spent the last two Sundays in one of our greatest universities speaking to the students, and the first Sunday night I tried to explain this real supernatural character of the gospel to the men, because I knew the hearts of the students well, and I knew that what young men's hearts want is not an impotent moral admonition to them to be the kind of men they ought to be and are not. They want to know how there can come a reinforcement from without into their wills. And I tried to establish these four propositions: First, that Christ and Christ alone shows men the possibility and the duty of a man as to his character and his service. Second, that, in the effort to become that, Christ does for a man what the man can not do for himself and what nobody else in this world can do for him. Third, that Christ is able to counterbalance the difficulties and equalize the circumstances of a man's life, and to take care of the things that are beyond the resources within the man's own will. And fourth, that Christ is able to do all this for a man in the beginning. He is able to break in on a man's life with supernatural help at the outset; and the supernatural resources and assistances are the very things that the experience of the man when he is battling with sin teaches him he simply must have for the salvation of his soul.

A few days afterward, when I had gone home, I got this letter from a graduate student in the university:—

"I want to tell you of the result of your talk to-night. Though I have been a professing Christian and a member of the Church, I have not been conquering sin in my life in one respect. The way you put it to-night some way helped me to believe that Christ could give me victory, and I do believe and count on Him. This has been the battleground in my thought: Can Christ actually overcome the circumstances and the ordinary course of consequences in a man's life, without waiting for the slow natural process of habit breaking and habit formation? I now know that He can; that He can enable a man to right about face in an instant; if He can not, there is no excuse for Christianity. The particular point which helped me, I think, was the idea that Christ could help

a man get the bulge on his temptation at the first, and lead him actually to become a different man. I wish to thank you for that message.

"I am a graduate student, and I think the desire to explain everything by psychological laws has been a stumbling block to me. The change in men's lives is just as hard and solemn a fact as any other, and if our philosophy won't assimilate it, so much the worse for our philosophy. The fact remains, a blessing for the man who realizes it, and I am thankful I am one who does."

Now what is that but an expression out of the life of a man—and I submit that testimony from experience authenticated by character is as valid as any argument which could be presented—what is that but testimony out of the life of a man who has found in Christianity now, in the twentieth century, supernatural power?

The Christian religion is not a mere finer form of ethical doctrine. Christianity would be our absolute despair if all Christ did for us was just to come and show us a higher standard than we had known before. We already know more duty than we are doing, and see a higher standard than we have attained. We do not want any teacher to come and mock us with larger light unless he is prepared also to give us more strength to live by, and attain to the larger light he offers to us. Christianity is not merely a finer form of ethical prescription. Christianity was meant to be the release of a new power into the world. It was meant to turn out upon the world from those peirced hands, "extended wide as mercy's span", a new power to transform and change the lives of men. What help is it to the drunkard to go down to him and say to him, "My brother, you became a drunkard gradually, drink by drink, didn't you? Now you have got to get out of it gradually, too. Now you take, perhaps, twenty drinks a day. You have got to fall out of it drink by drink. Nineteen to-morrow, eighteen the next day, and maybe, if you have got strength and will enough, you may become a man again. You did it all yourself; now you yourself must undo it all again". How many drunkards would be regained thus? How

many have any such self-redeeming power within their wills?

What men want the whole world over is a reinforcement of their wills. We have no gospel to bring to the young men of this day unless we can go to them with the testimony, validated by our experience, imbedded in the historic consciousness of the Church, that there is for a man a living power that can now come in and do for him what he can not do for himself.

4, And lastly we must take our stand against this immoral goodfellowship of our day that just erases all the lines of moral distinction between men, that eliminates all the boundaries between truth and error.

We might be content to say here to our antagonists, "Fight it out among yourselves". For there are some of them who say that character is the great thing, the one unalterable thing in the life of a man; and others, in the same company who say character does not amount to a row of pins, that if only a man tranquilizes his conscience in whatsoever way he may, and stupefies his soul, he can be let into the great brotherhood of good fellows who will not ask each other any questions about their convictions regarding truth and error.

Now, I believe that the disposition to which this tendency panders is a very slight disposition in our day after all, and that the real temper of true men is entirely different from this. As I meet with young men I do not find them the kind who like a soft thing. They are not the sort who want all condemnation of lies relaxed, and all moral distinctions obliterated. They are men who believe in the rigidity of integrity, men who believe in the solidity of truth; they are men who want to get fixed foundations under them and stand on those foundations. I think the Christian Church entirely misinterprets the real temper of our day when it dissolves its claims upon men and comes with a poor, washy, tepid gospel that has no power in it at all, which makes no appeal to them to array themselves against falsehood and error and wrong. What we need to-day is to ally ourselves with those great principles of the evangelical conviction which give to us the firm custody of the move-

ment of righteousness in the world. We look back upon the life of Christ and we see that He was the sternest teacher that ever lived. Men speak truly about the sweet Savior, but the sweet Savior was very strong, and He never for a moment glossed over the lines of distinction between what is true and what is false.

The need of our day is indeed a need to return to Christ once more, "back to Christ". But I do not mean by that "back to Christ" in order that we may get rid of Paul's interpretation of Christianity. I do not mean "back to Christ" in order that we may get on the other side of the resurrection and so escape from that central, cardinal fact of the Christian faith. I mean "back to Christ" in the living sense; back to the present, living Person who stands behind the loom of life to-day; the great supernatural Man who is still living more really than He was living nineteen hundred years ago. We are to get back to Christ in that sense, back from our compromise and our sin, back from our pusillanimity and our cowardice, back to the distinctness and positiveness of His living message to men; "back to Christ" in this sense, in order that we may go out with Him to the whole world.

As I understand it, this Evangelistic Association stands for just these two great principles: "Back to Christ" and "Out with Christ". Back to Him for His power and for clear vision of what the world needs, and out to the world in that power and with the supply of its need furnished by Him who died for the life of all mankind; out not to any one class alone, but to all classes of men, the old and the young, reaching them before character hardens, not for time alone but for eternity, with the one message, the story of the one way. This was Christ's own narrowness, "I am the way and the truth and the life, and no man cometh unto the Father but by Me".

I wonder whether now, at the dawn of this new century, it is not a good time for us to draw the lines afresh. I do not in the least regret the opening of certain great questions within the last few months, compelling men to set themselves securely in their attitude with reference to Christ and His place in His religion, and His claims upon men. After all, everything

narrows itself down to that. We will not allow the issue to be shifted to the problem of the Bible. The great question is not the question of inspiration. The great and central question is the question of our view of and our attitude to Jesus Christ our Lord. I suppose this body here this evening is a body of men and women who stand securely faithful and true to the conviction to which He gave expression with reference to Himself, and on which, as He told Simon Peter, He proposed that His Church should be built. That is the great question now—how we array ourselves with reference to Christ?

I went to West Point not long ago, and we had the evening meeting in the old chapel, the most historic and picturesque building there, with great guns set all around in the masonry of the walls as their chief ornament. When the meeting was over I came down the center aisle of the old chapel with a little group of students from the Southern States. Just as we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look up at that shield on the wall there. That is the most striking thing at the Academy to me". I looked about the wall, and all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the other shields, but with no name on it, simply the words "Major General", and the date of the unnamed general's birth. I said, "What does it mean"? "Well", said the cadet, "that is the shield for Benedict Arnold. There is a shield for every Revolutionary general, and one for him, too, but the nation would not cut his name on it, nor the date of his death". He denied his country; his country has denied him. He made his own choice, and now he is held to it.

Was not that the great test by which Christ was ever trying men while He was here? Is that not the great test to-day in the world? "He that confesseth Me before men, him will I also confess before My Father who is in heaven; and he that

denieth Me before men, him will I also deny before My Father who is in heaven". My friends, this is the central thing. For this men have lived and died in the centuries that have gone. For this men are to live, and, if need be, to die to-day, that

the faith which we got from our fathers about Jesus Christ, the Son of God, and the Head of all things, and the Saviour and Redeemer of men, may be preserved, that we may hand it on unmarred to the generations that come after us.

Department of Biblical Foreign Missions

Conducted by Henry Otis Dwight, LL.D.

MIRACLES WHICH DO HAPPEN

Once upon a time an eminent writer introduced into a story of religious experience the sentence, "Miracles do not happen". The utterance served to carry certain of the novel reading class to a conclusion that there is nothing supernatural about Christianity. But this result followed where there was long preparation of carelessness and ignorance. Wheat is not harvested from hard soil that rejects seed. One needs only to read the missionary magazines from month to month, to see that miracles do happen in this our day. All that is necessary for conviction is the possession of eyes that see, ears that have an opening through which sound can penetrate, and a mind that can understand the relations of facts and their meaning.

The following notes are taken hap-hazard from the missionary magazines that have come to hand in the single month of March. Without straining one can see in them the action of a power greater than man controls.

Some striking fruits of the Gospel

The Rev. George Grenfell of the Baptist Missionary Society (London) gives in the Baptist Missionary Herald for March a vivid glimpse of the changes produced by missions in the Congo Independent State. He was sailing in the mission steam launch on the mighty Congo River. The sun had set with a threat of storm and the missionaries sought a sheltered nook where they might tie up for the night. As they looked for a suitable place, Dr. Grenfell remarked that this was just the part of the river where twenty-one years ago he had first noted the lurid glare of a long line of burning villages left by slave-raiders. While he spoke the black crew

of a big fishing canoe half hidden among the reeds, struck up, "All hail the power of Jesus name". Under such circumstances this song from the black fishermen was more than a surprise. "Hearing 'Crown Him Lord of all' peal across the water as we did", says Mr. Grenfell, "whose heart could fail to be moved! I little thought to live to see so gracious a change, and my heart went forth and joined these fisher-lads in their song of praise. We had not observed the canoes (there was quite a fleet of them), but they had recognized our steamer and gave us what to me was a glorious welcome and what will long remain a blessedly inspiring memory". The singers were out on a fishing expedition with some of their townsfolk. As the expedition was to last for some days, the young men had brought with them—not what young men sometimes take on fishing excursions in America—but their Bibles and Hymn books. What power has changed these savages so that of their own accord they carry Bibles and Hymn books along to bless their pleasures?

The Church Missionary Intelligencer for March recites the following among its notes from Africa. At Olona (near Onitsha in Nigeria) the first baptisms took place in December, 1897. The candidates were a man, his wife, and two boys. The rite was administered in the parlor of the mission residence in the presence of a congregation of less than twenty, the most of them roughs who came armed with guns, spears and hatchets. These wild-looking men looked on suspiciously, expecting and ready to strike at evil results from what they clearly regarded as a malicious incantation. The last baptismal service reported took place November 12, 1905, only

eight years later, when fifty-six persons were baptized in the presence of a reverent audience of over four hundred. Such a transformation effected in a time too short for the evolutionist, must be accounted for in some other way.

In the town of Onitsha on the Sunday before Christmas the service in the church was conducted entirely by Christian Africans. Bishop Tugwell, of the Church Missionary Society, writes of this service: "As I sat there and saw this large congregation reverently worshipping and heartily singing in their own language, led in their worship by men of their own race and tongue, without any outside help whatever, I thanked and praised God from the bottom of my heart for such a manifest blessing upon the labors of the Society".

These people used to be among the most barbarous and cruel of the fetish worshippers of West Africa, living in that terrible country of blood which lies between the left bank of the Niger and the right bank of the Cross River. The hand of God alone has transformed them.

The experiences of those who sow the Bible beside all waters often illustrate the parable of the Sower. Bishop Hartzell has this incident in the *Woman's Missionary Friend* for April. About forty years ago Ann Wilkins, a noble white woman, was sent by the women of the Methodist Episcopal Church to Liberia, and for twelve or fourteen years had a very successful school on the St. Paul's River. Two years ago, while a surveying party was fixing the boundaries between Liberia and the English colony of Sierra Leone, they came to a large native tribe on the borders of Mohammedan territory, which they found would not permit any Mohammedan teacher to come among them nor any Mohammedan prayers to be said in their midst. On inquiry it was found that a pupil of Ann Wilkins had come to them years ago, had read the Bible to them, and told them of the true God. Ever since then they have been waiting to learn from the teachers of this pupil more about the true God.

These people are not Christians; they know little of Christianity, but they are waiting to know more of that whereof they have heard rumors, and which some

inward force working upon their misty consciousness has convinced them is true.

There are other than Christian methods of dealing with the African pagans. During the last few months an outbreak of independence among the tribes in German East Africa has given the German Government much anxiety, and its officers have been ordered to study the causes of the discontent in a sympathetic way. The Governor of the Colony reports in kindly fashion that the discontent is the natural fruit of civilizing influences at work in the colony. He then proposes remedies. The first one that commends itself to his judgment is the liquor traffic, now forbidden by law and treaty. The liquor trade, he thinks, is the only improvement which will occupy the minds of the people and at the same time give them incentive to work. Why does no evangelical Christian missionary ever make such an error of judgment? Because every one is taught by the Bible, none of whose writers, during all the centuries in which successive generations added to its documents, ever departed from the simple principles by which God has undertaken to lift and to save the race.

The history of missions abounds in just such changes, wonderful, when the past of the people is brought to mind, as the stuff of which dreams are made.

The Gospel acting on Individuals

The marvellous quality of the changes now being produced by the gospel appears in the effect of it upon individuals.

Here is a story from Japan: The Rev. D. Norman, of the Canadian Methodist mission at Nagano, Japan, recently wrote to his Society that "four years ago, while at Tokio, we allowed four students in a Government school to use a small out-building on our premises as a dormitory. One of these four I lost sight of after he graduated. I tried in vain to reach him through the mail. Last week he wrote me of his own accord that he is teaching in a Government school in another part of the country. He says that he continues his study of the Bible, reads it daily and finds spiritual food in the reading. And then he thanks me for having sown the seed of truth in his heart, which he prays may not prove stony ground". Mr. Nor-

man adds, "We know not which seed may thrive, but it is our privilege to go on sowing". True, and the reason why it is a privilege to "go on sowing" is, that the ideas in that Book are no human imaginings but instruction placed there by the Almighty for the one great purpose which is being brought to pass.

The **Bible in the World** for March has this incident of the same class and the same significance, also from Japan. A wounded major in the Japanese army told an English missionary how grateful he was for the gift of a New Testament, which some one placed in his hands as he was leaving for the seat of war. He described it as a beautiful book with "golden leaves", bound in fine leather. After he was wounded he had nothing to do, and bethought him of the "book with the golden leaves". "I spent all the time I could", said he, "reading that book. It was the only comfort I had. Many things in it I do not understand; but it is a book that brings peace to him who reads it. Go on", he said to the missionary, "spread your religion as fast as you can. It is a good thing for a people to have something which they can believe". Pause a moment and recall the qualities and characteristics of the man who is speaking, his long education in ancestor-worship; his satisfaction with the Bushido chivalry—and so shall the wonder grow, that this book, written by Jews at the other end of Asia, can take hold thus upon the Japanese soldier thrilling with the joy of a triumphant war.

The **Church Missionary Intelligencer** for March recites an incident showing the unconscious penetration of gospel truth into the heart of a pagan in China. In the neighborhood of Ningpo a Chinese family had heard something of Christian teaching, and the wife and mother had spoken, in the household, of her wish to learn more of "the Doctrine". While nothing was yet decided the woman suddenly fell ill and died. Then the pagan husband was aroused to action. He called his daughter and told her that she must go to the mission school, "lest she also be too late". The truth slowly entered that man's soul, before he was ready to admit acceptance of it, made him tremble for his daughter's future.

If we force ourselves to remember what the average Chinaman is, we can perhaps realize something of the marvel which characterizes the following letter from a Chinese student in Wuchang, to Rev. James Jackson, head-master of the Boone school in that city. The letter is copied from the **Spirit of Missions** for March.

"The thought of consecrating myself to the will of God has long been in my mind; because I feel that the cure of the disease of China is a matter absolutely dependent upon the prosperity of Christianity. Besides, to serve God, and to fight for the cause of justice and right, is a glory with which no glory of any other kind is comparable. Therefore, I beg to inform you once more that I am determined to give up myself, heart and soul, to the Church of Christ, and to begin my theological course this China New Year".

In the **Missionary Herald** for April, a missionary of the American Board remarks almost casually, "During my three weeks journey (among the outstations of the South China Mission) I was enabled to baptize some ninety-six persons; which shows that the work is moving forward, if not as rapidly as formerly, still with a steady and hopeful increase in numbers". Here again one has to use force to constrain the mind to grasp the full meaning of the matter of fact statement that ninety-six Chinese, in that little patch of territory near Canton, were found on that one tour to be proper subjects for baptism. Such things are not the work of man.

Woman's Work for April has a picture of a Brahman ascetic in the north of India. We all know what a Brahman ascetic is. He is a man so full of pride in his own rank, as descended from the gods, that he is content to live at the expense of the people who worship him, while he devotes his life to penances which shall gain him merit enough to ensure his personal advancement at the next transmigration of his soul. Such a man had vowed to remain entirely unclothed during twelve years; during twelve years to sleep not a single night; and in summer sun to sit in the midst of a circle of fires. He had fulfilled eleven years of this torture, and by one more year of such penances he would

attain the vast merit that would lift him in the scale at his next rebirth. Then a converted Brahman found him. This Christian Brahman knew very little more than the fact that Jesus Christ had saved him from destruction and was with him every day. He fastened himself to the ascetic. He talked to him, he prayed with him and for him. During ten days he would not let the poor fellow go. Then the ascetic yielded. He cut off his long, matted hair, stripped himself of his beads and the other paraphernalia of one who is acquiring merit by suffering, and he humbly sought baptism as a follower of Jesus Christ. After a careful testing for some time he was admitted to baptism. Now this converted ascetic, who had regarded himself as too holy to be touched by any who were not of Brahman blood, is cook in a mission school, where he has to prepare food for children of the lowest caste! Is the cleansing of a leper, or the casting out of a demon, any more of a tax upon one's power of belief than such a change in a Brahman? Is it any more convincing than this change that Divine power has acted?

The Gospel leavening the Masses

Supernatural power is evident in the fruits of the Gospel among the mass of believers. The difficulty of seeing and really understanding the meaning of the facts, is the main difficulty which hinders Christians from breaking forth into joyful shouts that they see the signs of the coming of the Kingdom. What is a more sure sign of it, than that the Christian community in India should recognize and take up its duty to evangelize the people of the land?

The National Missionary Society of India, which has already been mentioned in these pages as in contemplation, was formally organized on Christmas Day, 1905. The meeting was held in the room in the mission house at Serampore where William Carey used to work. The Society has been hailed in the most enthusiastic manner by Indian Christians from all parts of the Empire, as well as by missionaries of many denominations. Its organization is one more sign of the naturalization of Christianity in that non-Christian land. There are many dangers before the child who

begins to walk alone; but none for that reason deprecate encouragement of his efforts. Mistakes will doubtless be made by this new Society. But its development will be watched with eager and prayerful interest by friends of missions throughout the world. For this movement means that a profoundly active influence from Jesus Christ is stirring many hearts to long to work for Him.

Mrs. Rowlands, of the London Missionary Society mission in Madagascar, sums up in *The Chronicle* for March results of the revival in the Betsileo province as follows: "In the seven divisions of our district we have had evangelistic and revival services during the past months and many hundreds have decided for Christ. But what we value even more is the deepening or spiritual life in believers.

"A notable feature of this movement is the ministry of the women. In speaking, praying, visiting and winning souls women are to the front. A dozen or so go out from this town to near villages on Sundays to preach the Gospel. We really believe that a new era is dawning upon the poor Betsileo. Fields are white to the harvest as they have never been in Betsileo before".

Mr. Nelson, of the American Board's mission in Canton, China, throws a side-light (in the *Missionary Herald* for April) upon the reality of the Christianity professed by some of the Chinese in the United States. Speaking of a plan to build a chapel at Lampin, an outstation south of Canton, he says, "To do this we are depending for help largely upon the Chinese Christians in the United States, who have gone out from this district. They are responding well. They have sent me already \$1,300 in silver (\$650 in gold), and have promised \$500 in silver besides". Here again is a fact whose meaning we do not grasp without compulsion. When the full meaning of it is realized in relation to the progress of Christianity among the Chinese, we may not refrain from giving thanks that we have seen the Lord at work.

The Rev. F. P. Joseland, of the London Society's mission at Amoy, China, says in *The Chronicle* for March, of the Chinese Congregational Union in that region, "It

is thirty-two years since the churches of the London Missionary Society in Amoy were formed into a Congregational Union. From the dozen churches composing the Union when it was first started, the number has grown until there are now fifty-six Chinese Congregational churches and forty-five outstations, scattered over an area 420 miles in length and about 200 miles in breadth". The Union meets once a year, generally in January. It consists of all the L. M. S. missionaries of the Amoy region, all Chinese ordained pastors, all preachers and evangelists in charge of churches and outstations together with one or two delegates from each separate church. The meeting lasts for five or six days including a Sunday. The expenses of the meetings and of traveling are shared by the churches and those who attend, helped by small grants from the mission funds. Every year a printed report of the proceedings is issued, so that all church members may read for themselves what is being done. "It is a happy augury for the future", says Mr. Jose-land, "to find that the Chinese are capable of self-government and unity of action. Amidst the many new and strange forces coming to the front in China, there can be no doubt that the influence of united bodies of Christians working together in harmony will be the most potent".

The wonder is that the pagan peoples are moved at all. In the parable of the Sower the seed which produces the harvest

of citizenship in the Kingdom is the word of God. When that word reaches the consciousness of pagans a variety of adverse influences combine to make it unfruitful. Satan tries, as of yore, to snatch away the impression; persecution because of the word acts to destroy its fruitfulness; the cares of this life, the deceitfulness of riches and the lust of other things would choke out the growth of a new life. Only when the Holy Spirit finds ready welcome, can the word that has fallen in the heart of a pagan bring forth its abundant fruits of the class which we have been observing. That the word of God ever succeeds in changing the views and the character of a pagan is due to the Holy Spirit—that is to say, it is a miracle of grace.

That tribal organization of which Mr. Worldly Wiseman was once an honored chief still exists, and still disparages spiritual life. Only the other day one of its members, standing in the midst of a religious conference, felt that he had made a point when, speaking, as is the wont of the tribe, on the weakness of Christianity, he soberly declared, "We are standing by the death-bed of a great religion". If we can see (as he could not) such facts as have been here brought together without effort, we know that our Redeemer lives and is bringing in his Kingdom by His own interposition. If this view is true, then to ascribe to any other cause the results of the Holy Spirit's miraculous action is a sin whose gravity the mind shrinks from characterizing.

DAILY BIBLE STUDY AND READINGS, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT—LUKE

The facts touching the origin and design of the Third Gospel, drawn from the Fathers are: that Luke, the physician, wrote the Gospel which bears his name; that it is substantially that which he and Paul had preached to the Greek world; that it was published for Greek peoples; and that, while addressed formally to Theophilus, supposed to be a Greek convert to Christianity, it was really written for Greeks as representing the Gentile world, to commend Jesus to them as Saviour.

As the key to the Gospel of Matthew has been found in the Jew, the man of prophecy and Messianic hope; that of Mark in the Roman, the man of power, of action and of universal empire; so the key to the Third Gospel is found in the Greek, the representative of reason, of literary taste and culture and of universal humanity. The Greek stood at the fore in intellectual activity in dealing with the great problems of man, and was thus in touch with the Gentile world or man as man, as neither Jew nor Roman could be. As the Messiah of the Prophets Jesus of Nazareth had an interest for the Jew; as the Son of God, the Almighty Worker and Conqueror, He appealed to the Roman; but in neither of these aspects did He greatly interest the philosophical and humane Greek. To reach the Greek the Evangelist must present the character and career of Jesus from the Greek point of view, as answering to the conception of a perfect and divine humanity, and adapted in His power and mercy, in His work and mission, to meet the needs of the Greek soul and of humanity as represented by it.

Wordsworth has well said: "The universality of man's apostasy from the primeval Law of God; the universality of the guilt of mankind; the universality of the misery in which the human race lay; the universality of their need of a Redeemer and a Savior; the universality of the redemption accomplished by Christ dying upon the cross for the sins of the world; the universality of the Christian Church, constituted by Him to be the dispenser to all nations of all the means of grace flowing from His sacrifice; and the preparatory and transitory character and function of the Levitical law and priesthood,—these were the solemn topics on which all men needed to be instructed, especially the Gentile world".

Luke's Gospel presents Jesus as the Divine and Universal Man, whose human interest and sympathy are bounded only by the race. At the same time it is the Gospel revealing the invisible world in the most marvellous manner; the Gospel of Prayer, containing such revelations on that subject as are not found anywhere else; the Gospel that recognizes the Holy Spirit and His active operations as a Divine Personality, as do neither Matthew nor Mark. In short, Luke alone among the Evangelists portrays Jesus, as the Divine Man, in the progress of His human development and of divine-human work for mankind. These characteristics of the Third Gospel fit Jesus to the need of the Greek as his Savior and Lord.

The Gospel as presenting this view of Jesus in His work for mankind may be studied under the following divisions:

Introduction. The Advent of the Divine and Universal Man. Luke exhibits the Origin, Development and Preparation of Jesus as the Divine and Universal Man for His Work as Savior of Mankind.—Chs. i. 1—iv. 13.

Part I. The Work of the Divine Man in Galilee chiefly for the Jewish World.—Luke exhibits Jesus as the fully-developed Divine Man in His work in Galilee, in laying the Foundations of the Kingdom of God.—Chs. iv. 14—ix. 50.

Part II.—The Work of the Divine and Universal Man chiefly for the Heathen World. Luke exhibits Jesus, Rejected by His Own, as the Universal Man, in His Work

for the Gentile or Heathen World during the Period between His Withdrawal from Galilee and His Going Up to Jerusalem to His Last Passover.—Chs. ix. 51—xviii. 30.

Part III.—The Rejection of the Divine Man by Jew and Gentile, and His Atoning Sacrifice as Savior of the World.—Luke exhibits Jesus urging His Claim as the Divine and Universal Man, the Savior of the World, and Laying the Foundation for the Salvation of the World by His Sacrificial and Atoning Death.—Chs. xviii. 31—xxiii. 56.

Conclusion.—The Divine Man Risen from the Dead, the Savior of the Nations.—Ch. xxiv. 1-53.

Introduction.—The Advent of the Divine and Universal Man.—Luke sets forth the Origin, Development and Preparation of Jesus as the Divine and Universal Man for His Work of Savior of Mankind.—Chs. i. 1—iv. 13.

This Introduction, so manifestly different from the opening portions of the other Gospels, begins with a preface containing a statement of the literary aim of the writer (ch. i. 1-4),—which is followed by:

Section 1. Jesus, the Perfect Man, in His Origin, Birth and Manifestation to Men (chs. i. 5—ii. 20);

Section 2. Jesus, the Divine Man, in the Development of His Human Nature under Law, Divine and Human (ch. ii. 21-52);

Section 3. Jesus, the Divine Man, in His Special Preparation for His Work as Savior of the World (chs. iii. 1—iv. 13).

Section 1. Jesus, the Divine Man from Heaven, is presented in His Origin, Birth and Manifestation to Man.—Chs. i. 1—ii. 20.

Tuesday, May 1.—Luke i. 1-25.

i. **The Pre-announcement from Heaven of the Birth of the Forerunner.**—The Gospel is prefaced by a careful statement of the literary aim of its writer, fitted to commend his work to the man of reason.—The Greek needed to have Heaven opened to him; so the Gospel begins with the announcement from Heaven to Zacharias, the representative of the priesthood which had been even a more potent factor in the history of Israel than kingship, and in the Temple the center of the Divine Religion.—It was his lot to burn incense in the Holy Place—when the angel of Jehovah met him with his message promising him a son and setting forth his mission.—That there might be no room for doubt on the part of the priest the angel furnished miraculous credentials.—The unusual delay and the deafness and dumbness of the priest, attracted the attention of the waiting people.—These strange events led Elisabeth, who was to be the medium of blessing to the world, to go into retirement where she could devote herself to prayer and thanksgiving.

“It was ordained that the coming Prince should have an immediate forerunner to serve as a reformer and a herald, and

with his parentage the story begins. An aged priest, Zacharias, whose home was in middle Judea, with his aged wife Elisabeth, was childless. Their lives were blameless, but sorrowful. . . . And now the Gospel story opens, as is fitting, in the Holy City, in the Holy Temple, in the Holy Place. . . . One morning it was allotted to him, which could occur only once in a lifetime, to offer incense on the altar in the Sanctuary, while the people stood praying without. Immediately the story leads us into the realm of the supernatural; for, as Zacharias was burning incense, an angel appeared standing on the right of the altar. The natural dread of the supernatural fell upon the priest, and he trembled. . . . When Zacharias (remembered of the Lord) came out of the Sanctuary, he could not speak to the waiting people, but by gestures made known that he had seen a vision. His persistent dumbness was evidence that the vision was not a hallucination; accordingly, on returning to his home at Hebron, twenty miles South of Jerusalem, he made known to Elisabeth (worshipper of God), doubtless by writing, what he had seen and heard. In a similar case, Abraham believed, but Sarah laughed incredulously.

Here the reverse; Zacharias doubted, but Elisabeth believed, saying joyfully: 'The Lord hath taken away my reproach' ".—**Noah K. Davis.**

Wednesday, May 2.—Luke i. 26-38.

II. The Pre-announcement to the Virgin Mary of the Birth of Jesus.—To Mary, the descendant of King David, in humblest circumstances and in remote and insignificant Nazareth, the angel Gabriel bore the announcement of the coming miracle of the birth of Jesus. A fuller account of the conception by the Holy Ghost and the Virgin birth appears in Matt. i. 18-25. —The strange salutation, "Hail, highly favored", etc., was followed by the announcement that she should bring forth a Son and call His name Jesus; that He should be called the Son of the Highest; that the Lord God should give unto Him the throne of His father David; and that His kingdom should be an everlasting kingdom.—To her anxious question the angel gave a satisfying answer that led to her sublime submission to the will of God as she entered upon the most trying experience that ever came to woman, and that compelled her to go out from her home to escape persecution and to wait for God's vindication.

"Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other the salvation"... **Jacobus.**

"And what an absolute self-surrender to the Divine purpose! No sooner has the angel told her that the Holy Ghost shall come upon her, and the power of the Most High overshadow her, than she bows to the Supreme Will in a lowly, reverential acquiescence: 'Behold the handmaid [bond-maid] of the Lord; be it unto me according to Thy Word'. So do the human and the Divine wills meet and mingle. Heaven touches earth, comes down to it, that earth may evermore touch Heaven and form part of it".—**Expos. Bible.**

Thursday, May 3.—Luke i. 39-56.

Visit of the Future Mother of the Lord to the Future Mother of His Forerunner.—After the departure of the angel, Mary hastened to visit her cousin Elisabeth in

the little city of Jutta (Josh. xv. 55) in the hill-country of Judea, leaving it to God to enlighten Joseph, as He had enlightened her.—The aged Elisabeth rejoiced at her coming and, filled with the Holy Spirit, did homage to the future mother of her Lord, and strengthened her faith in what has been called "the First Beatitude" of the New Testament, "Blessed art thou among women".—In the response of Mary, **The Magnificat**, there is an appeal to the Greek poetic soul. It is one of the three hymns recorded by Luke—in whom alone we find such lyric poetry—the others being **The Benedictus** of Zacharias (ch. i. 68-79) and the other **The Nunc Dimittis** of Simeon (ch. ii. 29-32).—**The Magnificat** has in it many touches from the Song of Hannah (1 Sam. ii. 1-10). Mary recognizing her low condition gratefully acknowledges God's condescension, and by faith anticipates His fulfillment of His promise to Abraham and His seed for ever.—After three months she returned to her home in Nazareth, where the events recorded in Matt. i. 18-24 probably occurred soon after, resulting in her vindication in the eyes of Joseph.

"When read in accordance with its structure, this beautiful canticle is seen to be a celebration of Mary's faith; and, as leading up to this, every part of it takes its proper subordinate place. . . . Mary is thus, in Elisabeth's eyes, the most blessed of women, because the most faithful; and it suits well that the first psalm of the New Testament should take the form of a praise of the fundamental evangelical virtue".—**Warfield.**

"**The Magnificat** is the first Christian hymn—it is a hymn in the exact sense of the word. . . . **The Magnificat** is a type and model of what our hymns in church should be; its form is the old Hebrew form then passing away; its spirit is that of youth, of freshness of vision, of abounding bright-eyed energy. There is no pessimism in this morning hymn of Christianity".—**Roberts.**

Friday, May 4.—Luke i. 57-80.

The Birth of the Forerunner and the Prophecy of Zacharias concerning Him.—

Luke relates the circumstances connected with the birth of John. The evident Divine interposition produced a profound impression and awakened a remarkable expectancy among the friends and neighbors of the family in the hill-country of Judea, which was heightened by the fact that the hand of the Lord was with the child.—His tongue being loosed, Zacharias broke forth in the prophetic hymn, *The Benedictus*, in which he praised Jehovah, the God of Israel for fulfilling His promise to David and Abraham, and predicted the mission of John as the prophet and herald of the Lord, the Divine Redeemer.—In one final phrase the Evangelist sums up the life of thirty years of preparation of John in the deserts for his public ministry as the Forerunner.

“This canticle, which was composed in the heart of the priest during the time of his dumbness, issues solemnly from his lips when they are unsealed, as the molten metal flows from the furnace when an outlet is given to it”.—*Godet*.

“It is the expression of the aspirations and hopes of a pious Jew, waiting for the salvation of the Lord, finding that salvation brought near, and uttering his thankfulness in Old Testament language, with which he was familiar, and at the same time under prophetic influence of the Holy Spirit”.—*Alford*.

Saturday, May 5.—*Luke ii. 1-20.*

The Birth of Jesus and His Manifestation to the Shepherds—through the Angels.—In the incidents chosen by Luke in setting forth the birth of Jesus he turns aside from the events recorded by Matthew, whose purpose is to prove to the Jew that the birthplace was Bethlehem, the place of prophetic promise. Here there is an unfolding of God and the invisible world.—God in His providence uses the Cyrenian decree to bring the mother of Jesus to Bethlehem, the home of her ancestors, where her child is to be born.—Jesus is

born there in circumstances of discomfort indicating poverty, the poverty of the family, as well as the unpreparedness of the world to receive its Savior and Lord.—Jehovah had revealed Himself in the Old Testament (*Ps. xxiii.; Ezekiel xxxiv.*) as the Shepherd of Israel, and under this title had announced the coming of Messiah. It was fitting that this first revelation should be made to the humble shepherds on the hills where David had watched his flocks.—There was a three-fold revelation of the heavenly world: the glory of the Lord shone round about them; the angel appeared with his Gospel message; and the heavenly host broke forth in the *Gloria in Excelsis*. Heaven and earth joined in the welcome of the new-born Savior.—The heavenly vision directed the shepherds to Bethlehem. It was thus the common people that first brought their homage to the Savior. Incidentally we are told that Mary “kept all these things and pondered them in her heart”, which indicates the source from which Luke drew his knowledge of them.

“The angels themselves retire, no more to be seen until the second coming of the Lord—their Lord and ours. But their song of sympathy with man remains, to be studied and echoed in innumerable songs by those whom it most concerned. Their doxology is at once prophecy and hymn. Its strain makes Heaven and earth one. In Christ, on the night beginning His new life in human nature, they behold accomplished redemption. ‘Glory’ redounds to God in the accomplishment of His eternal counsel for the salvation of men; and that glory is declared by anticipation to be rendered on earth, as it is already rendered in Heaven. As to man, the prophetic doxology of the angels speaks of ‘peace’—the peace of a reconciling Gospel, proclaiming the Divine reconciliation to the world. We hear in the angels’ hymn the most perfect tribute to the finished work of ‘Christ the Lord’”.—*Pope*.

Section 2. Jesus, the Divine and Universal Man, is presented in the Normal Development of His Human Nature under Law human and Divine.—*Ch. ii. 21-52.*

This is unfolded: (1) in His circumcision and manifestation to the true Israel (*ch. ii. 21-38*); (2) in the story of His boyhood and youth, beginning with His visit to the Temple at twelve years of age (*ch. ii. 39-52*).

Sunday, May 6.—Luke i. 21-38.

The Circumcision of Jesus and His Manifestation in the Temple to the True Israel.—Circumcision brought Jesus into relation with the law and covenant of Jehovah as set forth in the Old Testament Scripture.—The offering of Joseph and Mary was that of the distinctively poor—a pair of turtle doves and two young pigeons.—After forty days, presented in the Temple by His mother, He was joyfully welcomed by the aged Simeon whose testimony, with its prophetic revelations, took shape in **The Nunc Dimittis** which emphasizes the fact that the Child had come as the spiritual Savior of Israel.—The prophetess Anna who had long waited for the Coming Messiah, joined in the thanksgiving, and spoke of Him to the pious remnant waiting for the promised Redeemer.

“It is not the removal of a reluctant, unwilling man from the scene of all his joys and all his interests; it is the releasing of a weary man at evening from the toil and heat of a long, fatiguing day; it is the desirable and peaceful dismissal of one who has done his work to a rest which toil has earned and which promise has sweetened. It is worth while so to live as that the **Nunc Dimittis** may express our own true thought when we die”.—**Vaughan.**

Monday, May 7.—Luke ii. 39-52.

The Childhood and Youth of Jesus.—At twelve years of age, according to the Jewish custom, Jesus went up with His parents to Jerusalem to the Feast of the Passover, when He became “a Son of the Law” and was permitted to take part in the celebration of the Sacred Feast. According to a later Jewish custom, the child was instructed in the Law in his fifth year; in the Mishna in his tenth year; and reached the age of responsibility and full subjection to the Law in his thirteenth year, here recognized in the visit to the Temple.—The consciousness of His Mes-

sianic office and work seems now to have dawned upon Him with something of definiteness and distinctness, and to bring out the necessity that was later fully laid upon Him to be about His Father’s business. This fact concerning the boyhood of Jesus is the one break in the silence of thirty years from the presentation in the Temple to the entrance upon His public ministry. He then went down to Nazareth with His parents and as a youth and young man lived a life of subjection and obedience, not having been unbalanced by His experience in His Father’s House.—A single verse sums up the eighteen years more of silence,—recording the normal physical growth and the intellectual, social and spiritual progress of Jesus and His popularity with God and man. It is to be remembered that these eighteen years of retirement and subjection, which were to be the best preparation for His brief official life of three years, were doubtless years of daily mechanical toil and bodily weariness, with perhaps the responsibility of the mother and family resting upon His shoulders, since Joseph seems to have died early.

“The Picture of Christ here is very full of beauty, although too often the natural fact is obscured by false ideas concerning the attitude of Jesus towards the teachers. A very popular conception of His action here is that of a boy delighted to ask questions that will show His own wisdom and puzzle the doctors. This would seem to be utterly contrary to the facts. Jesus, a pure, beautiful boy, physically strong, mentally alert, spiritually full of grace, moving into new and larger experiences of His life, answered the questions of the doctors with a lucidity that astounded them and submitted problems to them which showed how remarkable was the calibre of His mind, and how intense the fact of His spiritual nature. So great an opportunity was this to Him that He tarries behind, still talking to these men”.—**Morgan.**

Section 3. Jesus presented in His Special Preparation for His Work as the Savior of the World.—Chs. iii. 1—iv. 13.

This is unfolded: (1) in the work of the Forerunner (ch. iii. 1-22); (2) in His lineage from Abraham and Adam and God (ch. iii. 23-38); (3) in the Temptation in the Wilderness, girding Him as Man for His Work (ch. iv. 1-13).

Tuesday, May 8.—Luke iii. 1-22.

Preparation in the Work of the Forerunner and the Baptism of Jesus.—In portraying the character of the ministry and baptism of John, Luke describes its effects on “the people”, the word being several times repeated. This is the Gospel for the people.—At the same time John distinguished various classes of the people, and, while calling all to repentance for the remission of sins, put his finger on the sins of the classes with a deftness of touch perhaps never before equalled.—John’s chief work, however, was to call attention to the Mightier One who was Coming, and to exalt Him as he preached to the people. It was when “all the people” were baptized that “Jesus Himself also being baptized” was recognized from Heaven by the descent of the Holy Ghost and the Father’s voice, “Thou art my beloved Son”, being thus recognized both by the earth and from Heaven.

“John’s preaching was stern, like that of Elijah; the wind, and earthquake and fire that preceded the ‘still small voice’; It was absolutely dauntless. It shows remarkable insight into human nature—into the moods and temptations of every class. It was intensely practical. It prophecies of the dawn of the Kingdom of Christ. His first message was, ‘Repent’; his second message was, ‘The kingdom of heaven is at hand’; his final message was, ‘Behold the Lamb of God’. His preaching does not claim the credentials of a single miracle. It had only a partial and temporary popularity; he was like the lamp which burns but for a time, and for which there is no need when the sun rises”.—Farrar.

Wednesday, May 9.—Luke iii. 23-38.

The Genealogy of Jesus, presenting Him in His World-Lineage.—Luke now sets forth the entrance of Jesus upon His work, declaring (as it should be rendered) that “Jesus was, when He began [to preach] about thirty years of age”. That Jesus required a preparation of thirty years for His short work of three years is fitted to teach a lesson on adequate preparation for one’s work, and against the assumption of it with inadequate preparation.—The differences between this genealogy and

that given in Matthew (i. 1-17) are very marked. That begins with Abraham and descends through David (by the line of Solomon) to Joseph, the heir of David, and to Jesus; this begins with Jesus and ascends through Heli (probably the father of Mary) to Seth “which was the son of Adam, which was the son of God”. The best explanation of the differences is, that the former is the legal Messianic genealogy for the Jew; while the latter is the natural descent for the Greek and Gentile world, in which alone it has an interest,—so that the Messiah belongs not only to Israel but to the whole world of sinners.—It is to be noted that everyone has at least two lines of descent. In this case the one through the father is the legal line on which the Messianic rights and claims of Jesus depend, while the other is the natural line giving His real human descent.—This apparently dry Scripture, made up largely of uninteresting names, is thus seen to be one of the great messages of God’s grace to those who belong to the Gentile world, connecting Jesus inseparably with all mankind.

“The last word of the pedigree is connected with its starting-point. Unless the image of God had been stamped on man, the Incarnation would have been impossible. God could not have said to a man, ‘Thou art My Beloved Son’, if humanity had not issued from Him”.—Godet.

“All things are of God through Christ; and all things are brought back through Christ to God”.—Bengel.

“This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints”.—Arndt.

Thursday, May 10.—Luke iv. 1-14.

Special Preparation as the Savior of Mankind, in the Temptation in the Wilderness.—The story of the Temptation brings to an end the silent life of thirty years and at the same time begins the public life of three years.—The personality of Satan stands out in the narrative and his purpose is manifestly “to bring the Second Adam, like the First, to apostasy, in order to destroy the work of redemption”.—The attack of the Prince of this World was directed against Jesus as a

man, as the Messiah, and as the Savior of mankind. Luke arranges the three temptations in different order from Matthew,—the order of Matthew being shown by the transition particles used, to be the order of time. Perhaps Luke's order was adopted to reveal more clearly the true humanity of Jesus. "Temptation will follow a man into absolute solitude, into the sublimest scenes of nature, and even into the House of God".—Jesus found all His answers to Satan in one short chapter of the Pentateuch (Deut. vi.)—the suggestion being that the Word of God is the

source from which to draw our answers when we are tempted by the Evil One.

"The contrast between the temptation of Adam and that of Jesus, the second Adam, both in the scenes in which they were laid and the results which followed them, has often been drawn. Adam was tempted in a garden, Jesus in the wilderness. Adam's disobedience brought death, the obedience of Jesus brought life. Adam fell in paradise and made it a wilderness; Christ conquered in the wilderness, and made it a paradise, where the beasts lost their savageness and the angels abode".—Olshausen.

Part I. The Work of the Divine Man in Galilee for the Jewish World.—Luke exhibits Jesus as the fully-developed Divine Man in His Work in Galilee, in Laying the Foundations of the Kingdom of God.—Chs. iv. 14—ix. 50.

This division of Luke may be considered under the following Sections:

Section 1. The Work of the Divine Man in connection with His Teachings in the Synagogues of Galilee, resulting in His Rejection. (chs. iv. 14—vi. 11).

Section 2. The Divine Man in His Work of Power and Mercy, and His Teachings concerning the Constitution and Development of the Kingdom of God (chs. vi. 12—viii. 56).

Section 3. The Divine Man, pressing His Claim to the Kingdom on the Galilean Jews and His Disciples (ch. ix. 1-50).

Section 1. The Work of the Divine Man in connection with His Teachings in the Synagogues of Galilee, resulting in His Rejection.—Chs. iv. 14—vi. 11.

This Section presents the work of Jesus: (1) in its beginnings in Nazareth (ch. iv. 14-30); (2) in Capernaum as a centre, where His works compelled the acknowledgement of His Divinity and enraged the Jews (ch. iv. 31-44); (3) in His wider work, teaching and conflict in Galilee (chs. v. 1—vi. 11).

Friday, May 11.—Luke iv. 14-30.

Jesus, in the power of the Spirit, visits Nazareth, and is Rejected.—Luke, like Matthew and Mark, omits the Judean ministry recorded by John as having special interest for Christians, and enters at once upon our Lord's ministry in Galilee, to which he confines Part I.—By taking Jesus to His old home and exhibiting Him as beginning His preaching in Nazareth, the Evangelist gives his narrative a special touch of naturalness and the greatest human interest. He had entered upon His work under the full possession and direction of the Holy Spirit, and the effectiveness of His preaching in the Synagogues of Galilee is shown by His attainment to wide fame and universal popularity.—The Scripture chosen (Isa. lxi. 1, 2) was peculiarly suited to the opening of His ministry in poor and despised Nazareth, and He immediately applied the prophecy to

Himself. Nazareth, however, was not looking for a Savior from sin and its consequences, but for a temporal and earthly deliverance. They could not accept a carpenter as the Messiah, the Great Physician and Prophet. They set the pace of unbelief and violence which was later to be followed by all Israel.

"The Savior at Nazareth reveals at once His double character as Physician and Prophet—as a physician who is treated with scorn when He wishes to prepare help for others, and is at once bidden to heal Himself; and as a prophet who deserves the highest honor and does not receive the least".—Lange.

"The whole scene in the Synagogue at Nazareth from beginning to end is full of typical significance. Commencing with evangelical discourse, and closing with death-perils, it may be said to be an epitome of the history of Jesus".—Bruce.

Saturday, May 12.—Luke iv. 31-44.

Jesus Established His Centre at Capernaum, from which to Reach all Galilee.—Making Capernaum His home Jesus showed His miraculous power over demons and diseases and astonished the people with His teaching because His word was with authority. As one who had power over demons He commanded the unclean devil to come out of the man in the Synagogue. His Divine power and compassion are shown by the miracles here recorded.—After long-continued and incessant teaching and labors He withdrew, as the day approached (Mark i. 35) for a few moments of prayer and rest, in which He is disturbed by the Disciples who come to entreat Him on behalf of the people to return to them. To them He announced that He was under Divine obligation to preach the Gospel not at Capernaum alone but in all Galilee, and immediately entered upon a preaching tour in its Synagogues.

“A vivid glimpse is given of Christ’s actual and active ministry. We are enabled to follow His footsteps for nearly twenty-four hours. In the earlier part of the day He goes to the Synagogue, teaches with great impression and deepens this still further by the first instance of His power over ‘the possessed’. In the after-part of the day He raises Simon’s mother-in-law from her fevered bed to perfect health. Later on the same evening the afflicted people of the whole town are gathered at the door and He heals them all. The night’s rest which followed must have been of the briefest, for He rose the next morning long before day broke, and retired into a solitary place for prayer’.—Laidlaw.

Sunday, May 13.—Luke v. 1-15.

The Calling of the Four to be His Attendants, followed by Miraculous Confirmation of Authority.—The miraculous draught of fishes was specially suited to impress His fishermen hearers and followers and to symbolize their future success as “fishers of men”. See John xxi. 1-13. The miracle appealed with special power to Peter coming as it did directly into his own world of experience, and giving him a crushing impression of his sinfulness in the presence of the purity

of His Lord. His prayer Jesus failed to answer literally, but graciously assured him of his future success in catching men, fulfilled especially at Pentecost (see Acts ii. 4, etc.). The miracle prepared not only Peter but James and John and Andrew to leave all and follow Jesus.—The two subsequent miracles are particularly interesting as bringing out to the Greek mind the two worst features of sin, its corrupting and disintegrating effects and its destruction of all physical power, which were abhorrent to the Greek mind accustomed to glory in the beauty and perfection of physical manhood.

“In this incident Christ unfolds Himself to His Disciples as Lord of their lives and of their lives’ mission. He shows that their mission will be among men whom they are to seek to win; He gives them a glimpse of a kingdom which is moral rather than material; and at the same time He shows Himself as Lord of their lives’.—Boyd Carpenter.

“The leper was the type of one dead in sin; the same emblems are used in his misery as those of mourning for the dead; the same means of cleansing as for uncleanness in connection with death, and which were never used except on these two occasions’.—Alford.

Monday, May 14.—Luke v. 16-26.

The Controversy with the Synagogue Authorities over Sin—Prepared for by Prayer.—After the healing of the Leper and the Paralytic Jesus withdrew Himself into a desert place where He prepared by communion with the Father for controversy with the Pharisees and Teachers who had come from the Synagogues of Palestine to criticize and oppose His teachings.—The occasion of the special outbreak of controversy was the bringing to Him of a helpless paralytic. Jesus took advantage of the opportunity offered to claim power to forgive sins—a power that belonged to, and could be exercised by, God alone—and to demonstrate His possession of that power by incidentally healing the man and sending him out in full health before their eyes.—This disease was specially fitted to impress the dreadfulness of sin upon His hearers, especially the Gentiles among them. That world

needed particularly to be taught the heinous character and awful consequences of sin when a free rein is given for the evolution of man's evil inclinations. The world needed to know also that He who was proposed as a Savior was possessed of the power to meet and counteract this evil.

"The Savior, in the most felicitous manner imaginable brings the case to the simplest of issues. There was no need for any long discussion. The whole matter could be settled with a few words. The inward could be certified by the outward, without any circumlocution; the upward could be reflected by the downward, immediately; the invisible could be manifested in the visible, just at once. And if, therefore, it would be more satisfactory to them, or would carry more of the evidence of Divine authority He could speak a few words of fiat in reference to the visible, and downward, and outward; and He would do that just as easily as He had authoritatively said, **Thy sins have been forgiven.** They might call in question His authority to say, **Thy sins have been forgiven,** inasmuch as they could not actually see the dismissal of the sins. But if when He said, **Arise, take up thy bed, and walk** they could see with their eyes that the fiat was fulfilled, then surely they would have no just reason for calling in question the fulness of the Divine authority that was behind all that He was saying and doing".—Morison.

Tuesday, May 15.—Luke v. 27-39.

The Call of Levi and the Controversy over the Free Intercourse of Jesus with Publicans and Sinners.—The Call of Levi or Matthew to be a Disciple occurred somewhat later than the Call of the Four Fishermen. He made a feast, the one purpose being probably to bring his associates in closer connection with Jesus.—The Scribes and Pharisees of the local Synagogue were scandalized by the freedom with which Christ mingled with these representative sinners, the very touch of whom, according to their strict Jewish notions, defiled. To their question Jesus replied by proverb and by Scripture, vindicating Himself as a religious teacher for showing mercy to those who were diseased

with sin, and declaring that the great purpose for which He had come into the world was to save sinners.—The fact that Jesus and His Disciples conformed to the ordinary lawful usages of society, instead of the ascetic requirements of these formalists, led them to carry their attack still further, and to contrast this conduct with the ascetic life of John the Baptist and his disciples. By the Parables of the Patched Garment and the Wine-skins Jesus showed them that a combination of the two would be incongruous and would spoil both.

"His admission of a publican as a Disciple could not fail to irritate His enemies still more. But He had no hesitation in His course. Sent to the lost, He welcomed to His inmost circle one of their number in whom He saw the germs of true spiritual life, in disregard of all the prejudices of the time and all the false religious narrowness of ecclesiastical leaders. He desired, in the choice of a publican as Apostle, to embody visibly His love for sinners, and show the quickening virtue of the Kingdom of God even in the most unlikely".—Geikie.

Wednesday, May 16.—Luke vi. 1-11.

Controversy with the Pharisees over their Man-made Traditions and their Ascetic Perversions of the Law.—"The thirty-nine different activities which they regarded as forbidden on the Sabbath were inventions of trivial narrowness". At the time when corn was beginning to ripen the Disciples in passing through the fields on the Sabbath-day plucked the ears and ate them, rubbing them in their hands. The Pharisees, by the fallacy of interrogation, assumed it was not lawful to do this on the Sabbath-day. Jesus vindicated His Disciples.—On another Sabbath, when the Pharisees watched Him to see whether He would heal on the Sabbath-day, reading their thoughts by His Omniscience, He healed the man, and put to them an unanswerable question.—When their rage at being baffled led these Galilean Pharisees to do what their friends in Judea had counselled long before, namely, to inquire what perchance they might do with Jesus, they were evidently helpless.

"Jesus vindicates the conduct of the Disciples on two grounds: (1) that there

were occasions when the ordinary rules of Sabbath observance might without blame be set aside; and (2) that He, as Son of man, had power to modify those very rules. His decisions were to be taken as authoritative and the same weight attached to them as to the law concerning

the Sabbath given through Moses. Since the Sabbath was an ordinance instituted for the use and benefit of man, the Son of man, who has taken upon Him full and complete manhood, the great representative and head of humanity, has this institution under His own power."—Alford.

Section 2. The Divine Man in His Work of Divine Power and Mercy, and His Teachings concerning the Constitution and Development of the Kingdom of God.—Chs. vi. 12—viii. 56.

Under this Section are suggested the following points. (1) the Kingdom of God and its Constitution (chs. vi. 12—viii. 3); (2) the Development of the Kingdom (ch. viii. 4-56).

The teachings of this period are prepared for by an all-night prayer on the mountain and the choice of the Twelve in the morning. Jesus came down and stood on the plain and delivered the Sermon on the Plain to a great multitude of people from all Palestine.

1. The Kingdom of God and its Constitution (chs. vi. 12—viii. 3).

Thursday, May 17.—Luke vi. 12-49.

I. The Kingdom Starting from Communion with the Father, the Call of the Twelve and the Sermon on the Plain.—All of the Synoptic Gospels record the choice of the Twelve as the special point in the organization of the Kingdom. For the careless Greek and Gentile world Luke records the all-night prayer that prepared for this choice.—That the Sermon on the Plain is different from the Sermon on the Mount (Matt. v.—vii.) is apparent on its face. The point of view of the former is that of the Messiah, the lawgiver, dealing with the Jew and the Law of the Old Dispensation. The point of view of the latter is that of the Son of Man, the Lawgiver in the Kingdom of God, but having reference to the wider needs of the world.—Lange has suggested that, for convenience in making a general survey, we may distinguish (1) The salutation of love (vv. 20-26)—addressed more especially to His Disciples; (2) The requirements of love (vv. 27-38)—addressed to a wider audience and inculcating the law of universal brotherhood; (3) The importunity of love seeking the salvation of man (vv. 39-49)—presenting principles of universal application regarding religious teaching and influence in the Kingdom.—In the Sermon on the Plain, as in the Sermon on the Mount, Jesus brings His hearers to sharp and severe decision on the great question of life and death.

"Note the difference between discipleship and apostleship. He called to Him the disciples and of them He chose twelve to be apostles. A disciple is a learner; an apostle is an emissary. The one is still in the school; the other has left it to become a teacher and an envoy. The night between discipleship and apostleship was so critical that our Lord devoted the whole of it to prayer. These men were to be nearest to the person—to form the innermost circle—of the Savior".—Vaughan.

Friday, May 18.—Luke vii. 1-17.

The Healing of the Centurion's Servant and the Raising of the Widow's Son—the Kingdom rests upon the Faith of Man and the Compassion of Christ.—When Jesus had returned to Capernaum two extraordinary miracles spread His fame still more widely.—The healing of the Centurion's servant was in response to a faith so extraordinary that even Jesus Himself marvelled (an experience never elsewhere repeated in Gospel records except in Mark vi. at the unbelief of His fellow-citizens in Nazareth). It showed that entrance into the Kingdom was not dependent upon nationality but upon faith, so that the way was open to this Gentile or heathen who may be regarded as the first fruits of the heathen world.—The raising of the Widow's Son showed the spontaneous sympathy of the Son of Man with human sorrow, and His forwardness to help and succor the bereaved, and at the same time

illustrated that spiritual healing to which He made the removal of bodily ills subservient.—The report led the people to believe that a great prophet was risen up.

"It is not wonderful that Christ had compassion in sorrow like this. Could He forget, as he looked upon this weeping mother, that He Himself was the son of a widow and the stay of her widowhood, or fail to foresee the day, only three months distant, the noon of which would see His own mother's heart pierced with the sword as she stood by His dolorous cross, of which the eve should weep over her as she followed His body to the grave".—Dykes.

Saturday, May 19.—Luke vii. 18-35.

The Embassy from John the Baptist, and Jesus' View of John.—The fame of these miracles led John the Baptist, who was in prison in Macherus, to send some of his disciples to inquire of Jesus whether He is the Messiah,—His question being one not so much of secret unbelief as of increasing impatience at the slowness of Jesus in publicly making and pressing His claims as the Messiah. These disciples found Jesus in the midst of his miraculous work, to which He points them as His Messianic credentials.—After John's disciples had gone Jesus proceeded to vindicate and exalt John as the prophesied Forerunner and Herald of Himself, and to condemn the Pharisees and lawyers for their unreasonable and wicked rejection of John as an ascetic and of Himself as a friend of sinners,—their conduct being alike unjustifiable in both cases.

"The messengers drew nigh and asked Him to decide the question of His Messiahship; forthwith they received His reply in a series of stupendous miracles. He spoke, and the deaf heard His voice; the blind opened their eyes on the blessed light of day; He put forth His hand and the crimson fever faded at His touch; He looked on the dying and they arose and were strong; He called to the frenzied demoniac and madness itself fell down and worshipped Him. 'There', said He, 'behold my reply. Go and tell John what things ye have seen and heard and abide by the right interpretation of them'".—Harris.

Sunday, May 20.—Luke vii. 36-50.

The Anointing of Jesus' Feet by a Penitent Woman of Immoral Character—the Sinner's Friend.—This incident at once illustrates and vindicates the conduct of Jesus in the Kingdom as the Sinner's Friend.—Although the woman, as the narrative indicates, was well known as a sinner in the town, her attitude and conduct prove that she entered the feast-room as penitent for her sins and seeking a higher and spiritual salvation.—Omnisciently reading the thoughts of Simon, the self-righteous and formalistic Pharisee, Jesus met and overwhelmed his objections, exposed and rebuked his discourtesy, self-righteousness and hypocrisy, by the beautiful Parable of the Creditor and His Debtors, while He commended the penitence and fervent love of the woman. Those who sat at meat questioned within themselves, which led to His closing word to the woman, by which He exalted faith above forms and to the supreme place in the Kingdom.

"Let those who cry out that there is no originality in the Gospels find a parallel to this story in any of the religions or philosophies of the world. Pardon for a notorious sinner was an unheard-of thing, and is so still outside of the Bible. Even the Pharisees of Christ's day did not believe in it. But this was Christ's very mission. All need forgiveness; and if we think we have been forgiven little, it only shows our little sense of sin".—Hastings.

Monday, May 21.—Luke viii. 4-18.

The Origin of the Kingdom—Springing from the Seed of Truth.—The Sower.—Luke selects for his readers the foundation Parable of the Kingdom, taking but this one of the Seven Parables of the Kingdom as given by Matthew. Wrapt up in this was the whole philosophy of the Development of the Kingdom—which results from the sowing of the seed of the Word.—It will be observed that the later Parables introduced into the Third Gospel are very different in their character from most of those preserved by Matthew. Most of them have their lesson in the universal reach of the love of God and the purpose of the Gospel. The most characteristic of those narrated by

Luke alone are found in the Gospel in Perea, beginning with Chapter ix. 51.—Luke adds to the record of the other Evangelists the illustration of Jesus drawn from the candle and impressing the duty of letting the light shine, or of faithful sowing of the seed of the Word, giving assurance that the fruit of the preaching would one day be certainly known. The concluding injunction is peculiarly fitted to impress upon every disciple the duty of bearing witness to the truth that has been committed to him in the Gospel.

“Three distinct obstructions to growth and ripening of the seed are enumerated. The statement is exact and the order transparent. The natural sequences are strictly and beautifully maintained. The three causes of abortion—the wayside, the stony ground, and the thorns—follow each other as the Spring, the Summer and the Autumn. If the seed escape the wayside, the danger of the stony ground lies before it; if it escape the stony ground, the thorns at a later stage threaten its safety; and it is only when it has successively escaped all three that it becomes fruitful at length.”—**Arnot.**

Tuesday, May 22.—Luke viii. 19-39.

Progress in the Kingdom through Acceptance of Jesus and Obeying Him.—The coming to Jesus of His mother and brethren, offers Him the occasion for affirming that His real mother and brethren are those who hear the Word of God and do it. The miracles that follow demonstrated His right to assume such a position of authority.—The Stilling of the Storm led to a manifestation of Divine power which filled the disciples with astonishment and awe.—On the other side of the Sea, in the country of the Gadarenes, He is met at once by a furious demoniac possessed by a legion of demons, and who represented in this way the embodiment of the Satanic world, and He exerted His Divine power in delivering him.—Notwithstanding these evidences of His Mission from God, the people of the country, who thought only of their material loss besought Him to depart from them, which prayer He answered. At the same time the man,

who besought that he might be with Him, He sent away to his home and friends, to tell them how great things Jesus had done unto him. The Kingdom could only make progress through acceptance of Christ and obedience to God.

“Faith comes with a deep despair of all other help but Christ’s. Faith has a Divine power to discover Christ. Faith comes with an implicit trust in Christ. Faith seeks for its comfort close contact with Christ. Faith, with all its imperfections, is accepted by Christ. Faith feels a change from the touch of Christ.”—**Ker.**

Wednesday, May 23.—Luke viii. 40-56.

The Kingdom Extended by Divine Power—illustrated by Typical Miracles.—When Jesus returned to Galilee a manifestation of faith on the part of Jairus, president of the Synagogue whose authorities were in conflict with Jesus, gave occasion for a new and expressive exhibition of His piety and His Divine power. The woman having a chronic issue of blood showed by her secret touch her faith in Jesus that led to her immediate healing,—by which was symbolized His spiritual power for the healing of the corruption that is destroying humanity, while the deed proved the power of the Great Physician to be of a different order from that of any earthly physician.—Jesus entered the house of death with the Chosen Three who were to be witnesses of the deed, restored to life the dead maiden and silenced the scoffing crowds by this manifestation of Divine power.

“Jesus never waits too long or comes too late. It seemed as if He had tarried too long, but when we see how it all came out, we are sure that He made no mistake. True the child died while He lingered; but this only gave Him opportunity for a greater miracle. He waited that He might do a more glorious work. There is always some good reason when Christ delays to answer our prayers, or come to our help. He waits that He may do far more for us in the end. Even in answering our prayers it is best to let our Lord have His own way as to when and how to come to our help.”—**Miller.**

Section 2. Claims of Jesus to the Kingdom Pressed upon the Galilean Jews and His Disciples.—Ch. ix. 1-50.

This Section contains the conclusion of Luke's consecutive history of the work in Galilee. He sums up what He has to say on this subject in—(1) the Sending out of the Twelve and the events following thereupon (ch. ix. 1-17); (2) the Claim and Confession of Messiahship, with the beginning of the preparation of the Disciples for His Coming Death (ch. ix. 18-50).

This Section is a revelation of the defective faith of the Disciples, through the power of sin and false teaching, and of the way in which Jesus sought to overcome it.

Thursday, May 24.—Luke ix. 1-17.

The Sending out of the Twelve and Some Events Following.—Luke's account of the Mission of the Twelve and the Charge of Jesus is very brief. Endued with power by Him, they departed at once and went through the towns preaching the Gospel and healing. They went forth trusting absolutely in His care and protection, to call men to decisive acceptance or rejection of themselves as representatives of the Coming Savior.—The terror of Herod would indicate the great number and marked character of the miracles performed by the Disciples while on their mission, and by Jesus as He followed them. Conscience brought back to Herod the ghosts of his deed of wickedness in beheading John.—The report of the Apostles on their return led Jesus to withdraw to a desert place across the Lake, where their faith was strengthened by the miraculous Feeding of the Five Thousand.

“The general spirit of the instructions merely is, Go forth in the simplest, humblest manner, with no hindrances to your movements, and in perfect faith; and this, as history shows, has always been the method of the most successful missions. At the same time we must remember that the wants of the Twelve were very small, and were secured by the open hospitality of the East”.—Farrar.

“This prohibition of all provisions is, if narrowly examined, itself a glorious equipment; for He who thus forbids thereby permits and commands them to expect in faith what they need, and to be fully assured beforehand of that which they afterwards were constrained to confess—that they should lack nothing”.—Stier.

Friday, May 25.—Luke ix. 18-36.

The Confession of Peter and the Shaking and Confirmation of the Faith of the

Apostles.—The Claim of Jesus to be Messiah and the Confession of Peter belong to a later stage in the history, after His successive withdrawals to the borders of Tyre and Sidon, to Gadara, and to Cesarea Philippi. It was at the latter place—as Jesus pressed His Claim to Messiahship upon His Disciples and taught them the lesson of His suffering and death—that the crisis came when He was alone praying. The faith of Peter that led to His confession, gave way before the lesson of His death and resurrection, and that of self-denial that immediately followed. It was therefore necessary to re-establish their faith by the Transfiguration, in which they saw Him glorified.

“When in the desert He was girding Himself for the work of life angels of light came and ministered unto Him; now in the fair world when He is girding Himself for the work of death, the ministrants come to Him from the grave—but from the grave conquered—one from that tomb under Abarim, which His own hand had sealed long ago; the other from the rest into which he had entered without seeing corruption. There stood by Him Moses and Elias, and spake of His decease. And when the prayer is ended, the task accepted, then first since the star paused over Him at Bethlehem, the full glory falls upon Him from heaven, and the testimony is borne to His everlasting Sonship and power—‘Hear ye Him’”.—Ruskin.

Saturday, May 26.—Luke ix. 37-50.

The Confirmation of the Faith of the Twelve, and the Second Lesson of Death.—The healing of the demoniac child led to a new manifestation of the mighty power of God that confirmed the faith of the rest of the Twelve who had remained below.—A period of wonder followed over this strange and unexpected truth of His

suffering and death that had been revealed to them, of which Jesus took advantage to press the great importance of it, while repeating the Lesson in a second and different form. As their minds were filled with false Messianic fears and hopes, they failed to catch His meaning, and feared to ask concerning it.—Their false notions

and hopes led to a dispute among themselves concerning who should be greatest in the Coming Kingdom, the folly of which senseless dispute Jesus showed them by the object-lesson of the little child, and by rebuking their treatment of the man they had found casting out demons in His name.

Part II. The Work of the Divine Man as Savior for the Universal, Gentile or Heathen World, including the Perean Ministry.—Chs. ix. 51—xviii. 30.

The events in this portion of Luke's Gospel chiefly occurred during the time between Jesus' leaving Galilee for Jerusalem and the Last Passover. It has been called the Ministry of Wandering, also the Ministry in Perea, from the fact that a large portion of the time was spent in that region. Most of the material contained in it is not to be found in the other Gospels. It is Jesus' Gospel to humanity outside of the Chosen People. It contains along with many other things, the Mission of the Seventy and the great Parables of God's love for universal humanity. The course of its teaching may be considered under the following Divisions:

Section 1. Beginning of the Last Journey to Jerusalem, and the Sending of the Gospel (by the Seventy) to the Gentiles, of whom Jesus is the Needed Savior (chs. ix. 51—xi. 13).

Section 2. Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age, the place or places of the teaching being uncertain (chs. xi. 14—xiii. 21).

Section 3. Exhibition of the Universal Love of God and the Grace of the Gospel for Sinners (chs. xiii. 22—xv. 32).

Section 4. Teachings of Jesus concerning the Life in the Kingdom (chs. xvi. 1—xviii. 30).

Section 1. Last Journey to Jerusalem and to Death begun, and the Terms of Discipleship Laid Down (chs. ix. 51—xi. 13).

Sunday, May 27.—Luke ix. 51-62.

Last Journey Begun, and the Terms of Discipleship.—The Mission and Teaching of Jesus to the Jewish World in Galilee and in Judea was now practically ended. There remained before Him only the completion of the time for His being "received up", that is, the final termination of His earthly manifestation as Savior. From this point on He seems never to have put out of mind the final goal; but made all His journeys "with the continual, unshaken consciousness that they, wherever they led, were properly a going-up to Jerusalem".—In His first advance He was turned back apparently by the hostility of the Samaritans to the Jewish company that attended Him, which brought out the character of James and John that had led to their being named Boanerges, "Sons of Thunder".—The terms of Discipleship in the Kingdom are here illustrated by several instances. These instances—probably drawn from different periods of Christ's ministry and

supposed by some to apply to cases of the different Disciples—show the decision as well as the wisdom and love of the Savior's manner of dealing with men of the most different temperaments, and furnish a lesson of great usefulness and importance to His followers who are seeking to win men for Him.

"But the reality, the genuineness and fervor of self-surrender, which Christ expects, is met by equal fulness of acknowledgement on His part alike in heaven and on earth. In fact, there is absolute identification with His ambassadors on the part of Christ. As He is the Ambassador of the Father, so are they His, and as such also the ambassadors of the Father. To receive them was, therefore, not only to receive Christ, but the Father, Who would own the humblest, even the meanest service of love to one of the learners, 'the little ones' ".—Edersheim.

Monday, May 28.—Luke x. 1-24.

The Mission of the Seventy to the Gen-

tiles, with the Law of Evangelistic Effort.

—The Mission of the Twelve Apostles had been especially to Israel; the Mission of the Seventy was apparently to people more or less remotely connected with Israel. Their Mission seems to have been a brief and temporary one, and to have been an effort to reach out beyond the limits of the former ministry.—The directions given on this occasion, while containing much that was addressed to the Twelve when they were sent out, were yet different. Jesus followed these directions by a prediction of the terrible judgment that should follow their rejection—more terrible than the judgment that had come upon men in the past by as much as they were the servants of the Son of God sent out to announce the Coming Kingdom of God.—When the Seventy returned and reported their successful Mission Jesus rejoiced “beholding Satan as lightning fall from heaven”, and being assured of the triumph of the Kingdom of God.

“The sending forth of the Seventy is a new revelation of the glory of the King of the Kingdom of Heaven. It is a repetition of that which had already been begun in smaller measure in the journeyings of the Twelve through Galilean towns and villages; an evangelization in a field that is yet strange or hostile, a Home mission upon a continually enlarging scale. Here also do the messengers of Christ go two and two, as it were in remembrance of the words of the preacher (Eccl. iv. 9, 10) The image of the genuine minister of the Gospel is, in the address of our Savior to the Seventy, placed vividly before our eyes. The demeanor which becomes him is meekness, contentment, self-denial, on the one hand. on the other hand, a demeanor of dignity when despised and opposed”.—Lange.

Tuesday, May 29.—Luke x. 25-42.

Two Supreme Lessons Taught,—Man-kind is but One Family; there is but One Thing Needful.—To a teacher and expounder of the Mosaic Law who tempted Him with his question, Jesus showed with overwhelming power the twofold requirement of the Law; and then that everyone who is in need and can be helped was his neighbor, as shown by the example of the

Samaritan.—The incident in the home in Bethany probably occurred when Jesus was at Jerusalem at the Feast of Dedication (John x. 22, 23). It brings out the contrast between two typical Christians, always to be found in the world among the disciples of the Lord: Martha, practical, busy, energetic in the affairs of this world, often officious and harassed, and so prevented from attaining the highest spiritual blessings; Mary, sentimental, devotional, almost forgetful perhaps of the obligations of this life in earnest attention to the “gracious words” of the Master; but reaching out after and securing the better spiritual gifts.

“Christ teaches that there is no limit or exception to the love of man; and that the sphere of the Christian’s heart is the whole world, and that the sphere of his hand embraces everyone he can help Be not content with sluggard sympathies. Be a good Samaritan among the needy in our land. Heathen lands too are near us now. The field of Christian service is the world”.—Wells.

“Christ taught Martha that all things are secondary to the one great thing—love to Himself. Let all learn the lesson of serving the Master in the sphere for which we are best fitted, and withal be tolerant, yea, appreciative of those who serve Him in different ways”.—Davies.

Wednesday, May 30.—Luke xi. 1-13.

The Lesson of Prayer as the One Way of Securing the Kingdom from the Heavenly Father.—This lesson was taught at a time when Jesus was praying in a certain place, and when the matter and manner of His prayer probably attracted the attention of His listening Disciples. This led them to make the request, “Lord, teach us to pray, as John also taught his disciples”. Jesus gave them what has been called “The Lord’s Prayer”, although He never prayed it, which He had given in similar form as recorded by Matthew (vi. 9-13).—The form given by Jesus suggests the subjects of prayer. Everything centred in the restoration of the Kingdom, that is, in obedience to the Father on earth as in heaven.—By the Parable of the Man going to his friend at Midnight, who by his urgency accom-

plished that in which he otherwise would have failed, Jesus encouraged earnestness and perseverance in prayer until the answer is received.

“The beauty and value of the lessons in the Lord’s Prayer arise from: The tone of holy confidence. . . . its ‘absolute unselfishness. It is offered in the plural—not for ourselves only, but for all

the brotherhood of men. Its entire spirituality. Only one petition is for any earthly boon, and that only for the simplest. Its brevity, and absence of all vain repetitions. Its simplicity, which requires, not learning, but only holiness and sincerity, for its universal comprehension”.

—Farrar.

Section 2. Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age,—the time and place of the teaching being uncertain.—Chs. xi. 14—xiii. 21.

Thursday, May 31.—Luke xi. 14-36.

Jesus Malignantly Accused of Being in League with Satan, and His Defence.—As Jesus was at one time casting out a demon, some of His adversaries, who were always on the watch, accused Him of being in league with Satan, and receiving His power from him, while others tempted Him by demanding a sign from heaven.—By His omniscience reading their thoughts He overwhelmed those who accused Him of being in league with Satan, by His unanswerable argument from the Divided Kingdom and the Parable of the Strong Man Armed and Keeping His Palace.—To the woman of the company who gave expression to her profound admiration of His message and wisdom He replied by declaring that true blessedness comes from hearing the Word of God and keeping it.—To those who sought a sign from heaven—
notwithstanding all His many and mighty

miracles—He gave reply, when the people were gathered thick together—“No sign should be given to that evil generation but the sign of the prophet Jonah”, which should be fulfilled in Himself in His own death, burial and resurrection.

“The assertion of the Pharisees assumed that there was an organized kingdom of evil with a personal ruler. Our Lord uses this assumption as a terrible fact, which, however, proves the absurdity of the charge made against Himself. This organized kingdom of darkness, because it is only evil, is racked with discords and hatred, but against the Kingdom of God it is a unit. The point of the argument there is, not that discords are fatal, which is not always the case, but that an organization which acts against itself, its distinctive aims, must destroy itself”—
Popular Commentary.

OUR LETTER BOX

We receive many letters from readers of "The Bible Student and Teacher", commendatory of the magazine and the aims which it represents. Specially helpful have been the feature of the magazine started this year, "Daily Bible Readings and Study", as attested by many readers. We propose under the heading of "Our Letter-Box" to publish letters, or extracts from letters, of interest and encouragement to others.

Might Have Saved Long Wandering

Winthrop, Mass., March 31, 1906.

Enclosed please find one dollar to continue my subscription. Permit me at the same time to express my appreciation of the magazine and the work of The American Bible League. Had they been in active existence ten years ago, I might have been saved a long wandering in the wilderness when I had to fight with the beasts of the desert for my faith. I for one feel very grateful to the older men who have dared face the entrenched scholarship in our Seminaries and prove to it its false claim to inerrancy. The weapons you are forging will, in the hands of students, help to keep humble henceforth the hitherto high and mighty.

Yours cordially,

Frederick M. White,

President of the Massachusetts Baptist Young People's Union.

Call for Scholarly Replies

Bible House, Constantinople, Turkey,

February 20, 1906.

I am receiving, now for the second year, "The Bible Student and Teacher", and I wish just in a word to say that it gives me very great satisfaction. For years I have watched the discussion touching 'Higher Criticism', and have waited impatiently for calm, scholarly replies to the theories and assumptions of German critics and their followers in England and America, and I thank God that replies are now coming in the work of Professor James Orr, of Glasgow, following Professor Margoliouth, of Oxford, Professor Beecher, of Auburn, and the late Professor Green, of Princeton, and others. The great jury of intelligent Christians, if only properly

instructed, will never accept those extreme views touching the origin and authority of God's Blessed Word, which so disturb and unsettle the minds of plain Christian people. We have in Asia Minor and Bulgaria 132 evangelical churches, with more than 16,000 members and more than 50,000 adherents, and here too the new destructive views are attracting the attention, more or less, of native Christians. If only fitting replies follow betimes the destructive criticisms, the safety of our missionary churches, and of our own missionary and Christian position in the eyes of Oriental Christians, will be assured. Your League is doing a splendid work, and our prayer is that God Himself may help those who rally to the defence of our precious Bible.

For 47 years a missionary of the American Board in Turkey, I can assure you that it is quite enough and more than enough that we battle against the flesh, the world and the devil. May God save us from the pernicious attacks on His Word. **The calm, sober, scholarly replies of able men is what we want.** Then, when the attack reaches native Christians, we shall be provided with a remedy.

Yours faithfully, with many thanks,

Joseph K. Greene.

Call for Popular Literature

A resident of a University town writes in part as follows:

The critics fascinate many by their pretensions to 'scholarship' and 'culture' And their satellites dread the charge of lack of culture as a greater stigma than that of the lack of piety or spirituality. But some of them might be frightened from the enemy's camp if their eyes were fully opened to the real design and end of these enemies of the Bible. The radical critic is an assassin, but his dagger is hidden in his sleeve, and he covers his design by the profession of great scholarship and deep love for the Bible..... I shall hope to see you issuing leaflets such as indicated below. I enjoy the **Bible Student**, and often see in it articles which I wish were in tract form.....

It is hardly probable that students or people can be induced to read large books on these vital subjects—most of them have not time; but what we need here, as it seems to me, is a lot of small tracts which a friend of the old Bible might purchase and scatter broadcast; tracts succinct, trenchant, unanswerable, on such subjects as the Pentateuch, the creation, the flood, the miraculous in the Bible, the person of Christ, His resurrection, etc., etc., all treated from the standpoint of present-day discussions. Just now, for example, I wish I had some brief, pointed, scholarly tract on the Mosaic authorship of the Pentateuch which I could put into the hands of students, one that would completely and satisfactorily offset the statement of our professor that “it is established beyond all reasonable question that Moses did not write the Pentateuch.”

* * * * *

I have not the least fear for the Bible; it is an anvil around which lie many **broken** hammers, and, as H. L. Hastings used to say, it has been ‘upset’ many times, but like a cube is still always **right side up**; and though “blown up” by somebody every once in a while, like a cat it always comes down on its feet and runs faster than ever on its mission of salvation. No, I am not afraid for the Bible, but I am sorry for the ‘broken hammers’; I fear for the young men being trained for the Gospel ministry under such teachers (as the one referred to in my former letter), and for the congregations these young men may serve in the future. What is to be done for the people who are perishing for the “true bread”, and are instead given a “stone”?

Spread the Magazine Broadcast

A Subscriber writes from New York City under date of January 26, 1906:

“Your publication is an excellent and most necessary periodical. The pity is that it is not better known and more widely circulated..... The daily papers contain whole columns of accounts of Prof. Delitzsch’s lectures, and people are becoming convinced that the Bible is a book of fairy tales. They read what Delitzsch and the critics say, but never have an opportunity of reading the answer; consequently they think them unanswerable..... Several of the articles in this number.....are worthy to be printed in letters of gold and spread broadcast...I hope the League will be able to enlarge continually the scope of its activities and energies in order to cope with unbelief. Now, if ever, the Bible needs defenders, and not only the Bible but Christianity as well..... With a prayer for your success in helping to win the Twentieth Century for Christ, I am,

Yours truly,

A Subscriber.”

The Magazine “a Treasury”

Presbyterian Board of Publication and Sabbath-School Work, Philadelphia, Pa., April 19, 1906.

I beg you to accept a word of appreciation of the April, 1906, number of “The Bible Student and Teacher”. In all that informs, inspires, confirms, and builds up Christian faith in these days surrounded by opposing forces, this number is unexcelled by any periodical published.

The articles are rich, fresh, up-to-date.

If only the Christian Church knew what a treasury “The Bible Student and Teacher” is!

Yours truly,

James A. Worden,

Secretary.

SOME TOPICS OF CURRENT INTEREST

Why is the Radical Higher Criticism Popular?

The battle of the Bible is the greatest struggle of to-day. Some fight the Book because it attacks their sin, and their conscience struggles against its stern truths and belligerent attitude toward disobedient man. Others want the Bible to fit in with their own views, while still others constitute themselves the censors and critics of Holy Writ, accepting this part and rejecting that and making their own judgment the arbiter of God's truth and the condemner of the scholarship of the ages. These rationalistic higher critics are pert and colossally conceited, as well as shallow and unscientific. Why, then, are their works popular; for it is undoubtedly true that a large class of readers eagerly swallow the sugar-coated pills of these glib critics who make the claim that the best scholarship is on their side, whereas it is and always has been, in all ages, on the side of the defenders and not of the destroyers of the Bible.

Alexander Pope wrote so many smooth, rhythmic verses that have passed into household words that we are apt to overlook that they embody, like proverbs, the wisdom of the many in the wit of one. Two of his couplets run as follows:

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian
spring."

"We think our fathers fools, so wise
we grow;
Our wise sons will doubtless think
us so."

It has been the good fortune of the writer to know personally many learned and scholarly men, known equally well on both sides of the Atlantic. What has always struck him most, when sitting, so to speak, at the feet of Gamaliel, is the humility of such scholars, their lack of self-laudation and arrogance in learning, in such marked contrast to the pseudo-savants loudly proclaiming their own wisdom, and their "little learning." The true scholar is all too conscious of the

truth of Milton's lines on the vastness of knowledge and the smallness of human compassing thereof. The intellectual braggart calls attention to himself by superficialness that seems brilliant and deceives into a belief that it has a solid foundation of learning and thought to support it.

Lord Bacon deplored the fact that most men in all ages had followed a few leaders like a flock of sheep and had not thought for themselves; and pointed out how much intellectual progress might have been achieved if there had been independent thought and mind-action. But Bacon overlooked the still more deplorable fact that the majority of people are incapable of thinking for themselves, or dislike to exercise thought because that means expenditure of energy, and it is so much easier to get predigested intellectual pabulum, without going through the fatigue of mental operations. This is the *raison d'être* of the enormous output to-day of ephemeral, trashy, tid-bit literature, the tabloid tendency which is disinclined to read anything that requires concentration of thought and mental effort. The criticism of the radical school of critics saves such persons the trouble of arriving at conclusions by their own efforts, and supplies a short cut and a royal road to "knowledge". And the more superficially brilliant and iconoclastic the criticisms are, the greater would seem to be their favor with the intellectual dyspeptics who prefer the jugglery of words and the conjuring with arguments of the self-assumptive rationalistic critics to the scholarly interpretation of the most profound and earnest thinkers of all time, who, as attack after attack has been made upon the Scriptures, have triumphantly defended the eternal verities, and by their giant erudition and spiritual wisdom have vanquished the pigmy intellectual pretentiousness of the radical critic, who, with his conceit and bombast, must have been in the mind of one who wrote:

"He thought he thought great thoughts,
and thought
No other thought a thought;

If others ever thought he thought,
They thought he thought he thought."
F.

Different Guises in which the Deceiver of Men Manifests his Presence

We are told in the Scriptures that there are opposite guises in which the arch deceiver of men presents himself. In the early part of the last century, following the days of the French Revolution, "he went about as a roaring lion" uttering his voice in the blatant infidelity of the period; but in the early years of this century, he approaches men as "an angel of light", talking of sweetness and light, thereby winning the ear and confidence of many, even sincere souls; yet the doctrines that he is teaching, and that are being proclaimed, not from the infidel club, but from the Professor's chair in the college and theological seminary and from many a pulpit, are the same as those of the infidel a century ago, only revamped and slightly changed in dress and euphemistically called "the modern view". The Agag of error to-day approaches us, saying in softest and blandest tones "Surely the bitterness of death is past". And the

prophet of truth, should, in the defence of God's people, to save them from his corrupting influence, be as unsparing as Samuel of old, in hewing him to pieces. (The old deceiver roared like a lion through the lips of Peter when he vehemently denied his Lord with oaths and curses; but he was just as truly present and operative through Peter's lips, when with insinuating earnestness, he protested against the carrying out of his Master's announced program of suffering.)

We live in a time of very dangerous, because very subtle and plausible, error, and there probably was never a time when science falsely so-called, the philosophies and speculations of men, and a superficial scholarship were more aggressive than they are to-day in seeking to undermine and overthrow the faith of many in "the sure testimonies" of God's word, and to deceive, if it were possible, the very elect.

M.

The Bible Student and Teacher

Monthly Magazine, Issued by the Education Committee of The American Bible League.
Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

A New Edition at Last

Bible League Primer No. 1, which has been so long delayed in reprinting owing to causes beyond the control of the management, is now ready for delivery. Price for single copy, 20 cents; in quantity, 15 cents. This "Outline View of the Bible",

by the Managing Editor of "The Bible Student and Teacher", has proved very useful to teachers and private students and supplies a need that has long been felt. It is the first of a series of primers which the League contemplates publishing.

Removal of the Office of the League

In order to secure larger space for the increasing work of the League, the Office has been removed from Room 39 on the first floor of the Bible House, to Room

86 on the fourth floor, on the West side of the building, facing the new store of John Wanamaker. The patrons of the League, will always be welcomed.

Pittsburgh Branch and Conference

Our readers will be pleased to know that a strong Branch of the American Bible League has recently been formed in Pitts-

burgh, Pa., for the purpose of carrying forward the work of the League in that city and region. In this number we print

the Constitution adopted by the Branch, as a model for use in the formation of Branches in other cities.

The Conference to be held in Pittsburgh, April 30 and May 1, of which we print elsewhere the arranged Program, promises to be a notable one, and to mark an epoch in the forward movement and constructive work of the League. Strong men will give utterance to weighty words in favor of God's Word, at this great centre of Bible faith and teaching.

Appeal of the League's Work to Christ's Stewards

Never, perhaps, has the necessity for the League been greater than at the present time. The recent movement of the "Liberal" wing of the Protestant-Episcopal Church, both in Great Britain and the United States, and of other bodies, in the direction of rationalistic propagandism, shows a trend that requires to be met by a firm and insistent stand for the principles of the League.

It is evident that a large sum of money could be profitably used at the present time in the preparation and dissemination of the right kind of literature. It is equally obvious that work of this kind must be done by the League, or some similar agency; because the capital of the great publishing houses is largely interested and absorbed in pushing the works

The inauguration of the Branch has been largely due to the cordial co-operation of the brethren in Pittsburgh with the capable Executive Secretary of the League, Rev. Oliver C. Morse, D.D. A peculiarly gratifying feature is found in the fact that the Branch has not been content to lean upon the Central League, but has itself taken the initiative in organizing the Conference, and proposes to take up aggressive work in promoting the constructive enterprises of the League.

of the destructive critics including Bible Dictionaries and other Works of Reference, and Text-books for Schools and Colleges, in most of which the main element is made up of the so-called "assured results" of rationalistic scholarship. We are satisfied that when our strong Christian men understand this, the funds will be forthcoming for the publication of a series of conservative and constructive manuals, as well as a great and sound Bible Dictionary and Encyclopedia, prepared with the aid of the best conservative scholarship of the world,—works that shall make their way, by reason of their superior excellence, into Christian homes and schools and into the studies of teachers and preachers, and there, at the sources of influence, counteract the evil tendencies of the false views now so prevalent.

Reception of the Executive Secretary

Secretary Morse has recently had occasion to visit many of the leaders among our constituency, and we have been gratified at the cordial reception accorded him. The Executive Committee desire to commend him warmly to all who are interested with them in sustaining the claims of the Bible to be the Word of God, and in promoting a better and more profitable study of its teachings. The work of the American Bible League has been beset with many difficulties, as is usually the case with new enterprises however important or even indispensable; but we are glad to believe that the obstacles in the way are now being rapidly removed, and that Christians everywhere are being aroused to the paramount importance of the work of the League.

The slow development hitherto made has been due in large measure to inadequate financial support. Until Dr. Morse became Executive Secretary, with the mission of making known the objects of the League and appealing to Christians in all parts of the country for funds to carry on its work, no proper provision had been made for bringing its cause before those who believe in the Bible and in maintaining its claims as the revealed Word of God. We are convinced that these constitute the majority in our Churches, especially

ong the laity, and that they only need to have the situation fully set before them to lead them to recognize the importance of what the League stands for and the work it is doing, and to give it adequate

financial backing. Almost daily, letters are received testifying to the indispen-

sable service that the League is rendering to the cause of Christ.

The Gospel for the Jews

In Greater New York there are now three-quarters of a million of Hebrews, for whom very little is being done by the Christian Churches. What can be done for them? This is a question that has long burdened some Christians in this city.

There has been in contemplation a movement to establish a great central Mission from which to carry on evangelistic work among the Jews, but that is held in abeyance. In the meanwhile, Mr. B. A. M. Schapiro is doing an important work for the Christianizing of the Jews in his Quarterly entitled, "The People, the Land and the Book", which treats on "the old and historic people of Israel, their native land, Palestine, and the book, the Bible, and Jewish traditions and literature",—a magazine well known to many of our readers.

We note from this magazine for April, 1906, that Mr. Schapiro, whose home is now to be among the Berkshire Hills, is about to undertake an important evangelistic work in behalf of the Jewish families that are fast occupying the deserted farms in that region, and that are quite accessible to the Gospel. His own ser-

vices will be furnished without compensation, but a moderate fund will be needed for providing the requisites for the work, including Bibles in Hebrew, Yiddish, Russian, Polish, German, Hungarian, Roumanian and English, to reach the Jews coming from different lands; tracts in these languages, histories, biographies and Christian books and periodicals, that shall form a Travelling Library to be used from farm to farm, from hamlet to hamlet; and to sustain a converted Jew as Missionary and Colporteur among the people. The Educational Secretary of the American Bible League has consented to act temporarily as Treasurer for whatever sums may be donated for this purpose. Such sums may be sent to **Rev. D. S. Gregory, 86 Bible House, New York City, U. S. A.**, and will be duly acknowledged and judiciously applied.

The American Bible League hopes some day to be able to do something directly towards commending the Bible and the Savior to Israel, thereby helping to bring about the fulfillment of the New Testament promise of their restoration.

The Bible Student and Teacher

Volume IV

JUNE, 1906

Number 6

UNSCIENTIFIC CRITICISM OF THE BIBLE*

Rev. Matthew Leitch, D.D., D. Litt., President of the Assembly's
College, Belfast, Ireland

I. Unscientific Criticism of the Bible as History

"Modern criticism of the Bible, since it awakened from its dogmatic slumber, has been largely conjectural. It will, doubtless, become strictly scientific; but in order to become so, it must be far more largely self-critical than it has yet been. The criticism of the higher criticism by competent critics is a chief want of the age, and for modern Biblical criticism itself a necessary means of transition to a positively scientific condition." These words of Professor Flint I might take as the text of this address on "Unscientific Criticism of the Bible."

This is an age of advancing science, and the spirit of science is entering into and pervading every branch of human learning. The progress of the experimental sciences of physics and chemistry has been so remarkable, and has produced fruits of such manifest utility, that the principles and methods by which their results have been obtained are being applied to every other subject of study. The great men whose learning and labour have advanced these sciences have been distinguished not only by keenness of observation and accuracy of experiment, but by the boldness and fertility of their imagination in inventing hypotheses and constructing theories. But all their hypotheses are rigidly tested by facts, and if they fail to stand the test are ruthlessly rejected and generally forgotten. As Sir William Ramsay says, "Progress is made by trial and failure; the failures are generally a hundred times more numerous than the successes; yet they are usually left unchronicled." Thus, the rejection of a multitude of unproved hypotheses is found to be a necessary condition of the progress of these sciences. The whole pathway of their advance is thickly strewn with rejected hypotheses and exploded theories.

Now, when the methods of these sciences, in which the phenomena are comparatively simple and the laws comparatively easy to ascertain, are applied to sciences which deal with man and his thoughts and experiences, and his character and religion, in which the phenomena are vastly more complex and the laws more obscure and elusive, there is still greater need of severely testing by facts every hypothesis and theory and sternly sacrificing all that do not stand the test. And if this is true in dealing with psychology, ethics, sociology and history, it is still more emphatically true when we are dealing with the criticism of the Bible, which involves questions not only of man's

* The first part of an address delivered at the close of the session of the College, April 12, 1906. President Leitch is also Professor of Biblical Criticism in the College.

whole complex nature, but of his still more complex and mysterious relations with God.

No claim for modern criticism of the Bible appeals so powerfully to our imagination and reason as its claim to be scientific. It awakens expectations of assured results reached and tested by the accurate methods of the experimental sciences. And yet there can hardly be a greater contrast in methods and spirit than that between the men who have enlarged the boundaries of these sciences and the critics who most loudly claim to be scientific, who have originated and elaborated and advocated the analytical Bible criticism which is so widely accepted at the present day. The man of true scientific spirit may form many hypotheses and construct many theories, but he jealously refrains from chronicling them, lest they might turn out to be fictions. He publishes nothing till it is tested and verified. On the contrary, the learned critic devises a hypothesis, and at once gains notoriety by publishing it to the world, and generally he clings to and defends it till the end of his life. If he happens to be a great scholar, and his theory falls in with the spirit of the times, he forms a school of learned critics, who advocate his views and trumpet forth his praises. Let any one compare the spirit and methods in which men like Lord Kelvin and Sir William Ramsay have worked in advancing the experimental sciences, with the spirit and methods of Baur and Wellhausen, Cheyne and Driver, Schmiedel and Van Manen, and he will understand what is meant by saying that the advanced Bible criticism of the present day is unscientific. In its dogmatic assumptions, in its glorification of unverified hypotheses, in its arbitrary dissecting and manipulating historical records, and in its subordinating facts to theories instead of testing theories by facts, it neither follows the methods nor reflects the spirit of true science.

The object of this address is to indicate a few points which show the unscientific nature of the analytical criticism of the Bible, especially of the Pentateuch, which, at the present day, is so widely dominant, and which so ostentatiously claims to be scientific. It seems to me to be unscientific in its dealing with the Bible as history, as literature, and as a record of religious experience.

We shall first consider the Bible as History.

This criticism claims, above all, to be historical criticism; and yet it is based not upon history, but upon a philosophical theory of history, which is quite a different thing. It is not historical, but pseudo-historical criticism. In making this charge, let me fortify myself by a quotation from Mr. Balfour. He is speaking of the rationalistic critics of the New Testament, but these critics are only applying to the New Testament the methods that have been long adopted by the destructive critics of the Old Testament. He says:

“But it is a great though common error to describe these learned efforts as examples of the unbiassed application of historic methods to historic documents. It would be more correct to say that they are endeavours, by the unstinted employment of elaborate critical apparatus, to force the testimony

of existing records into conformity with theories, on the truth or falsity of which it is for philosophy, not history, to pronounce."

This is an exact description of the methods of the analytical critics of the Old Testament as well as of the New. In the Pentateuch, for example, their "erudite ingenuity" splits up the historical record into a multitude of fragments, which are arranged and manipulated, being assigned to different documents, and different ages, and different authors, for the purpose of forcing the records into conformity with a philosophic theory of the evolution of the history and religion of Israel. Baur also called his criticism of the New Testament historical. But it was not based on the facts of history, as they are recorded in the Gospels and Acts, or in the Epistles or in the early Church history, but on a Hegelian theory of how the Christian Church must have been historically evolved. All the historical records were forced into support of the theory that the Church was developed out of Petrine and Pauline parties, at first by antagonism and conflict and afterwards by reconciliation. Similarly in the Old Testament, Vatke (to whom Wellhausen owes more than to any other of his predecessors, acknowledging that he has got from him "most and best") openly makes his philosophy dominate his Biblical criticism. And it is significant that Vatke's work on the criticism of the Old Testament was published in the same year as Baur's on the New. Baur's criticism has been now discredited, because it has been found to be based not on the facts of history, but on the shifting sands of philosophic theory. Wellhausen's is still dominant, because its forcing of historical records into conformity with a philosophic theory has been concealed so ingeniously under a mass of critical erudition that its pseudo-historical nature has not been yet found out.

The only sources of our knowledge of the history of Israel are the Bible records, supplemented by archæological research, and interpreted according to the general principles of history and human nature.

1. This critical reconstruction of the Israelitish History is inconsistent with the Biblical Records.

The Bible records, which contain the tradition universally accepted by the nation itself, give a simple and self-consistent history of Israel. The race came originally from Babylonia, and the patriarchs sojourned many years in Canaan under Babylonian government and laws. Their descendants afterwards went down into Egypt, and lived there for many generations. They began their independent national life with the possession of those characteristic laws and institutions which moulded their unique character as a people. On the basis of them God entered into covenant with Israel through His servant Moses. But all through their history they were a stiff-necked and rebellious people, and never kept the terms of this covenant. God was continually raising up prophets to teach and warn them and sending judgments to punish them. They were carried into captivity; and were again brought back to their land. But both before and after their captivity God's law was persistently broken. Sometimes it was neglected and forgotten; sometimes it was observed in the letter, and still more flagrantly vio-

lated in the spirit. But God never gave them up, for by revelation of Himself to them in mercy and in judgment He was preparing for the great central event of all history—the Incarnation of His Son, in Jesus Christ.

But this traditional history of Israel, as it stands in the Bible, is rejected by these modern critics. They say, the course of its history was largely the reverse of this. Israel did not begin its national life, after living in contact with the two great civilisations of Babylonia and Egypt, with the Mosaic laws and institutions. These came only at the end, and were the product of a long and slow national and religious development. A horde of savage tribes settled in Canaan, and slowly emerged out of their barbarism, and were gradually consolidated into a nation. No great personalities like Abraham, or Joseph, or Moses, or David moulded their character. Their religion was gradually developed through fetishism, polytheism, and henotheism, up to ethical monotheism. Of their early history we have no actual knowledge, for what is given in the Bible was not written down in the Mosaic age, but was formed out of vague and untrustworthy oral traditions, some of it five hundred years, and most of it a thousand years, after Moses. Thus these critics reject the history written in the Bible record, and substitute for it a history devised to suit a particular theory of evolution. It is as if scientific critics three thousand years hence should reject all written records of the recent history of Japan, and ignoring all her contact with the civilisations of the Christian nations of the West, and all the personal influence of her present Emperor and her other great and enlightened statesmen, should demand at least a thousand years of slow and self-contained evolution for the marvellous transformation of Japan that has really taken place within the last forty years.

2. This critical reconstruction of Israelitish history seems to be as inconsistent with archæology as it is with the historical records of the Bible.

It is a significant fact that the two foremost archæologists of the present day—Sayce in England, and Hommel in Germany—have been persistently teaching that the discoveries of modern archæology confute the theories of these analytical critics of the Bible. Attempts have been made to disparage the testimony of these two eminent archæologists by showing that they are not themselves orthodox, and reject many Israelite traditions; but their independence of orthodoxy only gives the greater weight to their testimony against this critical theory, and at least saves them from being sneered at as apologists and obscurantists.

The truth is that this critical theory was originated and elaborated before the most important discoveries of archæology were made, so that it is now quite out of date. One of the avowed bases on which the theory was originally built was that writing was unknown, or at least was not used for literary purposes so early as the time of Moses. It is convenient now for critics to forget that this was one of the main pillars on which their theory was constructed; but even yet they are sometimes obliged to rely on it. Duhm, for example, still says ("Entstehen des Alten Testaments," p. 5) of the Israelites

of the time of Moses, that they "were a yet completely uncivilised horde of Arabic-Aramaic tribes, whose speech and tongue were at that time not sufficiently developed to create a literature of their own, and much less to be in possession of a method of writing." "Individuals among them were capable of writing in Egyptian," but it is "impossible that they wrote anything for the people, inasmuch as for the origin of a book there is need not merely of a writer, but also of a public to read."

Dr. Driver also—who is ever candid in his readiness to make concessions to conservative critics of subordinate points that do not involve the giving up of his main theory—feels that this question is vital to his theory, and makes the date of the earliest documents of which the Pentateuch is composed depend mainly on the date of the art of writing and literary composition. He says—when discussing the date of J and E, the earliest documents which he thinks were used in the Pentateuch—"Conclusive criteria fail us, and we can only argue upon grounds of probability, derived from our view of the progress of the art of writing or of literary composition, or of . . . the period at which the traditions contained in the narratives might have taken shape, or of the probability that they would have been written down before the impetus given to culture by the Monarchy had taken effect." (See Driver's "Literature of the Old Testament," p. 117.) That means that, if we expect "the use and growth of the prophetic tone of feeling in ancient Israel" (and what could be more vague and elusive than "a tone of feeling?"), Dr. Driver makes the date of the earliest writing in the Pentateuch depend on the date of the art of writing and literary composition in Israel. For he says that we can not depend on the language or anything else to bring us to a definite conclusion as to this date. Now, the date at which the earliest narratives in the Pentateuch were written down is not a mere subordinate point, but is of the very essence, of the critical theory of Dr. Driver and his school; for if the writing of the narrative was contemporary with the events, it affords historical evidence for their truth, but if the writing must be dated several hundred years after Moses, it affords no trustworthy evidence at all. Dr. Driver, therefore, make this crucial point of the criticism of the Pentateuch as affecting the trustworthiness of its history depend on what archæology now proves to be an exploded error,—**the lateness of the use of writing.**

It is not necessary for me to give in detail the facts recently brought to light by archæology in regard to Babylonia, Egypt, Crete, and Palestine, which justify such statements as that of Dr. Sayce—"We have learned many things of late from archæology, but the chiefest lesson has been that the age of Moses, and even the age of Abraham, was almost as literary an age as our own." (See "Monumental Facts," p. 43.) A critical theory that denies the trustworthiness of the Bible history on the basis of such a false conception of the age of Moses is unscientific, and can not stand in the light of recent knowledge.

3. This critical reconstruction is inconsistent with the principles of history and psychology.

As this critical theory is not in accordance with the history recorded in the Bible, nor with the facts brought to light by archæology neither is it in accordance with the ordinary possibilities of history and human nature. Apart from the miracles of the Old Testament (and that is a question that needs to be considered by itself), the Bible record of historical events is not improbable. But when this history is reconstructed by these critics, it is full of flagrant improbabilities. I can give only one example, but it belongs to the essence of this critical theory. It requires us to believe that on three different occasions in the brief history of Israel the religious leaders of the nation promulgated a fresh code of laws and recast the national traditions, representing that for these changes they had the authority of Moses and of God, although they knew that they had neither; and on each occasion the people meekly allowed themselves to be deceived.

Of the first and greatest of these changes, the imposition of the Sinaitic Code or Books of the Covenant, according to the critics, we know nothing except that it took place four or five hundred years after Moses. In the second case, the Deuteronomic code was not written till the seventh century, and was imposed on Israel as having the sanction of Moses and of God in the interests of the civil and religious reformation in the time of Josiah, about one generation before the captivity of Judah. In the third case, after the Exile, Ezra was asked by the people to bring "the Book of the Law of Moses which the Lord had commanded to Israel," and he brought (Neh. viii. 1, 2) a code of laws which he knew was elaborated by the priests in Babylon, and which in spirit and in many details contradicted the two codes which had already been recognised as the law of God given to Moses; and in the name of God, and amid the solemnities of His worship, Ezra and the other religious leaders deluded the people into accepting this new code as having come from God through his servant Moses.

Thus not once, but three times, the highest representatives of the religion and morality of that nation which God was training to be the religious and ethical teacher of the world were guilty of deceiving the people in His name.

And three times the people allowed themselves to be deceived. None of the innovations in their religious worship and doctrines, or misrepresentations of their traditions seems to have provoked any opposition or awakened any suspicion of the authority by which they were imposed. The new codes were not the mere authorisation of customary, but unsanctioned practices. They took away important privileges and imposed burdensome new obligations. The Deuteronomic code, according to the critics, deprived the people of the privilege of erecting an altar and offering their sacrifices at any place they pleased. It compelled them to bring them all to the sanctuary at Jerusalem. The priests' code imposed on the people new demands, which must have been burdensome and irritating, such as new regulations about the slaughter of animals, about distinctions of clean and unclean, and about increased contributions to the priests and the Temple. It also degraded from the priesthood all the descendants of Levi except one family, and made them menial servants of the Temple, and established a graded ministry of Levites,

priests and high priests, and it introduced many other innovations into the daily life and worship of the people. And yet no opposition to these innovations manifests itself. Any serious criticism and resistance would have exposed the deception. But none is offered. No Bible critic denied the Mosaic authorship of the new codes; no prophet of God denounced the imposture; no degraded Levite appealed to God's accepted law against the new law that degraded him; no unbending Nonconformist offered passive or active resistance to the carrying out of the innovating legislation. All meekly accepted the innovations, and acknowledged their claim to have come from Moses and from God. If human nature, and especially ecclesiastic human nature, were the same in Israel as it is to-day in Britain, we know that the whole land would have been ringing with outcries and appeals. And yet no race has ever been more obstinately tenacious than Israel in conserving her old religious customs and national traditions.

That the religious leaders of Israel should have once imposed a new code of laws by falsely ascribing it to Moses, and that the people of Israel should have at once accepted and submitted to the imposture, is a possible conception; but that this should have been repeated three times in the history of Israel is utterly incredible.

A critical theory of the Bible that so manifestly contradicts the historical records with which it deals, the archæological facts and the general probabilities of history, has no right to call itself scientific in its methods of dealing with the Bible as history.

NATURALISM IN ITS MANIFOLD PHASES

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The issues of the Higher Criticism and its results, it may be said, are everywhere in evidence. The extremes of unbelief, to which it has been carried by some of its votaries, are so startling that it may well suggest the question, What will be its ultimate outcome? Movements of human thought have their variations, and classes identified with these; and yet, with these variations, there exists, consciously or unconsciously, a pervading and unifying principle. These movements, thus essentially identified, lead to conclusions from which some draw back; others hesitate, and endeavor while accepting the new position to maintain the old; and still others consistently go on to the extremest conclusions. Dr. Crapsey belongs to the former of these classes; Professor Foster of the Chicago University, to the last. The greatest danger is apparently with the extreme conclusion, but is sometimes really with the others. We may not improperly ask, in view of recent developments, **What will be their final result?** We can only reach a correct answer as we clearly recognize some of the principles, silently assumed or explicitly asserted, accepted and controlling in these critical investigations.

If one word could describe this pervading and controlling principle, that word would be **Naturalism**. It does not distinctly come up, either from friends or opponents, but it is always and everywhere present, usually under

another name. Some of these its forms and meanings we may briefly indicate. One of the most common modes of hiding falsehood in self-deception, or, in disputes with others, is to give that falsehood another name. "Although", says Lord Bacon, "we govern our words, and remember well "*Loquendum ut vulgus, sentiendum ut sapientes*", yet certain it is that words, as a Tartar's bow, do shoot back upon the understanding of the wisest, and mightily entangle and pervert our judgment". It is just here, and dealing with the different classes of views, as to the Higher Criticism, that we need bear in mind the suggestion thus made. A correct definition in many cases, would end the dispute. What is Naturalism?

In its extremest form, it may be described as Atheistic. The speculation is not of those who say impatiently, with the blasphemous fool, "no God, no God". But while not openly denying this truth of a God, he makes no use of it. It has no place in his thoughts, in his historical, scientific, philosophical, or literary investigations. His philosophy is godless. So his science, his historical studies and investigations. Strange as it seems, in a Christian land, there is a large class thus described. Their only recognized source of ultimate knowledge is in natural forces and operations: those in evolutionary or other working, in the world of matter, of life and of intellect, for its original existence or for its continued progress. No other forces or explanations are looked for, or recognized, than those which are natural. The world, a chaos, passes naturally, and by the operation of natural forces, into a cosmos. In the language of one of this class, no other explanation is needed. All is, and has been, and will continue to be, natural. This is Atheistic Naturalism. There are, indeed, evolutionists who in evolution and nature find evidence of Divine presence and power and purpose; but the class first described fail to recognize anything of this character. If there be a God, He has no place in their thoughts or imagination.

Somewhat different is that form of Naturalism which may be described as Deistic. Here the Creation or the evolutionary process originates in Divine agency; but, whether by evolution or by creation, by a long or short process, in that process finds the termination of Divine agency. God, in the language of this form of Naturalism, called the world into existence. And, in so doing, He put into it powers and laws, which, per se, perpetuate its operation. These laws are invariable, unchangeable, in themselves, as in their operation. The world, as from Him, is thus perfected in the nature of its laws and forces. He is not in it for any possible change from this order. Prayer, for instance, for His help and relief, in suffering and sickness; from the dangers of land or sea; for daily bread; is useless. It really has no efficacy, and may be regarded as the outcome of human weakness and superstition. It may, indeed, help and encourage the person praying, in his imagination that there will come an answer. But it is all delusion.

This, it may be said, is Deistic Naturalism. Tyndall's prayer-test is an illustration of its character. How many of this class, without suspecting it, really belong to the first—the Atheistic naturalists! They would be

shocked at the suggestion. The ungodly, those who have no God in their minds and hearts, and refuse to see Him in His presence and providential operation in His world, are much nearer the open Atheist than they recognize or imagine.

Some advance upon this is that form of Deistic Naturalism which not only recognizes the Divine Creation and origin of the world, and its Divine continuance, but also what may be called His natural presence in this world, in the laws and forces to which He has given existence and operation. But these Divine forces and laws have their natural limit as to such possible operation. Just as it would be useless to pray to Him for restoration from sickness or deliverance from any form of human trouble, so would it be doubly useless to ask for that power to be exerted beyond and above the regular and ordinary operation of these forces, or to make the assertion of it in past human experience. The miracles and prophecies of the Old and New Testaments are mythical, or allegorical, or legendary. The writers really thought that they took place; but they had the peculiarities of the Oriental imagination, the tendency to find in all remarkable occurrences the element of the supernatural. The plagues of Egypt were really natural occurrences. The crossing of the Red Sea and the Jordan was accomplished at the time of a sudden fall of the waters; the destruction of the army of Sennacherib was by a simoon. So too with the miracles of the New Testament. The Virgin Birth was a natural impossibility; the miracle of the loaves and fishes, the opening of the eyes of Bartimeus, the raising from the dead of the daughter of Jairus and the son of the widow of Nain, the resurrection of Jesus Himself from the dead, the outpouring of the Spirit on the day of Pentecost, and the speaking with divers tongues and the recorded events following, are really imaginary. In the excitement of these occasions was the origin of their wonderful descriptions. The writers may not have intended to deceive. They were themselves excited and thus exaggerated natural occurrences into those that were supernatural. If true, the naturalist of this school asks, if true, why not expect them now? We are in the same world of natural forces that they were. Those forces, in their Divinely arranged order, were going on then as they are now. What satisfactory reason for supposing or believing that they did more then than they do now? Here again we find Naturalism, in the one case recognizing God, but as outside of the natural present world; in the other recognizing Him as existing and in the natural world, but as limited in His agency by existing laws and operations. Its votaries and disciples are to be found in all directions, perfectly confident as to the soundness of their position.

Implied in this, and sometimes explicitly asserted, is what may be called the Naturalism of Divine revelation. Here the assertion is, God fully reveals Himself in nature. The material and natural world, the sun and moon and stars, day and night, summer and winter, wind and storm, all the natural phenomena of the world around us, these make Him known and these are His revelation, His full revelation. If He could reveal Himself in any other way we could not understand it. The God of nature is thus

revealed in nature. Does not the Psalmist say, "The heavens declare the glory of God, and the firmament sheweth His handywork"? What is above nature, or not included in nature, if there is anything of that sort, we have no capacity for knowing. Book revelations, prophetic announcements, supernatural Divine manifestations, miracles, really have no existence. Men have deceived themselves, and led others astray, by imagining and proclaiming experiences connected with a supernatural order. But any such order is only imaginary. If actual, it could not be comprehended and known. Man's knowledge is limited to his natural perceptions and intuitions. Above this, his nature in its highest possible exercise, he is not capable of going. The only revelations that he can have for himself, or impart to others, are those of his own mind, or those of natural capacity and discovery. With Newton, for instance, or Laplace, he may have knowledge in the world of physical science; with Locke or Descartes in that of psychology; with Shakespeare and Milton in that of human character and imagination. Here, according to this school of naturalistic thought, here we have reached the limit of human capacity. Beyond this, to such capacity, is the region of the unknown.

One special form in which this last phase of Naturalism manifests itself is that which excludes all recognition of a spiritual world, of man as a spiritual being and a part of that world. Man, in this view, is a being of matter, of mind, of imagination, and of affections and reason. In all these spheres, he knows and examines the world and himself, finds employment for these his natural capacities. But there are limitations. Just as he can not know God as a Spirit, so he can not know himself as a spiritual being. His religion, if he has any, is an exercise of natural conviction, of imagination and feeling. His conversion, as he calls it, was only a change and turning of his convictions and feelings and volitions, an intellectual change of his purposes and life. Men dream and talk of a spiritual world, and imagine that they are a part of it; but it is all a dream. Angels and spirits may fill and entertain their minds and imaginations; but they have no natural way of proving it. With the old Judaistic Sadducees, this class says, there is "neither spirit nor resurrection".

Implied to some degree, in this last form, is the Naturalism which refuses to go beyond this world. As man is a creature of body and of mind only, so there is not only no resurrection, but no continuance of man as a spiritual being. He is not really such a being in this present life; and there can be no continuance of that which has never existed. Death of the bodily man is his end. His body has reached its termination of existence. Anything beyond this is beyond his nature; and, as that nature includes all, so any such supposed experience after bodily life is impossible. The dead are dead, and that is the end of them. No natural processes can recall them to life. And there are no others. Dead nature reigns over all its dead subjects. This is the bright dream of Naturalism. Strange to say, its votaries seem to delight in its contemplation.

Perhaps the most striking illustration of this Naturalistic spirit is that which has been exhibited in its treatment of the inspired Scriptures. The very idea expressed in this word inspired, if not openly repudiated, is really so; and its substitute is the inspiration of the educated and enlightened natural man. And this is the most insidious form of present unbelief, finding its advocates among Theologians and Clergymen, professed expositors and defenders of Scripture, yet really to the ordinary reader depriving them of their peculiar authority. Of course, this is not in the fashion of Voltaire and the unbelievers of his day. But recognising the historical character, and to some degree the sacredness of Scriptures, the effort is to naturalize them as much as possible; to find a natural explanation of their existence, and of the way in which, among the Jews and since in Christendom, they have attained their peculiar position. They were written, to use the language of one of this school, Ewald, as other books are, from natural impulse and to give historical and other information, and were never intended to mean anything else. In the course of time, they became objects of reverence, as with all writings of similar claim. "History", says another of this school, Dillmann, "knows nothing of the individual books having been designed, or sacred from their origin". "The Canon", says another, Eichhorn, "was simply a collection of the early national literature: highly prized because of their antiquity, and regarded with a veneration not felt for later productions". "The language", says another, Hitzig, "was the determining feature as to their sacredness and authority. Those in Hebrew, thus, were sacred, those in Greek otherwise". And these assertions naturally run out to certain conclusions: the discussion of the Pentateuch as made up of separate parts, and as coming not from an inspired Moses but from different authors, E and J and JE, etc.; the elimination of the historical in the accounts of the creation, and of man's first condition, converting this into myth this too with the deluge and the personages in the narrative following, Abraham and his generation, and Moses the leader out of Egypt. Here is wanting, according to this school, not only inspired authority, but even ordinary historic certainty. It is a mess of fragments, mythical, legendary, and sometimes historical, to be reconstructed by the writer, dependent upon his skill and labor for its authority. All this, of course, gets rid of the element of the supernatural, whether in miracles or in the prophetic office. So far as regards the Old Testament, it has hardly the credibility of heathen literature, of Herodotus or Thucydides.

For a while, thus, the Old Testament was largely the sphere of these speculations; and one way of answering by opponents was to apply the same sort of process to the New Testament; in this way to make manifest its absurdity. But in due time, these same principles of interpretation began to be applied by the naturalists themselves to the New Testament; and in this application its most important truths began to be called in question:—the Virgin Birth; the exercise of the miraculous power of Jesus; the reality of the resurrection; the manifestation of the Holy Spirit in Apostolic work and preaching. For all these there were asserted natural explanations.

There was such explanation with the resurrection of Jesus, as with Lazarus, and the daughter of Jairus, and the son of the widow of Nain. Either He recovered from the long swoon in the sepulchre, and was secretly taken away by the women and the disciples; or He really died, and the disciples falsely reported that He had appeared to them. One or the other of these explanations disposes of a supernatural resurrection. Here is the point of conflict. And the assertion is that all these and similar facts of the New Testament record can be explained as taking place in a natural way. There is no supernatural, and the inference is that everything inside the Bible, and outside of the Bible, is natural and only natural. Natural forces and laws really explain everything.

And this is thus held up to view as the hope of the Church and the world. That hope is a delusion; and the problem of Christian scholarship and of Christian effort is how to meet and overcome it. Argument and scholarship must do their work. The special claim of the Naturalist school is that of profound and exact scholarship; that their opponents are really ignorant of the principles of Biblical criticism, as of the material upon which it is founded. The work of reverent Christian scholarship is to show that such is not the case; that there is, on the part of supernaturalist critics, equal if not superior scholarship and better knowledge of the material and letter of Scripture. This has already been done. But they must go on in their work; nor, if faithful, can they fail of success in their undertaking.

But, with such careful and reverent effort, there must be one other thing; the influence of the Blessed Spirit upon the Church and the world. The check and overthrow to the infidelity of the close of the eighteenth century, which was preceded by the efforts of Christian scholarship, came mainly through the great spiritual work of Wesley and the Evangelistic preachers in England, and the revival of religious interests by which it was followed. This is now and ever the main hope of the Church, and Christ's real people. And while we recognize these forms of error, and this one of Naturalism by which they are all pervaded, our proper effort and prayer should be, "Lord, revive thy work!" Breathe upon these dead bones of Naturalism, and even they can live, stand up, and become a great army in thy service, and for the upholding of thy kingdom! There may be thus more than one Romanes who shall not only see his error, but be glad to give his testimony to Divine truth and its supernatural manifestation.

UNIQUE EXCELLENCE OF OLD TESTAMENT ETHICS

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In what follows, no attempt is made to enter upon an analysis of the various types of ethical theory that might be found in the Old Testament. The Ethics of the Law is not explicitly separated from the Ethics of the Prophets, or from the Ethics of the Wisdom Literature, but the whole is viewed as a unit and treated as one general type. This kind of treatment, while less

exact, and for that reason perhaps less satisfactory than a specialized treatment, is at the same time more comprehensive and better adapted to the limits of the present paper. To exhibit the unique excellence of the Old Testament Ethics we shall deal with the subject under a threefold division :—Characteristics of Old Testament Ethics, Methods of Old Testament Ethics, and Permanent Influence of Old Testament Ethics.

I. Characteristics of Old Testament Ethics.

1. Old Testament Ethics possesses an objective and infallible standard of right and wrong.

A clear cleavage between right and wrong is absolutely essential for moral conduct. If the moral world is but a "flux and flow," with no reliable standard by which conduct might be tested, then all moral distinctions are at an end and moral conduct is a dream. It is as essential to the existence of morality as to the existence of physical science that there be clear-cut and permanent lines of demarkation. So long as it was thought possible to transmute lead and other baser metals into gold, the primary object of search was the Philosopher's Stone and the art of Alchemy flourished; but when it finally dawned upon the minds of men that the baser metals were radically and forever separate from gold, the search for the Philosopher's Stone was abandoned, intelligent investigation began and from the ashes of the art of Alchemy arose the science of Chemistry. So long as morality is conceived of as but the "customs" of the people, and therefore capable of indefinite evolution either up or down, the line of demarkation between right and wrong is not clearly drawn and the science of morality languishes. It is the curse of evolutionary ethics that it tends to obliterate the line of cleavage between natural and moral, cutting away the solid foundations from under morality, and reinstating in the moral world the old Heraclitian "flux and flow".

From such a curse the ethics of the Old Testament is completely free. There is not the shadow of a suspicion in the Old Testament that possibly moral law is but the evolutionary product of natural law, and that the received morality is but the **customs** of the people moralized by usage. As clearly and positively as the Jordan river cuts the land of Palestine in two, separating the land on the East from the land on the West, so clearly did the revealed law of God mark off the moral and the religious from the natural and traditional. God spoke from Sinai in no uncertain tones, and ever afterwards there could be no doubt in the mind of an intelligent and conscientious Hebrew as to the fundamentals, at least, of duty. Thus Israel had in the law an objective and absolutely infallible standard of right and wrong which was to them the touch-stone by which every action might be tested. And yet such was the character of the law that it did not remain simply an external rule. It was spiritual and as spiritual became the guiding principle of the thoughts and intents of the heart as well as of external conduct. "For this commandment which I command thee this day, is not too hard for thee, neither is it far off.* * * * But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. xxx. 11, 14).

This excellence of the Old Testament Ethics, i. e., an objective and infallible standard of duty, is not matched by any ethical system, even the highly developed and finished system of the Greeks. The curse of Greek ethics is their subjectivism and the consequent ethical chaos. In Greece one philosopher flourished and taught one doctrine of duty; later another philosopher arose and taught another doctrine of duty; and therefore the "doctrine of the day" was right. Little wonder that the Sophists arose who could make the worse appear the better! Little wonder that there was one morality for slaves and another for masters! Little wonder that Greek ethics never rose much above a kind of mental gymnastics! Sophistry, different levels of morality, and artificiality are but the legitimate offspring of subjectivism. On the other hand, the Old Testament looks with disapproval on a one-sided, subjective standard of ethical conduct. It was a sorry day for Israel when every man did that "which was right in his own eyes". For in such a day the very presupposition of holiness, i. e., an objective distinction between right and wrong, was lacking and every man had his own standard, which was a poor one, and every man cultivated his own type of holiness, which was equally poor. Only where there is an absolutely immutable and objective distinction between right and wrong can true holiness be cultivated, and just because the Old Testament morality possessed such a standard, in the revealed will of God, grounded in the immutable nature of God, it is entitled to a unique place in the history of Ethics.

2. The morality of the Old Testament is rooted in religion.

That the Old Testament morality is rooted in religion appears, not only from the primary place assigned religious duties in the Decalogue, but from many explicit statements. Take for instance certain prohibitions in Leviticus. "Thou shalt not curse the deaf, nor put a stumbling block before the blind". Why? Because the offender might be deaf some day and should not want to be cursed, or blind and stumble over a block? Was the motive simply a species of Hobbes' "pity"? No, it was a religious motive—"But thou shalt **fear thy God**: I am Jehovah" (Lev. xix. 14). "Thou shalt rise up before the hoary head and honor the face of the old man, and thou shalt **fear thy God**: I am Jehovah" (Lev. xix. 32). "Take no interest from him [thy poor brother] or increase, but **fear thy God**; that thy brother may live with thee" (Lev. xxv. 35). "Thou shalt not rule over him [thy poor brother who is forced to serve] with rigor, but thou shalt **fear thy God**" (Lev. xxv. 43). Plainly, it is **the fear of God** that underlies these moral prohibitions. Religion is the spring of morality in the Old Testament.

Now, the unique excellence of a morality that is rooted in religion is not far to seek. At once the perplexing question as to what constitutes the "summum bonum" of life is disposed of. For is it not expressly stated, "Be ye holy, for I am holy"? Holiness unto the Lord was the goal of every thoughtful and conscientious Hebrew. The question whether men should seek happiness or virtue; or whether the test of conduct should be utility or something else, had little place. To obey the divine will and to seek to grow into the divine likeness comprehended the length, and breadth, and height of

Hebrew duty. Both the highest good and the greatest virtue consisted in obedience to the law of God. Virtue and good coalesce in obedience.

Consider too how the springs of moral action were quickened and purified by the contact of morality and religion. Faith is the great principle of religion. From faith in God spring all acts of obedience and worship. Faith is the root from which grow up the stem and branches of a helpful spiritual life. Now, when the religious principle of faith is brought to bear on the round of everyday duties, what an uplift must come to life! How the routine, even, is ennobled and glorified as a part of the Divine plan! Through faith trials and disappointments become instruments of further progress in holiness. Faith brings with it a new view of life, and with a new view of life come new hopes, new desires, new aspirations after higher and better things. The material and the sensual are seen to be of minor importance as compared with the eternal verities of the spiritual world, and the things of God and heaven become actual realities in the assets of life.

Feelings, as well as reason and will, now become, in the faith-life, springs of helpful action. The Hebrews fortunately were never disturbed with Kantian ethics. They were not sufficiently "philosophical" to know that only the "good will" is good, and therefore they went blindly on endeavoring to sanctify the whole man and levying on the feelings as well as on the will and the reason. Poor Israelites! they have won the commiseration of the moderns. But they need no commiseration, for it is one of the excellencies of the Old Testament ethics that it did levy on the whole man, intellect, feelings, and will, and sought to reach with the sanctifying power of holiness the most remote springs of man's being. "Be ye holy", not in will alone, nor in intellect, but "be ye holy" through and through for, adds the Lord, "I am holy". If God who is righteous in **all** his ways and holy in **all** his acts is the pattern for man, then partial moralization of the springs of being is wrong.

Modern British moralists, of the school represented by Shaftesbury, in taking psychological experience in its entirety as the field of ethics, and seeking to enlist the social affections and appetites, have made simply a partial reversion to the ethics of the Old Testament. The Old Testament morality knew the value of love as a motive, for Jehovah prefaces the Ten Words with an appeal to the loving gratitude of Israel. And furthermore when there was danger that Jehovah might be forgotten and immoral practices connected with idolatry be introduced, God calls for the supreme love of the people in these words: "Hear O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 4). And along with love the springs of joy and gladness, as well as sorrow, are moralized and brought to contribute to moral ends, so that there was no part of life in the Old Testament that was not touched by morality.

But has the Old Testament Ethics not gained the strength of religious sanction at the expense of moral freedom? Can one be free under a theistic morality? More than one ethical philosopher thinks not, and on that ground

repudiates the Old Testament morality. Eduard von Hartmann is particularly insistent in affirming that moral conduct is at an end if man is not completely self-legislative. In the main he but echoes Kant's doctrine of autonomy. But the Old Testament ethics has a higher conception of moral freedom than von Hartmann has yet conceived. According to the Old Testament doctrine of freedom, man is both autonomous and heteronomous; for man's will becomes so identified with God's will that what God wills that man also wills, just as a citizen who identifies himself with the communal will is both self-legislative and at the same time other-self legislative. As freedom is the strategic point of an ethical system and determines to a large extent the strength or weakness, the Old Testament ethics claims uniqueness at this point where uniqueness is equivalent to superior excellence.

3. The Old Testament Ethics is characteristically social.

The supreme good of the Social Ethics of Israel was the Kingdom of God. Israel was a type of the Kingdom and through Israel the Kingdom was to be enlarged. There was such a thing as a national conscience in Israel. The nation pledged its allegiance to the laws promulgated from Sinai; the nation sinned time and again; the nation was forgiven on confession and repentance. National sin and national righteousness are two prominent categories of Old Testament Ethics.

The result of this socially ethical spirit was exceedingly beneficent on the moral life of the Hebrews. Family life was held sacred and the bond of marriage was not easily broken. All men felt themselves to be brothers—members of one social organism. Thus the widows and the orphans, and the strangers, in one word the poor, were substantially cared for. Justice and mercy ran cheek by jowl and the social fabric was strong.

The unique excellence of such ethics is seen in contrast with the deplorable lack of social conscience to-day. Occasionally outraged public opinion asserts its rights and expels unworthy incumbents from positions of trusts, but the rule seems to be that the social conscience sleeps while iniquity is high in place. As yet, we have not come up to the level of the Old Testament Social Ethics, although the indications are that we are on the way.

II. Methods of Old Testament Ethics.

When it is said that the methods of the Old Testament ethics were uniquely excellent, it is not meant primarily that they were intrinsically excellent and would apply equally well to-day, but that they were admirably adapted to their purpose. And yet some of the methods by which the moral life was promoted in Israel had on their faces the stamp of intrinsic value.

Negatively, there is lacking any scientific form in the Old Testament ethics. The subject was not set forth in a closely concatenated logical system. Positively, the ethics was presented concretely by means of symbol and positive instruction at the hands of parents, priests, and prophets. Abstractions seem to have been avoided as unwelcome to the Semitic mind. For instance, an injunction to give thanks to God is based upon a series of concrete instances in which God's goodness was manifest (Psalm cxxxvi.) In

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this way the ethical notion of God is presented and the love and gratitude of the people called forth. The simplicity of such a method is apparent and its excellence, especially for children and morally undeveloped people, is equally apparent. In this respect, i. e., concreteness, the Old Testament representation finds a parallel in the teaching of Jesus which was so welcome to the multitude because of its figures, parables, and stories.

The elaborate symbolism of the Old Testament, aside from its religious value, had a profound moral significance. The pot of manna, Aaron's rod that budded and blossomed, the elaborate system of cleansing service and the sacrifices, involving the Tabernacle and the Priesthood, served to keep before the minds of the people the nature, the works, and the demands of God. Even the fringes and cords of blue on the garments of the people were not without meaning: "—and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of Jehovah, and do them" (Num. xv. 39). This symbolism could not fail to have a profound effect upon the moral life of the people. They had constantly before them the demands of holiness. They saw the necessity for separation from sin, cleansing by blood, fellowship with God, all of which must have had a powerful reflex influence upon the round of everyday life.

Abundant provision was made for keeping the law before the minds of the people. Parents were laid under solemn obligation to teach their children and firmly impress upon their youthful consciousness the blessings and the duties of the law (Deut. vi. 6,7). Furthermore, public reading of the law, in some cases accompanied by exposition, was not unknown in Israel. Moses wrote the words of the Lord in a book that they might be kept for just such occasions. In the days of king Josiah the Book of the Law was found and read publicly before the king, all the men of Judah, and all the inhabitants of Jerusalem, and the priests and the prophets, and all the people, both small and great. In Ezra we read of the people calling for the law, and of Ezra reading and expounding the law. And it is probable that the reading and exposition of the law in the Synagogue worship was but a continuation of the Old Testament practice.

Then, too, the prophets had an important function in the ethical interpretation of the law and the application of its precepts to the minds and hearts of the people. The prophets were great moral and religious teachers who made truth fruitful for life. They took the legal forms and filled them with a living content of ethical and religious truth. Their voice was always heard in behalf of higher ideals of life, nobler purposes, and more devoted loyalty to God. This feature of Old Testament ethics, which it has in common with Old Testament religion, is indeed unique. There have been great ethical teachers in the world but many of them have had faulty messages to proclaim, and the others have not been sure what their message was. The Hebrew prophets had a message that would meet every requirement of an absolute moral standard, and being sure of their message they spoke with authority.

III. Permanent Influence of Old Testament Ethics.

No system of ethics has ever possessed the vitality, or sent the stream of its influence so far and wide, as the ethics of the Old Testament. Many ethical systems that were once the pride of the world are now only material for historical research, or at best exist fragmentarily in modern ethics. But the Old Testament ethics not only did its work in its day but, in the more mature form of Christian ethics, remains a distinct ethical force even now.

Consider what the Old Testament ethics did for the Hebrew. A horde of slaves with moral perception almost atrophied, hardly able, morally to distinguish the right hand from the left, with ambition crushed and tastes formed for the sensual enjoyments of life, becomes a nation—a conquering nation, rich, cultured, and aggressive, so welded into a common life that its cohesiveness is far from being broken even to-day. A Jew wherever he is, is still a Jew. Of course, it would not be proper to say that the ethics of the Hebrews will alone account for this wonderful phenomenon. We recognize the hand of God in the history of Israel moulding the life of the Hebrew nation at every point. But it is not too much to say that the ethics of the Old Testament had an important part in the working out of God's plan. And it is just this fact, i. e., that the Old Testament ethics was of such a character as to fit in with a unique moral and religious achievement, that constitutes one feature of the unique excellence of Old Testament ethics.

Furthermore, the Jewish ethics of to-day, whatever value it may have—and its value has not been appreciated—rests finally on the ethics of the Old Testament. M. Lazarus, Ph. D. (in the "Ethics of Judaism", Part I. 4), expressly grounds Jewish ethics on the Bible: "The foundations of the moral world as conceived by the Jewish mind are laid in the Bible. The Rabbinical writings continue the upbuilding of the structure according to a peculiar method, gradually crystallizing into thirty-two rules. By this method a free, and almost unlimited application of Biblical expression is made, in order to deduce from them or to read into them original and progressive moral ideas". The capstone of the Jewish ethics, as will be seen by the quotation, is not Biblical, but the corner-stone is laid deeply in the Old Testament morality.

As to Christian morality, it is becoming more and more evident that its roots are in the ethics of the Old Testament. The teaching of Jesus is plainly grounded in the law and the prophets. Thus Christian morality, the beautiful and fragrant flower of the Christian religion, may be said to have derived not a little of its beauty and fragrance from the Old Testament. In comparison with Christian morality, the ethics of the Old Testament is not to be likened to a cast-off garment, once useful but now outgrown and ragged, but rather to the period of youth as compared with the period of manhood. The youth is in the man, and no man can entirely repudiate his youth. So within the more mature Christian ethics is to be found, in spirit and substance, the more youthful ethics of the Old Testament.

If then we judge by results, as we have a right to do, we would say, that an ethical system that can aid in transforming a body of slaves into a compact and highly civilized nation; that can form the basis for a fine system of Jewish ethics; and that can claim an important part in the rise

and progress of Christian morality—that such a system must be held in respect as fundamental, comprehensive, and practical; and when we add to the grand results of Old Testament ethics, the germinal moral principles that it embodies, e. g., that an objective and infallible standard of right and wrong is necessary for moral conduct, that morality must be rooted in religion, and that morality has a social significance; and finally when we consider the practical and efficient methods employed to promote the ethical life in Israel, we can say in truth and without fear of contradiction, **the excellence of Old Testament ethics is unique.**

THE LORD JESUS CHRIST: WHEN WAS HE CONSCIOUS OF HIS MESSIAHSHIP?

Mr. James D. Lawson, Charlottetown, P. E. Island, Canada

When our Savior was on earth He was subject to the same laws of growth as we are. That is the teaching of the Scriptures. "Forasmuch then as the children are partakers of flesh and blood He also Himself took part of the same." "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham." Nor did any "unhealthy precocity mark the holiest of all infancies." He grew gradually to man's estate. He was not a man in childhood, nor yet in boyhood, years. Normal growth of body and true development of soul went, so to speak, hand in hand. He was constantly being filled with wisdom while growing physically to manhood; so that the Apostle Paul, speaking of Him in maturity, could say, "For in Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

At the age of twelve He surely realized, in some measure at least, His divine origin and relations,—His eternal Sonship; the relationship He sustained to His Father as His Father's Servant; and the Mission upon which He came to earth, to do His Father's will, to be about His Father's business. See Luke ii. 49: "Wist ye not that I must be about my Father's business?"

This, however, is not conceded by all Bible students. Some hold that He was not conscious that He was the Messiah until His Baptism. They put a different, and, we think, unwarrantable, construction upon this passage. But carefully scan the language. Observe that He does not say, "**Our** Father", When He taught the Disciples to pray it was not thus. "When **ye** pray" He said, "say, Our Father." Why this? He knew that God was His Father in a sense essentially different from that in which He was their Father. Yea, God was His Father **sui generis**—in a sense eminently peculiar and exquisitely intimate. His mother had just said to Him, "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing" (Luke ii. 49). Mark the answer. In effect it is this: O mother, you know better than that. You know that Joseph is not my father. I have no earthly father. The Holy Ghost is my Father. See Luke i. 35. And years subse-

quently He said, "My Father worketh hitherto, and I work". See John v. 17.

Again, unquestionably He had some conception of the Covenant concerning man's redemption which "He had entered into with His Father in the past eternity", and the obligation that He was under in its execution, as exemplified by the emphatic terms, "I must". Evidently this is the greatest of our adorable Redeemer's many great "musts". He must live for us, and keep the law. He must die for us, and pay the law's righteous demands.

How did He acquire this knowledge? Being a perfectly healthy child His nature gradually unfolded, revealing to Him the fact that He was both human and divine, human because He was human, divine because He was divine,—self-consciousness involving both. Think you, did He not from His earliest consciousness see that He was different from His fellows as regards natural depravity? Even every creature large or small, of the dumb creation, without being informed, knows its own kind, and associates with the members thereof. Manifestly then the opening heavens, the alighting dove, and the supernal voice were not the first proofs our Sovereign Lord had of His Messiahship. He, therefore, came to John to be baptized, because He knew that He was the God-man. And knowing it, He must enter upon His public ministry, having lived for us, and kept the Law, being now thirty years of age. He would, however, do everything respectfully and in order, and so comes to be thus publicly consecrated. And lo! the rending heavens—Ante-type and type are thus at one.

Further, what a theater of heavenly visions, voices and communications was Palestine shortly before, at, and immediately after, the Savior's birth! Can it be supposed that Mary and Joseph, the principal participants in these things so miraculous and beatific, would not acquaint the Savior of them ere he was thirty years of age? Especially would it be unnatural, even monstrous, in view of the undoubted intimacy subsisting between so good, prudent and affectionate a mother as Mary, and so holy, wise and worthy a Son as the Lord Jesus, for her to withhold from her darling Boy these momentous truths, when at twelve years of age He was about to assume the obligations devolving upon "a Son of the Law". Do mothers generally act in that way? Is it not a good mother's part, her very great joy, to be sympathetic, candid and communicative with the son of her love, keeping whatever confidences he may entrust her with, even to the death? Is not the hour of such mutual confidences a time of rapture, yea, a snatch of heaven, as it were, to both, but more particularly to the lad? With what delight does he listen to the disclosure of the memorable past. With what candor does he unburden his soul of its annoying troubles. And, on the other hand, with what sympathy, acuteness and skill does she soothe his sorrows, dispel his fears, stimulate his zeal, embolden his courage, and strengthen his aspirations. In a word, in the round of his daily task, do not his parents stand to him, in a sense, in place of God? And that Mary should act largely a contrary part! The thing is too absurd for consideration.

Reflect on some of these marvelous incidents. For instance, the Annunciation of Gabriel to Mary; the Annunciation of the angel to Joseph; the Birth of the Savior in Bethlehem, agreeably to Micah v. 2; the Visit of the Wise Men of the East, who worshipped the Holy Child, presenting their costly gifts; the Flight into Egypt, according to the Angel's warning; the Slaughter of the Innocents by Herod, so that he might take the Infant King's life; the Five Great Songs of the Church—**Ave Maria** (Luke i. 28-33); the **Magnificat** (i. 46-55); the **Benedictus** (i. 68-79); the **Gloria in Excelsis** (ii. 14); the **Nunc Dimittis** (ii. 29-32). Look for a moment at the **Magnificat** (Luke i. 46-48): "And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God, my Savior. For He hath regarded the low estate of His handmaiden: for behold, from henceforth all generations shall call me blessed," etc. See! Mary even realizes that she is to be the mother of her own Savior. Nay, is she not thoroughly conversant with all those never-to-be-forgotten events that convulsed both heaven and earth? "Quite true," it is returned: "But Mary kept all these things and pondered them in her heart" (Luke ii. 19). But did she continue to do so after the Lord Jesus came to years of understanding? Believe it who can!

A human person subsists by himself, but the human nature subsists in a person. The Lord Jesus Christ had no human personality of His own, but His human nature subsisted in the second person of the Godhead by a personal and indissoluble union. Mark! The meanest, lowest and least intelligent, so to speak, of the insect, fish and brute creation, know their own species, as we have seen, without being introduced, and associate with the members thereof. But the holiest, wisest, highest and most intelligent being that ever existed did not know who He was, according to the dictum of some of the modern "wiseacres"—did not know that He was the Messiah until at His baptism He was informed by His Father. Oh consummate folly! Oh monstrous heresy!

HOW MUCH OF IT IS TRUE?

Rev. H. B. Pratt, D. D., River Edge, N. J.

One of our religious weeklies has recently published a communication from beyond the Sea, entitled "Egyptian Civilization before 4,000 years B. C.," on which, with humble confession of my own ignorance of such matters, I beg leave to ask the maturer judgment of the Editors of **The Bible Student and Teacher**, or that of some one of its many well qualified readers. We are used to reading in the secular press statements of the kind there made in reference to the antiquity of the ancient civilization, which violently impugn the truth of Bible History; but when they appear in a religious journal, it seems to me the proper thing to do to challenge them, and ask what truth there really is in them. Like the rest of his School, the writer makes his statements with a degree of confidence which puts to shame the diffidence of many who profess to believe and even to teach the Bible. "There was at last [he says in reference to recent alleged Egyptian discoveries] before the world evidence of the

closing history of the period previously considered prehistoric, showing the development of the art, writing and civilization of Egypt, and the composition of a race which since has maintained its character during 6,000 years. The question was, Where was all this civilization of 5,000 years B. C. developed?"

With equal confidence Prof. Hilprecht is reported as speaking of buildings and other remains of the ancient civilization of Assyria and Babylon, which go back 6,000, or 7,000, and if my memory does not mislead me, 8,000 years before Christ. Now does even a remote degree of certainty attach to these ancient dates? Another writer placidly assures his readers that modern discoveries in Egypt compel us to recast our chronology in such a way as will locate Abraham "in modern rather than in ancient times;" or words to that effect. Now how much of all this is "gold," and how much is simply "brass"? We live in a day when, for many of the purposes of real or pretended scholarship and science, "brass is more valuable than gold,"—as many of our "Higher Critics" have taught us.

On the Cincinnati Southern Railway, the "High Bridge" passes, like a spider's web, over the Kentucky River, at a height of some 250 or 300 feet above the stream, on a single span of perhaps 1,200 feet from bank to bank. At first the trains passed slowly over the yawning abyss; but at the time I was there they told me that after making the terminals perfectly straight, so as to put the trains in exact alignment before they reached the bridge, it was found to be safest to put on all possible steam and go flying over the point of danger at the rate of 40 miles an hour. Now does that illustrate the animus and modus operandi of our Higher Critics and their foster brothers, the archaeologists of the same school?—most bold where least secure!

The written history of the Bible dates back to the times of Moses; which I am old-fashioned enough still to place at about 1,500 years before Christ; and we have by divine revelation and by the pen of Moses (or of scribes who wrote under his inspection and superintendence), the authentic history of Abraham and Lot, which it will not hurt us still to place at about 1,900 B. C. Now then, is it a fact, or is it fiction, that the monuments and written records of Egypt and Babylon, by any fair and reliable interpretation (for so far as I can see the translations vary very widely), carry us back 2,000, 3,000 or even 4,000 years before Abraham was born? Is consecutive written history good for anything? or is it only clay tablets and hieroglyphics (which our savants have only recently begun to decipher), with paintings and monumental inscriptions (made by unknown hands, and which Prof. A. H. Sayce avers have often been tampered with), and disconnected papyrus rolls, and the like, that are to be relied on?

We lay the written word of God to pledge, with Jesus Christ our Lord as sponsor for the reliability of the record (John v. 45, 46), that (all systems of chronology apart) in the days of Abraham and Lot, "that goodly land" which Jehovah gave as a heritage to Abraham "his friend"—"the glory of all lands," as Ezekiel fondly called it, even in the days of its decadence and his own captivity—was **so sparsely peopled** that God bade him, with his immense encampment, or encampments, to "walk through the length of it,

and the breadth of it," and survey it all, the land which his newly-found God had given to him,—as in fact he did with perfect freedom, without incommoding anybody;—so sparsely peopled, that when the worldly-minded Lot, whose substance also was so great that their respective encampments could not, or would not, live in peace together (and therefore he preferred the society and fellowship of debased pagans to the altar of his godly uncle, in whom all the families of the earth were to be blessed), Abraham could generously bid him to lift up his eyes from the top of the mountain-range back of Bethel and view the whole land, and choose what part he liked best, saying: "If thou wilt take to the left hand I will take to the right; or if thou take the right hand, I will take the left" (Gen. xiii. 9);—so sparsely peopled that one hundred years later, Abimelech, king of the war-like Philistines of that day, could with some show of reason, if not of truth, say to Isaac: "Go from us, for thou art much mightier than we!" (Gen. xxvi. 16).

Now, this is written history, inspired written history; and is it believable by Christian men, to whom God has given the spirit of "little children" to believe unquestioningly whatever He tells them, that this goodly land, emptied and drowned out by the waters of Noah's flood, "a land flowing with milk and honey," though lying at the very door of Egypt was still thus empty of inhabitants for a period of 2,000, 3,000 or 4,000 years after Egypt had become great in art, letters, riches, civilization, population and power? I freely confess that I am not well posted in the recently discovered and as yet but partially deciphered facts of ancient Egyptian history, and in this regard may be esteemed far behind the times; and therefore I ask of those who have a better right to know, How much of all these supposed discoveries and these dates is reliable and true?

For my own part I have more confidence in Moses and the Prophets than in all the monuments of Egypt, read and unread. It is easier for me to believe that these men are mistaken, that "much learning has made them mad," turned their heads, or that prejudice against inspired Scripture has warped their judgment, than to believe that the Bible record is untrue. I have far more confidence in the facts of Scripture history than in all the supposed "findings" of infidel or skeptical Egyptologists. I believe the Bible as it reads, and had rather pass for a fool all my days and be accounted wise in the day of judgment, than be accounted the wisest man in or out of Germany now, and pass for a fool then!

EVANGELISM*

Rev. John F. Carson, D.D., Brooklyn, N. Y.

While appreciating deeply the honor you have done me in asking me to address this representative conference of our giant and glorious Methodism, at the same time I realize and shrink from the responsibility which your invitation places upon me. I interpret that invitation as one to speak for the

* An address by Dr. Carson, a member of the Evangelistic Committee of the Presbyterian General Assembly, before the New York East Conference of the Methodist Episcopal Church, April 4, 1906.

Presbyterian Church, and for that Church on the important subject of "Evangelism". To this responsibility is added an embarrassment in the fact that, in speaking on Evangelism in this presence, one is addressing specialists on the subject. We salute the Methodist Episcopal Church as foremost among the Evangelistic forces in America, and as being largely instrumental in inspiring the evangelistic aggression of our day.

Not in many years has there been so pronounced an evangelistic spirit as dominates the Church of to-day. In tracing the history of this movement one finds that about the first call to the Church for aggressive evangelism was uttered by a devoted and honored layman of the Methodist Episcopal Church, Mr. William Phillips Hall, of your own Conference. A little less than ten years ago, when men were looking back over the century about to close and forward to the New Century, Mr. Hall summoned the entire Church to prayer and service, in his announcement of "The Twentieth Century Gospel Campaign". The plan which Mr. Hall outlined was comprehensive and practical and placed the responsibility for the work where it belonged—on the churches. Through the generosity of Mr. Hall, literature on the subject was freely and widely disseminated, conferences of ministers and laymen were held, and the whole Church was quickened to new purpose and endeavor and, as perhaps never before, the heart of the Church was made to throb with the conviction that the supreme call of the hour was for definite work for the salvation of men.

The heart of our Presbyterian Church beat in deep sympathy with this movement, and at the meeting of the General Assembly, in Philadelphia, in 1901, a Committee of Evangelistic Work was appointed. The object for which this Committee was appointed, as stated in the resolution which gave it life, was "to stimulate the Churches in Evangelistic Work; to consider the methods of such work and of its conduct in relation to the Churches". Mr. John H. Converse, an honored and a consecrated elder in our Church, was called to the chairmanship of this Committee, and ever since has been its guiding spirit. Rev. Dr. J. Wilbur Chapman was called to the secretaryship of the Committee, and since the beginning has been the inspiring and, I believe, inspired, leader of the work. Twelve ministers and laymen were appointed on the Committee, all of whom gladly accepted the sacred commission.

There was a reason for the appointment of this Committee. There had been a gradual decrease in the number of accessions to the Presbyterian Church by confession of faith. This fact sounded a note of alarm throughout the Church, and earnest men realized that something must be done to stem this ebbing tide and, if possible, create a flowing tide. At once the Committee set itself to its task. Knowing that the Presbyterian Church is a conservative body the Committee planned its work accordingly. During the first year, the special work of the Committee was the holding of conferences with the ministers of our Church in all parts of the country, and quickening individual churches in the matter of evangelistic effort. The result was most encouraging. There was reported to the General Assembly of 1901, an acces-

sion of 54,252 on confession of faith. In 1902, after one year of work on the part of our Committee, the accession was 65,889, an increase of 11,637. The number received on confession has gradually increased until last year there were upwards of 70,000 added to our Church on confession of faith.

The scope of the Committee's work has greatly enlarged since its appointment. Conferences are still held, but the Committee has undertaken definite evangelistic work. Under its direction services have been held in many places. The Simultaneous Movement in our large cities has been an outgrowth of this work.

Dr. Chapman has led in this movement and such cities as Denver, Los Angeles, Portland, Pittsburg, Atlanta, Syracuse, Minneapolis and St. Paul have been moved for God.

There have been incidental results which have been no less satisfactory and promising. The whole missionary enterprise of the Church has felt the throb of the evangelistic movement and our Boards have received larger contributions and have been enabled to broaden their work of Evangelization at home and abroad. Pastors and individual churches have been encouraged to put special emphasis upon the spiritual mission of the ministry and of the Church and the result has been that the lapses in membership have greatly decreased. An evidence of this is the fact that the net gain in our church membership last year was about 2½% of our entire membership.

Another noteworthy incident in the work of our Committee has been the awakening of our men of wealth to the importance of making large contributions to the direct work of Evangelism. The honored chairman of our Committee has been foremost in support of this work and has given large contributions each year. His splendid contributions sounded out to our men of wealth a call for contributions to soul-saving work, and it was time that that call should be sounded. If Christian men have thousands for education and for philanthropy they should have thousands for the direct and definite work of salvation. What a tremendous and magnificent sensation would be created for Christ if some of our wealthy Christians would give a million dollars for evangelism!

Our Committee has never insisted upon any special method. It has been all things to all men, if by any means it might win some; and this it has done for the Gospel's sake. If special emphasis has been laid upon anything it has been upon the matter of pastoral evangelism. Our Committee has always recognized the fact that the evangelist has a rightful place in the New Testament Church, as regularly a place as the pastor, and the Committee has sought to honor the evangelist in his place. But the Committee has ever emphasized the fact that the evangelist can not do the pastor's work.

Evangelism is not the monopoly of the few, it is the business of every minister. The pastor is pre-eminently the soul-winner. Now and then God may call a man like Wesley, or lay his hand on a Moody, or a Hall, or an Evan Roberts, but in the long run the pastor has been and must be the soul-winner. A special worker or evangelist is valuable to supplement the pastor, but he never can supplant him.

Special attention has been given to the work on behalf of the young people. This is the most attractive field of Evangelism. Here are lives that are most sensitive to the Divine idea and most responsive to the Divine appeal. Fifty-four per cent. of those added to our Presbyterian Church last year by confession of faith were from the Sunday School. The opportunity which the Sunday School presents for Evangelism is at once startling and transient. Save the child and all our problems are solved. Every interest of life calls for aggressive evangelism among the young. The morning hours are the best. Fatigue dwells in the afternoon shade. It is suggestive that Christ said twice to Peter:—"Feed my lambs", before He said, "Feed my sheep". It would seem that lambs are of more worth in the realm of souls, as well as in the market-place. The work of our Committee has emphasized certain facts to which I beg leave to call the attention of the Conference.

The first fact that has been emphasized is that our times are propitious for an evangelistic aggression. Certain signs of the times mark this. One is the new emphasis which is being put on the spiritual. Materialism, as a speculation, is almost, if not quite dead, however secular the interests of men may continue to be and however material their ambitions and activities. The materialism which held sway and was popular a half century ago is now out of date, as old-fashioned as the garments of fifty years ago. The swing of thought and of interest is so far away from materialism that psychology and psychical studies have become almost the fad of the day. Theosophy, Christian Science and such like cults are but the wild and worthless extravagances which accompany the swing of thought and of interest away from the material and towards the spiritual.

Such systems as these find a welcome in human hearts because of the emphasis which they put upon the fact of the spiritual. They tell men to find the spiritual reality within themselves. It is deceptive teaching and deluding. But the very emphasis which is thus put upon the spiritual opens a wide door to the Church of Jesus Christ, a door not for criticism and not for censure, but a door for teaching and for service. It is the opportunity and the obligation of the Church to direct the drift of modern thought towards the spiritual reality in Jesus Christ, which is alone sufficient and satisfying.

Another of the signs of the times which indicate that the time is ripe for evangelism is the new and wide ethical awakening in all our land. A great wave of genuine reform has swept over our commercial, social and political life. There is a universal demand to-day for the play of righteousness in the lives and in the work of men. In commercial life men are demanding as never before that a man shall be honest in the administration of the sacred trusts that are committed to him. In the social world of to-day is a strong demand for the play of the pure in all our life; the divorce scandal is being resisted, polygamy is being opposed and Mormonism deposed from power. In our political life there is almost a universal demand for the play of decency and for the overrule of all corrupt forces both of the measures and of the men who have been reaping rich harvests from the black fields of vice and crime.

This uprising of the people, inspired largely by the Church, opens a wide door for the Church and the Church must enter with her constructive message and work in order to make permanent and effective the ethical awakening. The ethical is strong and abiding only as it is based upon and backed by the spiritual. The opportunity of the Church in this ethical awakening is to emphasize the spiritual as the basis and the inspiration of all honor and honesty. These two signs—the new spiritual tendency and the new ethical demand—indicate beyond doubt that the time is not only prepared for but also demands evangelistic effort.

A second fact which the work of our Committee has emphasized is that prayer and personal endeavor are the abiding motive and method of evangelism. Prayer is the condition and the atmosphere of revival. The revival of 1800, which rolled back the tide of French infidelity, began with one man, Philip Jackson, who was called the “prayingelder.” He spent whole nights in prayer and literally agonized with God until the blessing came and America was saved. It has ever been so. We can no more bring about a revival by organization and effort that we can hasten spring by lighting a fire on the frozen earth.

With prayer there must be personal effort. There never was a greater mistake than to assume that the world is to be saved by a series of great religious campaigns. Only by the persistent, personal application of search and siege, only by the steady and sagacious besetting of the individual soul with the Gospel of our Salvation can men be brought into the Kingdom of God.

A third fact emphasized by the results of the work of our Committee is that we need no new Gospel or agency. The old Gospel is the efficient power and the Church is the sufficient agency. Men have been talking a good deal about “A New Evangelism.” While the talk was most confident and assertive God touched a young Welsh collier, of whom the world was in utter ignorance and of whom the Welsh people themselves had little knowledge, and sent him forth with the old message of Calvary, and Wales, the land of famous preachers and mighty sermons, was shaken by the power of God, the people revived and lived. If men mean by a “New Evangelism” new methods, let us have the new evangelism. But we need no new Evangel. Let us have new facilities, but let us be loyal to the old fidelities. Let us run up a new flag-pole, if we need it, but let us raise upon it the old banner of the Cross. It was in the deed on Calvary that hope for the world was born. Men are pointing us to-day to Jesus Christ as the ideal Reformer and Preacher. He is all that but He is more and it is the more that counts. The New Testament refuses to enroll Jesus Christ among the teachers, reformers, philanthropists, martyrs of the race. The New Testament writes Him the Redeemer, “The Lamb of God which taketh away the sin of the world”. The definite purpose of Christ is redemption. Christ’s coming into the world meant far more than the issue of a revised and enlarged edition of the moral law. Men are putting the emphasis on the Sermon on the Mount. That sermon is the very summit of Christianity. But let us recognize its place in Christianity. It is the law for them that have entered into life, it is not the

way of life itself. Christ only is the way. It was not a mere clever epigram, but a profound truth, which young Dr. Hale uttered when he said: "Jesus Christ came not so much to preach a Gospel as rather that we might have a Gospel to preach." Dr. Robertson Nicoll says the same thing in another way when he declares: "Christ did not come so much to give a theory of life as to give life itself." When a man is a cripple, his first need is not a guide-post, which says, "This is the way, walk ye in it." His first need is healing. Man's first need is life; his second guidance to walk. It is the good news of salvation through Jesus Christ that we are to preach, not a code of morals. The great redemptive truths must be supreme. The Cross is our confidence. Calvary is not a spent force. The Gospel of the Crucified Son of God, dying as a substitute for the sin of the world, is still the power of God unto salvation.

"Contend Earnestly For The Faith"

The following extracts from a valuable booklet entitled "Faith and The Faith", from the pen of Rev. T. T. Eaton, D. D., LL. D., of the "Western Recorder", are from the second half of the book, which gives a striking exposition of a Christian duty and a strong enforcement of its claims.

"I was constrained to write unto you, exhorting you to contend earnestly [epagonizesthai] for the faith which was once for all delivered unto the saints".—Jude 3.

"The faith" is the body of doctrine taught in the Scriptures, centering in Christ and His work. . . . What we are to believe, what we are to be and what we are to do "according to the Scriptures"—this is "the faith" which was delivered once for all and for which we are to "contend earnestly"—**epi-agonize**. . . .

We are to "contend earnestly" for the faith. The Greek is **epagonizesthai—epi-agonize**—and it is the strongest word in any language, so far as I know, to express intensity of struggle. It occurs in the New Testament only here. We are to **agonize** to enter the strait gate, but we are to **epi-agonize** for "the faith once for all delivered unto the saints"! This, then, is the supreme struggle of our existence. It is more important that "the faith" be maintained than anything else, yea, then even our own salvation as individuals. We are to **agonize** for the latter but to **epi-agonize** for the former. . . .

Let all progress possible be made in all lines where progress is possible. Let customs and fashions change whensoever and whereinsoever they can be bettered, but let no change be attempted in the faith. It is not written: "contend earnestly for a custom, or for a fashion, once delivered unto the saints"; but it is written, **everlastingly** written: "**epi-agonize** for the faith once for all delivered unto the saints". . . .

BRIEF REPORT OF THE CONFERENCE IN PITTSBURGH

The First Presbyterian Church of Pittsburgh kindly opened its doors, on April 30 and May 1, to the Pittsburgh Branch of The American Bible League, recently formed, for a Conference under the auspices of that Branch. The program prepared by the officers of the Branch was printed in the May number of "The Bible Student and Teacher", pp. 366, 367, where there will also be found an account of the organization and constitution of the Branch.

The addresses prepared especially for the Conference will be printed in this and later numbers of the magazine. Several of the principal Addresses, however, were, at the request of the good people of Pittsburgh, repetitions of what had been delivered in connection with previous Conferences in New York and Boston, and have already been printed in the Reports of those Conferences. This was the case with the addresses of President Francis L. Patton, Professor Robert Dick Wilson, Professor G. Frederick Wright, Professor Luther T. Townsend and Rev. Dr. Melvin Grove Kyle. The original papers by Professor John McNaugher, D. D., and Rev. Oliver C. Morse, D. D., were not received in time for use in the present number.

In short, we are able to give our readers only the opening address of the President of The American Bible League, Mr. William Phillips Hall, which in consequence of delay on the railway—a disastrous freight wreck, accompanied with fatalities, near Latrobe, having blocked traffic five hours—he was not able to deliver in person at the opening, but which was read by Rev. Dr. McEwan, Chairman of the Pittsburgh Branch, on the second evening, who followed it up by a brief Address of his own concerning the Conference which was then drawing to a close; and the Address of the Educational Secretary, Rev. Dr. Daniel S. Gregory, on "The Aims and Methods of The American Bible League". In the former Address President Hall attempted to make plain the issues at stake, and in the latter the Educational Secretary gave, for the information of the public, as complete an account, as the time would permit, of the origin of the League, what it stands for, and its plans for the future.

It may possibly be deemed advisable in a subsequent number to present summaries of the other Addresses at the Conference, already referred to, in order to bring out some new points advanced in the course of the arguments.

OPENING ADDRESS—THE ISSUES MADE PLAIN

William Phillips Hall, President of The American Bible League

In opening this first Conference of the Pittsburgh Branch of The American Bible League, in the Name and for the glory of our Divine Lord, your Chairman congratulates the members of the Branch upon the formation of the local organization that has planned and made this Conference possible. At the very foundation of our civil and religious liberties stands the Bible, the Word of God, and an organized movement of the friends of that Book for the conservation and confirmation of the faith of the people in its Divine origin, authority and integrity, such as that represented by The American Bible League, can not but advance the best interests, here and hereafter, of the people of the Nation at large. No nobler or grander work than this can engage the thought, time, efforts, gifts, sacrifices and hearty co-operation of Christian people. Notwithstanding her great devotion to and phenomenal success in the prosecution of material interests of extraordinary worth and magnitude, Pittsburgh, in the hearts of many of her Christian ministers and people, stands true to "the faith that was once for all delivered to the saints", as is evidenced in the formation of this Branch of The American Bible League, and in the holding of this Conference, in which a number of distinguished scholars are to participate, for furthering the purposes of the League in advancing the interests of the Word and Kingdom of God among men.

Of the conditions that led to the original organization of The American Bible League but little, at this time, can be said. Suffice it to say that an appalling and widespread development of the spirit of unbelief in the Bible as the authoritative, inspired and

very Word of God—taking its immediate rise, principally, not in the circles or schools of avowed infidelity, but, strange as it may appear, in many of our theological seminaries and other institutions of learning, and in not a few so-called Christian pulpits whose occupants, yielding to the fascinating teachings of a pseudo-scientific scholarship—seemed most imperatively to call for a general rally and practical organization of the friends of the Bible, in order to stem the rising tide of unbelief that was, and even now is, threatening to overthrow the faith of many in the Bible as the Word of God, and to sweep away the acknowledgement of Divine authority among men.

When the League was first organized it was denounced in certain quarters as representing a new divisive movement in the Church of Christ. It was also called a reactionary movement of a character to be reprobated. If we be charged with the work of promoting a movement within the Church and her educational institutions for the division of the goats of a false scholarship from the sheep of a true scholarship, then we admit the charge to be unqualifiedly true. If we be charged with representing a reactionary movement that makes for a full return to the faith of our fathers, which was the faith of our Lord, we gladly acknowledge the charge to be true, and, furthermore, maintain that unless such a reactionary movement speedily sweeps through the entire Church of Christ, a new and radical reformation that will divide those who adhere to the faith of our Lord from those who adhere to the so-called New Theology and its anti-Christain teachings will be next in the order of God.

Lest we be unjustly charged with sounding an unwarranted alarm we beg to quote briefly from an article appearing in last week's issue of "The Christian Advocate" of New York City. The writer of that article says: "Much seed is being sown now among the young people in colleges and others who are not in school by men who call themselves advanced thinkers. It is proper to call attention to the harvest. By their fruits ye shall know them. Does any one know a better test of doctrine? If what is taught from the pulpit and in colleges leads the young to a holy life it must be good seed. If it leads to worldliness and indifference to religion, what shall we say? It is not too much to say that much of the modern teaching about the Bible has already had the effect of weakening the influence of the Bible with the young. If infidels and atheists should deliver lectures and publish books teaching that the Bible is a good book but without authority, that the miracles which it records are fables, that its doctrines were good for men in former days but have now been outgrown, it would do some harm, but not very much. When college presidents and professors in Christian colleges and preachers in Methodist and Presbyterian and Baptist pulpits teach these things, what shall the harvest be?" We regret that time fails us to quote several illustrations given of the practical results of the teachings of the so-called scientific criticism of the Word of God; but in conclusion we will say that we solemnly believe that unless the Church of Christ purges herself of the countenancing and teaching of God-dishonoring, Christ-dishonoring and Bible-dishonoring scholarship, she will be dishonored and forsaken of God and despised of men, and that the harvest of her disloyalty and treason to the truth of God will be a whirlwind of Divine wrath and indignation against both Church and Nation, that will practically disintegrate and scatter the one and overthrow the other. The time of the possibility of a repetition of the reign of reason in place of the reign of God, and of the anarchy and bloody scenes of a French Revolution, has not yet passed by.

The time for the display of a spirit of tolerance toward scholastic false teachings has passed for all who would be fully true to the Truth of God. Those who still remain loyal to the truth and teachings of our Lord should now band themselves together in association with The American Bible League, and contribute in every possible way to the waging of true scholarly conflict against the foes of Divine truth in this greatest struggle of the ages with the powers and representatives of unbelief.

ADDRESS INTRODUCTORY TO THAT BY PRESIDENT HALL

Rev. William L. McEwan, D. D., Chairman of the Pittsburgh Branch

[The Address of President Hall, which was to have been delivered on Monday evening, April 30, was read by the Chairman of the Pittsburgh Branch, Rev. Dr. McEwan, on the evening of May 1. He prefaced the reading with a statement and followed it up with a brief Address reviewing the course of the Conference and setting forth the purposes contemplated by the Branch League.—Ed.]

Dr. McEwan said :

It was confidently expected that the chairman of the American Bible League, Mr. William Phillips Hall, would be present last night, to preside over the meeting and to make the opening address. He arrived in Pittsburgh after eleven o'clock last night, but was compelled to return to New York at once. Although so great was his interest in the work that he was led to make the journey, the providence of God prevented him from speaking to you. I am going to ask your attention to the reading of the address that he would have delivered if he had been present. After reading the Address of Mr. Hall, Dr. McEwan continued : It will not be necessary for me to say much in addition to the Address of President Hall which I have just read.

Several years ago I had opportunity of long and confidential talks with Dr. George T. Purves, once the beloved pastor of this church, and afterwards a professor in Princeton Theological Seminary. In the course of conversation, I said to him that the pastors of the churches had not the opportunity, nor had many of them the training, to follow the battle of the scholars concerning the things at issue ; and I asked him whether those scholars on the firing line were in danger of having their lines broken and being made to retreat, so that those of us working behind the bulwarks needed to be preparing ourselves for a day of burial. He said many things about the battle that is raging, things just and frank about scholarship and criticism, and at the end he very solemnly asserted that he had not only staked his hope of salvation, but his reputation as a thinker and a student, upon the traditional interpretation of the truth as it is known among orthodox people. It is a great comfort to those whose work is directly with the preaching of the Word, visiting the sick and doing personal work among men, to have great scholars, who are able to speak at first hand on the questions that are under discussion, to assure them that the battle is not against them but for them. So it has been a comfort to many who have attended this conference to hear Dr. Patton's address in which he showed that the seat of all authority in religion is the Word of God, and that the central figure of that Word is Jesus Christ the divine Son of God and the Savior of men. It was heartening to us to have Dr. McNaugher go over the field of discussion, naming the positions of the great critics who have attacked the truth of the fundamental positions, and to say that the outlook over the whole field led him to be optimistic, and caused him to state that the trend of modern scholarship is a drift to the old positions concerning the truth of the Word of God. And when one of the first archaeologists, Dr. Kyle, assures us that, in the light of things dug up in Egypt, there is nothing contradictory to a single fact recorded in the Bible ; and when a scholar such as Dr. Wilson, who can read the Syriac tablets as easily as we can read the English version of the Bible, and who speaks at first hand, having examined the original tablets for himself, assures us of the truth of the positions that he and men like him stand for, so far as they can be corroborated by Assyrian testimony—it is heartening, it is cheering. That is one of the purposes of the Bible League. It can not be denied that there is a tremendous wave of skepticism, a tremendous defection from the old positions ; and that in dictionaries, and commentaries, and lesson helps placed in the hands of our Sunday School scholars, there are constant attacks made in the name of scholarship upon the orthodox and traditional view of the Word of God, as the only rule of faith and practice.

Now do not for a moment imagine that the friends of this Bible League are afraid that the attacks of men will destroy the Bible—not for a moment. There has always been criticism, there have always been attacks, but I do not believe that the attacks

made to-day are any more likely to make any impression upon the impregnable rock of Scripture than those of the dead critics of the ages past. But this is the danger, not that the wave will wash away the rock, but that the wave will drown a whole lot of people while the rock stands. It is not that the Bible will be destroyed, but it is that the faith of so many people is being shattered, that so many who revered this book as the Word of God have come to question in their hearts whether, indeed, it be the inspired Word of God or not.

Dr. McEwan then read the constitution of the Pittsburgh Branch and said further :

I find that the word integrity is the place where some people balk and are shy, and they say, "What do you mean by integrity"? I presume most people are as competent to interpret that word as I am, and I have declined to interpret the word. I know that this battle is to be fought on broad lines, and that we are to put in no technical phrases to defeat the forces that believe in the Book. We do not require people to make a definition of the doctrine of inspiration, but I think most people know whether they believe in the divine origin, the integrity, the inspiration and the supreme authority of the Word of God, or not. They know whether they believe what the school of thinkers believe that accept this book as the Word of God, or whether they follow the teachings of those destructive critics who deny that it is the inspired Word of God in any true and real sense.

One of the functions of this Branch will be to hold Conferences such as this one now drawing to a close, and the other will be the distribution of literature prepared by competent scholars including, the Magazine known as The Bible Student and Teacher. I need not further particularize, as the work was fully outlined by the Educational Secretary in his address this afternoon.

"THE AIMS AND METHODS OF THE AMERICAN BIBLE LEAGUE"*

Rev. Daniel S. Gregory, D. D., LL. D., Educational Secretary

In these days of overmuch organization it is eminently right and proper that when any new organization is formed it should be called upon to justify its existence. When a new word appeals for a place in the language it is put to the test. As the late Dr. Fitzedward Hall said: If it has not come to supply "an antecedent void", or to give better expression to some thought than is already given it by an existing word, men are inclined to reject it. There is no room in the dictionary for useless words. So there is no room in the world for useless and purposeless machinery. Naturally the right of The American Bible League to exist has been sharply challenged from the beginning. The challenges, reiterated down to the present time, are such as these: "Afraid of Higher Criticism. Afraid of investigation. Afraid of more light. Afraid of the scholar. It is like attempting to hold back the tide with your hand"! We have not hesitated to deny everyone of these counts. The League is not afraid of any of these things. It is, however, unalterably opposed to rationalistic and destructive criticism; to superficial and prejudiced investigation; to darkness mistaken for light; and to pseudo-learning and science falsely so-called. We have always distinguished sharply—and our present purpose is to make the distinction increasingly sharp—between legitimate Higher Criticism with sane thinking, and that pseudo-Higher Criticism that would appropriate and debase the name by making it connote merely rationalistic assumption and speculation and blank infidel denial of the Word of God.

Whether The League is a piece of useless machinery or something that has come to meet an imperative need, and whether it is fitted to be effective in the accomplishment of a great object, may perhaps best be determined by a proper consideration of its aims and methods as set forth in its Constitution and its literature. The vindication of its right to be is best made complete by setting forth what it proposes to do. It was

*An Address at the Conference of the Pittsburgh Branch on the afternoon of May 1, 1906. Owing to the lateness of the hour and other circumstances the address was given only in abridged form.

for this reason that the present subject was assigned to the Educational Secretary as representative of the League and its purposes.

I. The first point we have to consider is: What are the Aims of The American Bible League?

Aims as seen in the Origin of the League.

Perhaps the best way to prepare for this is to tell briefly the story of the origin of the League, with which I have necessarily been familiar, having been in the movement from the beginning.

In the year 1894, the real turning-point into the Twentieth Century, there were some of us in New York who felt that there was a call for a great awakening in the Churches and in Christendom. As Editor of "The Homiletic Review" I was permitted to send out at that time to many thousands of preachers and Christian readers—perhaps eighty thousand—a Paper entitled "The Twentieth Century's Call to Christendom". This was followed by a series of related papers extending over the years until 1900, with the object of emphasizing and impressing that Call. This was done in consultation with, and with the advice of, some of the brethren already referred to.

Out of this "Call" grew "The Gospel Campaign Committee", of which the President of The American Bible League, Mr. William Phillips Hall, was Chairman and the speaker, Secretary. The object of that Committee, to which many of the foremost Christian workers in the land belonged, was to arouse the Churches, if possible, to a universal evangelistic effort befitting the opening of a new century and the spiritual needs of the nation and of the world. Its mission was distinctively one of inspiration and education. The literature prepared and sent out, for several years in succession, to many thousand evangelical preachers and workers, by the means generously furnished for that purpose by the Chairman of the Committee; and the Conferences held in New York and elsewhere, resulted—as can readily be established—in the organization of the great evangelistic movement in the Presbyterian Church, and subsequently in the kindred movements in other Denominations.

Out of that Gospel Campaign Committee grew The American Bible League. The work of the Committee, carried on for several years, brought to light the startling fact that one great cause of spiritual deadness in the Churches was loss of faith in the Bible as the Word of God. Multitudes of preachers had, by means of false teaching, been brought to a point where they had no authoritative message to deliver to men; hence their preaching had become impotent, if not demoralizing and deadening. The awakening to this fact was gradual, but in time complete. It was found that a battle was on between the friends of the Bible and its enemies.

According to the Old View, that of Evangelical Christianity, the Bible is a revelation of God to man—a fallen being needing redemption—of a way of salvation from sin, which is the horror of the universe. According to the New View that had become prevalent, the Bible is a natural evolution of man among the Jewish people, with nothing supernatural in it. It is in no sense a revelation from God to man of what he could not find out for himself, and of what alone could save him from perdition. Indeed, man is not a fallen being, but has struggled up from savagery, sin being a mere incident in the struggle, and therefore not the thing of evil that the Bible represents it as being.

It was found that, as a result of this new departure, discredit had been cast upon the essential doctrines of the Gospel. God is not incarnate in Christ for the redemption of man. Christ is a mere man and not God. Christ did not die for the sins of mankind. There is no need for atonement. Christ did not rise from the dead. As Christ has not risen, He has left no authoritative Commission for His Church to carry out, and the preacher has no authoritative message of salvation to men. So ran the new creed!

We had been accustomed to regard certain doctrines as cardinal, without which Christianity could not be a saving power in the world: that of Revelation, without

which man must be in the dark regarding his relations to God and the future; that of Inspiration of the record of this Revelation, without which man must be left in uncertainty where uncertainty is least of all endurable; that of Atonement, without which he is left hopeless in sin and under the condemnation of conscience; that of Regeneration by the Holy Spirit, without which he could anticipate nothing short of perpetual bondage to sin, nor ever for a moment escape a fearful looking for of judgment and retribution. All these fundamental doctrines—on which universal Christendom had always rested with absolute confidence—the new thinkers declared swept out of existence.

It was easy to see that this involved the whole Bible system and Christianity itself. So a death-grapple was on. There was not the slightest doubt in our minds that these claims were false and unscientific; and the conviction possessed us that the time had come for those who held fast to the faith in the Bible as the revealed and authoritative Word of God, to take our stand on that platform, and to expose the utter fallacy and awful danger of the new destructive views.

This revelation of the situation and the conviction of the pressing need led to the Call for the first Conference on the subject, in December, 1900. A few of the brethren who had been impressed with the appalling conditions met together and sent out a letter, the purport of which will appear from the following paragraphs:

"The undersigned, representing informally many leading Christians of the various denominations, have undertaken to form an 'International Bible League' for the purposes set forth in the 'Prospectus' that we hand you herewith, and for which we bespeak your thoughtful and prayerful consideration. A serious crisis confronts the Church of Christ at the close of the Nineteenth Century, and one that can be met in no other way than by a movement such as is signified by our watchword, 'BACK TO THE BIBLE AS THE WORD OF GOD.'

"We are aware that the enterprise proposed is one of extreme difficulty, both because of its vastness and of the abounding unbelief of the age; but the momentous issues involved at the approach of the Twentieth Century warrant the undertaking, we believe, no less clearly than the conditions at the opening of the Nineteenth Century called for the great Bible and Missionary enterprises that have been crowned with such marked success. Moreover, with God's blessing, great tasks undertaken in his name always prove easy when carried forward in faith. We desire the aid of the consecrated financial and administrative ability of Christians who appreciate the present dangers, in taking up and prosecuting the great task to which we believe God's providence is calling."

This letter contained in facsimile the signatures of the following six men: Henry A. Buttz, D. D., LL. D., President of the Drew Theological Seminary, Madison, N. J.; R. S. MacArthur, D. D., Calvary Baptist Church, New York City; Howard Osgood, D. D., LL. D., Rochester Theological Seminary; George T. Purves, D. D., Fifth Avenue Presbyterian Church, New York City; Daniel S. Gregory, D. D., LL. D., Editor of "The Homiletic Review"; Wm. Phillips Hall, Chairman of The Twentieth Century Gospel Campaign Committee.

The "Prospectus" referred to in the Letter contained suggestions for the formation of an International Bible League, in which business men were to be made a prominent factor. The object of the movement was stated to be, "to take advantage of the present manifest reaction towards faith in the Bible, that has resulted from the extremes to which the errorists have gone, and to prepare to make the opening of the Twentieth Century a time of renewed faith in God and in His Word." That Prospectus also contained what was entitled an **Outline View of a Proposed Bible Dictionary and Encyclopedia, to cover all the aspects of current Biblical Study and Interpretation.** It was in this last work that Dr. Purves, formerly pastor of this First Presbyterian Church of Pittsburgh, was particularly interested, and to the formation of the scheme of its contents some of the best thought of the last year of his life was given. Just when the way seemed really opening before us from the financial point of view,

there came the sudden translation of that beloved brother, which brought a halt of two or three years in the movement.

The work was not again resumed until early in 1903, except that extensive correspondence was carried on with a view to ascertaining how far the need for the proposed organization was recognized among influential men, which brought out the fact that it was very widely and profoundly felt.

A letter calling for a preliminary meeting on April 20, 1903 was accordingly sent out on April 15, 1903. The main paragraphs were:

"The undersigned represent informally many leading Christians of the various denominations, who believe in the full inspiration and absolute divine authority of the Bible as the Word of God. We are convinced that, in crises like the present, it is the imperative duty of those who know the value of the great gift of God to men, to band themselves together to promote reverence for the Sacred Scriptures and a larger and better knowledge of them, and to resist aggressively the attacks made upon their inspiration, infallibility, and authority as the Word of God, and to do this by such methods and means as may from time to time be seen to be providentially and Scripturally suited to the attainment of these ends.

"In our judgment the time is fully ripe for the formation of an American Bible League, whose membership shall be made up of those who hold in common the views of the place and value of the Bible above suggested. We have accordingly arranged for a preliminary meeting—to which we are inviting a few of the leaders for whom New York is the natural centre—to consider the question of organizing such a League, modelled to some extent after the British Bible League started ten years and more ago.

"We invite you, as one of a limited number of representative men, to be present at this preliminary meeting, and to give us the benefit of your prayerful judgment in this important matter."

This letter bore the signatures of the following persons: Francis L. Patton, Henry A. Buttz, Wm. Phillips Hall, John H. Converse, Howard Osgood, Edmund J. Wolf, G. Frederick Wright, Willis J. Beecher, William M. McPheeters, David James Burrell, and Daniel S. Gregory.

At the same time copies of a tract by Professor Willis J. Beecher, of Auburn Theological Seminary, entitled, "The Old Tradition and The New", which had originally appeared in "The Congregationalist" of Boston, were sent out to a large number of friends, as presenting the situation contemplated in the movement, and as setting forth distinctly the contradictory views held by the parties that were opposing each other in Biblical criticism. Professor Beecher drew his statement of the Traditional and Modern Views from the public utterances of a well-known "Liberal", but treated the utterances as impersonal and representative rather than individual.

The purpose in sending out this pamphlet was to indicate that it was the desire to make the organization inclusive of all who accept the Bible as substantially the Word of God. The same thing was signified by declining to define the term "inspiration" in its application to the Scriptures. The aim was to open the way for the cordial co-operation of all who accept the common Evangelical view of the Scriptures, however they may vary in their statements of the theory which they hold in explanation of the facts.

At a meeting on April 20, 1903, the League was **provisionally organized** by the election of Mr. William Phillips Hall as President and Daniel S. Gregory as Secretary. They were appointed and empowered as a Provisional Committee to carry out plans for interesting the friends of the Bible and securing their aid and co-operation, and requested to report at a later meeting. The letters of inquiry sent out by this Committee brought responses of approval and encouragement from more than five hundred of the strong men of the various Churches.

A meeting was called for the purpose of hearing the Report of the Provisional Committee on **July 6, 1903**, which proceeded to organize the League. At an adjourned meeting a week later an "Outline Constitution" was adopted and the Corporate Members and Officers of the Board were elected.

The League was formally incorporated under the laws of the State of New York, October 26, 1903. Arrangements were made soon after for taking control of "The Bible Student", previously edited by Prof. William M. McPheeters, of Columbia, S. C., and making it the organ of the League. Its name was changed to "The Bible Student and Teacher", and the first number in the New Series was issued for January, 1904.

A Statement of the Principles and Purposes of the League was sent out soon after. It set forth the objects in view, which may be summarized as being—

(1) To aid Christians to attain to a better and more comprehensive knowledge and mastery of the Bible, by promoting everywhere devout constructive study of it, "with the aid of all the light that can be turned upon it from all sources";

(2) To meet and counteract the current destructive teaching concerning the truthfulness, integrity and inspiration of the Bible as the Word of God.

That there was need for the formation of the League would seem to be pretty clear from this brief review of its origin. The details of the history of the two years and more of its existence and of the record of its work may be passed over here with a brief statement,—since the main facts are doubtless more or less familiar to those who have taken the monthly organ of the League.

It is enough to say, that through its magazine and by the three Conferences held—two in New York and one in Boston—a profound and far-reaching influence has evidently been exerted. The motto of that first meeting in New York, "The Bible or no Bible" unfolded in its program, made the issue so plain that there was no possibility of ignoring or evading it. The strong men that stood up on the platform in the Marble Collegiate Church, and vindicated the claims of the historical view of the Bible, opened the eyes of multitudes to the fact that there was something to be said on the other side, and that the advocates of that side had no need to dread being measured up with their opponents. The Conference in Boston undoubtedly produced a somewhat similar impression in New England. One of the foremost Christian workers, who has a place in the supreme council of the greatest International Christian Organization, recently said that that first Conference in New York, and its aggressive and uncompromising attitude on the Bible problem, modified the subsequent deliverances of all the religious organizations and societies, and rendered nugatory the ostentatious attempts of its opponents to nationalize and universalize the destructive views which the League was formed to combat. It has been suggested that possibly the light let in on New England by the Boston Conference, may have had something to do with convincing the able financial supporters of religious instruction in the evangelical churches, that the services of at least three of the foremost "Radicals" in their great institutions were not worth paying for, and so might as well be dispensed with.

The aims of the League may also be made clear by a glance at its relation to the present situation, as the only Organized Movement in this country devoted to the work of meeting and counteracting the Destructive Criticism.

The propaganda of the Rationalistic and Destructive Criticism during these recent years was never surpassed, if ever equalled, by any enterprise in the history of the Romish Church. The false teachers have sought systematically and persistently to pre-occupy every place of power and poison every fountain of influence.

Already in this address reference has been made to the paper of Professor Beecher, on "The Old Tradition and the New", in which he quoted, criticised, and showed the falsity of the views of a leading "Liberal" writer. If you will turn to "The Homiletic Review" for April, 1906, you will find, from the pen of that same "Liberal" (Rev. Dr. Theodore T. Munger, of New Haven), a statement of what he conceives to be the latest, up-to-date truth regarding the Scriptures. He says:

"Two things occurred within the Nineteenth Century: The discovery that **the first chapters of Genesis are not historical**, and hence that Adam and his Fall are not historical; this is the discovery of Archaeology. The other discovery is that **man was not created perfect in character, but instead has been slowly developed from lowest savagery and bruteness. If these two things are not settled, nothing is settled.**

Now all we have to do is to deal with the consequences. We must find out what is lost and what is gained; what is to take the place of what is lost, and, above all, we must learn how to use the great new truth that has been uncovered. The work of the day is **readjustment**".

This is what was accomplished, according to this writer, by Professor Henry Drummond, by his "Natural Law in the Spiritual World" and his "Ascent of Man". He swept away all the foundations of the traditional view, and all that is left to us is to readjust the fragments of the old views, if there be any left, and to make the most of a mythical Genesis and our inherited bruteness. What a mighty effect from so insignificant a cause!

This is cited as a representative case, showing how, with mere iteration, unsupported dogmatic assertion is made to take the place of the facts of history and scientific processes and reasoned conclusions; and how perfectly cocksure such a "thinker" is that the mere opinions he has adopted on sight have upset the Word of God and the Christianity of the ages. He is evidently among those who have never heard any word that has been uttered by the League in defence of the undoubted facts that underlie Traditionalism so-called, nor any like word that has come from any other quarter whatsoever, nor indeed anything that ever originated outside the dreamy smoke of his own little study.

I said that the advocates of these errors have been seeking to preoccupy every place of power and to poison every source of influence. By the use of the great publishers and universities they have been enabled on a large scale to carry their purpose far forward toward completion. They have embodied the radical and destructive views of the Bible in well nigh all the Biblical books for reference and study that have recently been given to the Christian public.

They have in this way taken possession of the study of the scholar, the teacher, and the pastor. The Bible Dictionaries must of course be depended upon to furnish the latest Biblical learning for those who are to be the leaders of men. Hastings' "Bible Dictionary", in addition to its vast mass of learning, organized and unorganized, everywhere sets forth the rationalistic views of the Bible. In order to commend this radical part to the public, it showed its liberality toward conservatism, by securing, e. g., Professor Warfield, of Princeton, to write its article on "Faith", and then proceeded to nullify all his teaching on that subject by having an advocate of the New Theology write the article on "Justification". At the same time the man who refers to this work, which is being pushed into every study and library by tireless subscription agents, finds himself shut up to the New Critical Views of the Old Testament Scriptures.

In the "Encyclopedia Biblica", backed by another great publishing house, Professor Cheyne furnishes for the reference tables of the same leaders of thought his critical views of the Scriptures, so radical that Wellhausen has declared them beyond his reach or even imagination; while most of the advanced critics themselves are ready to declare that his derivation of pretty nearly all the proper names in the Old Testament from "Jerahmeel" demonstrates that he is "crazy".

In the "Jewish Encyclopedia" Professor Toy, of Harvard, is exploiting the same Critical Views for those who refer to that work, in the library or in the study, for information concerning Biblical truth.

From Johns Hopkins University has been sent out the "Polychrome Bible" by Prof. Paul Haupt, embodying these views in such extreme form that plain, sensible people derisively call it the "Rainbow Bible"; while "The Expositor's Bible" employed Prof. George Adam Smith and other "Radicals" to expound all the books upon which the critical questions hinge. Moreover, the men who have been discredited in the Churches are, through the aid of the great publishers, made well nigh the only teachers of the ministry and of the student and thoughtful classes.

Still more alarming is the fact that the advocates of these views have intrenched themselves in so many of the Universities and Schools, so that they are controlling the Theological utterances from Harvard and Yale and Chicago and Johns Hopkins and

Leland Stanford and well nigh all the strictly secular and State institutions. Not content with this work for men, they have been pushing their way into the Colleges for women, as we have reason to know, and poisoning what were especially established by devoted men and women to be sources of purity and Bible Christianity.

The same false views are everywhere being pressed upon the Sunday and Bible Schools, and into families, by series of textbooks and syllabi purporting to give the messages of the Books of the Bible, and by national and international schemes calculated to reach all classes in the Churches.

In the public press, secular and religious, these views are exploited with the aid of the most finished rhetoric and the utmost show of culture, what were once religious journals leading the procession. It has come to such a pass that the false teaching, like the frogs and lice of Egypt, fills the land, so that there is little room for anything else.

Is it any wonder that there is such gross ignorance of the Bible, as has been shown to exist by the investigations of the great daily journals, no less than by the examinations of the University Professors? Is it any wonder that there is such a disregard for the teachings of the Bible, so that immorality and crime are everywhere rampant and business, society, and the family seem threatened with corruption and destruction? Is it any wonder that so many candidates for the ministry, in examinations for licensure, reject every essential truth of the Evangelical faith?

Rather, all these results will be seen to be perfectly natural when we remember that these New Teachings in the Church are simply **the old Infidelity of Voltaire and Tom Paine and their fellows**, that brought the world to the verge of destruction a century ago. That this is the case was shown by Professor Howard Osgood in his paper: "Exploded Theories Revived To Be Again Exploded". The paper had its origin in a Convention of Radical Critics to exploit the New Views. At the close of that Convention Professor Osgood summarized the teachings in twelve propositions. When they had unanimously agreed to these as a statement of their views of the truth, he showed them that the twelve propositions were in the exact language of Thomas Paine and his friends, citing the place where each could be found. The New Theology and the Advanced Criticism are simply **the Old and Exploded Infidelity**, and as this shows, in the same old dress. The sad and awful feature of the present day is, that these views are presented, not as then **by outsiders fighting Christianity, but by men within the church** holding places of responsibility and trust and giving instruction to its students in the course of liberal education, and even to its students for the ministry! What wonder that, viewed from the surface at least, there seems to be a threatening of an apostasy from the Christian faith that would even dwarf that of a century ago!

Thank God, there are still grounds of hope, to keep us from being driven to pessimism.

One is found in the fact, that the defection is so largely a scholastic (not scholarly!) one, so far as its leaders are concerned mainly confined to superficial speculators and asserters, whose unscientific methods can not fail to discredit their conclusions and bring about a reaction like that which resulted from the same views a century ago. That reaction will be mightily aided when the real thinkers of the Church are induced to combine their forces and lift up their united voices in support of God's eternal truth.

Another ground for confidence is found in the fact, that the strong and active lay element in the Churches, the men of sterling common sense and virile piety who add works to faith, have no use for the critical vagaries. There is reason to believe that outside of New England the heart of the most influential element in the laity in the Churches is sound to the core; and powerful leaders are being raised up among them to defend and spread abroad the principles of the old Gospel. To this element is doubtless mainly due the recent reaction in the various denominations, that has compelled unwilling institutions and organizations to bring to book even the most prominent of the false teachers, and not only to repudiate their teachings but to depose them from their places. We believe that these are but the beginnings of a movement that, when the loyal laity of the land shall arise in their might, will everywhere sweep from their places into merited oblivion the men who by persistent perjury have been misappropriating the endowments

and gifts that God's people have contributed—often with extreme self-sacrifice—for the teaching of the Bible as the Word of God,—thereby tearing down and destroying what they, on taking their positions, solemnly vowed to bulid up and defend. Taking a stand on the watchtower of Revelation, as did Habakkuk of old, to hear what God will say, one can almost hear the rush of this oncoming cyclone of retribution.

It is the aim of The American Bible League to remedy this condition of things. As the only organized movement on the Continent working for this end, we think it has a right to call for the co-operation of all Christians who are loyal to Christ and the Bible, in carrying out its plans.

II.—This brings me to the second point for consideration—the **Methods by which The American Bible League proposes to attain its Aims.**

It is certainly a vital question, **How are we to get at the sources of power with Bible Truth?** This is assuredly a task too great for man; yet we are encouraged to undertake it by the fact that when, in the course of the history of the Church, crises arise that are beyond human power to meet, it has been God's way to intervene and grant an accession of divine power. The Church had a striking illustration of this at the close of the Eighteenth Century, when the Spirit of God came down upon the nation, and by a great awakening and quickening speedily ousted the dominant infidelity of Voltaire, Paine and the French School, and by a marvelous transformation changed the view-point of the people and prepared for the establishment of the Bible and Missionary Societies that made the Nineteenth Century the greatest era of Christian progress. We should have little hope for the success of our work, if it depended solely upon human instrumentalities; but there is reason for absolute confidence in the fact that "the Lord God Omnipotent reigneth", and that, in spite of all the surface appearances, "the Lord is in Zion." We are permitted to look—in this time of like need—for a like intervention, to be brought about through the instrumentality of prayer and the manifestation of the Holy Spirit in His regenerating agency. It is only in reliance upon God that we dare to go forward to our twofold task, of unfolding and vindicating the truth of the Bible as the Word of God, and of meeting and counteracting the destructive errors.

The method proposed by the League in taking up this work may be looked upon as embracing, among other things, a better Bible study and teaching; the provision of the needed Biblical literature for counteracting the prevalent errors and setting forth the truth; and the organization of the Christian forces for co-operation in this enterprise.

1. The League seeks to bring about a **better method in Bible Study and Teaching.**

It ought to be self-evident that those who teach should have, to begin with, a true and somewhat adequate view of the teaching function. Bad teaching is undoubtedly largely responsible for the lack of interest in the Bible, and much more largely responsible for the ignorance of it, of which complaint is everywhere so loud. The truth is that many of those who occupy Chairs in the great seats of Learning despise method and even scoff at it as beneath their attention.

One of the finest scholars that ever filled a Chair in one of our greatest Theological schools once made pained confession to me on this point. Said he; "I am satisfied that this subject of method in teaching is a most important one. We know nothing about it, and our professors ignore it." Consequently these so-called teachers foster mechanical and irrational methods that prevent reaching men with the truth.

A common notion seems to be that the work of the professor, and even of the preacher, consists in his making his way dreamily through his subject for himself, and then locking up his ideas in technical language that places them beyond the reach of the average mind, unless possessed of a first-class set of intellectual burglar tools! On the contrary, it is the business of such men if they are to be genuine teachers, to put their thought into language that shall be intelligible to those whom they address, and in a form that shall be essentially interesting and attractive, and to train their students to do the same thing; so that the message shall fall into the mind of itself and take possession of it with as little effort as possible on the part of the recipient.

And just here it must be conceded that those who are in this day teaching the false doctrines of which we have complained, are "wiser in their generation than the children of light". Even though they may not go to the bottom of things, so that one has justly criticized the attractive feature of much of their work as "plausible superficialness", yet we are ready to affirm that this is better than "unintelligible profundity". There is no place in the teaching fraternity for the type represented by the Scotch preacher who was declared by one of his parishioners to be "inveesible on six days of the week and incompreheensible on the seventh"!

The study of the true principles of Pedagogy is, as we take it, of the utmost importance if we are to succeed in attaining to a better knowledge and a better presentation of the truths of the Bible. At least the League looks upon the unfolding and application of such principles as a substantial part of its task.

In proposing to apply them to the Bible, it assumes that God's Word, like God's World, is a great unit; and that, as Science failed to comprehend the world until it grasped this, so Biblical study and investigation will fail to get any adequate view of God's Word until it comes to appreciate the fact of its unity, and to proceed upon that fact in its investigations.

We have had occasion, in previous Conferences and in pages of "The Bible Student and Teacher", to outline **the New and Natural Method** of Bible Study for which the League stands. We have designated it as: (1) Natural and therefore scientific; (2) Literary and constructive; and (3) Comprehensive and cumulative. It proposes to take the Bible as it is, assuming that it is what God intended it to be, and to seek to set forth what is in it, in its separate books, in its great divisions and subdivisions, and as a whole. It has been shown that by this method Genesis and Exodus can be made substantially new books to any intelligent reader; that even the Psalms can be made to stand out as an organic whole, having a complete plan in their embodiment of God's redemption as it appeals to the Catholic heart of the ages; and that the Gospels may be given a new meaning and be made luminous and fascinating even to the ordinary mind. A great open door evidently lies before us in this direction.

There is a further purpose of the League in advocating this method, and that is **to appeal to the mature mind**. It desires in this way to interest that vast number in the Churches who when they passed out of the Sunday School gave up Bible study, and to do this by offering them a form of study and investigation that is suited to their higher capacities and needs. The study of the Scriptures in bits and scraps is always disappointing and always repels the mature mind; hence has come the cry for changed methods, in response to which the new and false methods have been invented, and for a time have made the error acceptable and attractive to some. The true view must be made more acceptable and attractive than the false can possibly be.

It is the desire of the League to introduce this new and better method everywhere. "The Bible Student and Teacher", the organ of the League, had the word "Teacher" added to "The Bible Student", when that monthly was adopted by the League, in order to emphasize this as one of its chief functions. That function needs to be magnified in the monthly. Much may be accomplished by sending out trained teachers and lecturers, to be furnished from the Bible Schools and Institutions with which the League may be affiliated in its work. The formation of Circles for Advanced Bible Study has also been proposed. Nothing could be more desirable than interesting in such study the great mass of Church members who are now giving little or no attention to the Bible, not even keeping up daily family worship at which the reading of the Scriptures was once a main feature. The organization of a Correspondence School has also been contemplated, with a view to reaching those who are engaged in the work of Bible instruction, and who are eager to avail themselves of the best methods.

By the use of these and similar means a revolution ought to be produced in the current views, resulting in the bringing in of an era that shall give to those who desire it a new and comprehensive grasp of the Bible in all its length and breadth.

2. It is another object of the League **to Produce or Secure the Biblical Literature needed to meet the false views, and to place such Literature at all the sources of influence, that it may there exercise its counteracting power.**

One of the first things contemplated was the production of a series of Bible Primers and Handbooks that should open the way to a knowledge of the Bible, as a whole and in all its parts, to any intelligent person who might desire to master its teachings.

To reach the mature minds who are outside the Sunday School, Advanced Courses have been planned, with a view to leading them to renewed and higher interest in the Bible, and a new and rational enthusiasm in studying it. These Courses are needed for the reason that the books containing the false views are everywhere being thrust upon the people in the name of "advanced scholarship". The people must be given the product of a better scholarship.

The League desires also to provide tracts and leaflets on all vital points at issue, setting forth the true views on these subjects, with conclusive reasons for them,—all for free distribution as far as possible. Inquiries are constantly being received for tracts on such topics as "The Mosaic Origin of the Pentateuch", "The Inspiration of the Scriptures", etc.

The League would also serve as a bureau for the distribution of the great works on Biblical themes that have been produced in the recent past, and are now being produced, by men of sound Biblical views, but which have not back of them the pushing energy of any of the great publishing houses or great capitalists. An invaluable service to the Christian public would be rendered by securing the distribution of such works as the following: The late Prof. William Henry Green's "Unity of the Book of Genesis", and "The Higher Criticism of the Pentateuch"; the late President Bartlett's "Veracity of the Hexateuch"; Prof. James Orr's "The Problem of the Old Testament"; Pres. E. Y. Mullins' "Why is Christianity True? Christian Evidences"; Rev. Dr. James M. Buckley's "Fundamentals and Their Contrasts"; Rev. John Urquhart's "Inspiration and Accuracy of the Holy Scriptures"; Rev. Dr. W. L. Baxter's "Sanctuary and Sacrifice: A Reply to Wellhausen"; Pres. John William McGarvey's "The Authorship of the Book of Deuteronomy"; Prof. Willis J. Beecher's "The Prophets and the Promise"; Prof. G. Frederick Wright's "Scientific Aspect of Christian Evidences"; "Lex Mosaica", by fourteen of the ablest British writers; etc., etc.

At the time of the formation of the League there was formulated, as was just said, a plan for a comprehensive Bible Dictionary and Encyclopedia, in the production of which the best conservative scholars in the world should be employed. It was felt that provision must be made that it should no longer remain true that all the books of reference of this kind that the student and the preacher and the professor have access to and are constantly pressed to purchase, should contain nothing on the Old Testament but the rationalistic criticism, and that often in its extremist form.

In the carrying out of this entire program the aim proposed is to place the ablest presentation of the true view of God's Word in every library, study, school and home, in order that everyone may have the opportunity to know just what is the truth concerning the Bible, and also to know the real character of the work that has been done to discredit the teachings of Evangelical Christianity. Let that be done and the Bible will take care of itself, commending itself to the genuine Christian conscience, and the conquest of the world for Christ will go forward under a new and mightier impulse.

3. A further method by which the League proposes to attain its aim is by **the Organization of the Christian and Evangelical Forces for intelligent and systematic co-operation in this tremendous task.**

This is the age of concentration and organization. Great enterprises are possible only by the vast combination of forces wisely directed to their accomplishment. Have the advocates of the true view of the Bible as God's Word the requisite forces for the attainment of the objects proposed by the League? Can these forces be concentrated and directed to this end?

Notwithstanding the claim of the radical critics that they have a monopoly of the "scholarship" of the Church and the world, it has been abundantly shown, by such men as Professors Howard Osgood and Luther T. Townsend, that this claim is baseless. The best brains and scholarship, in this country particularly, have been, and undoubtedly still are, on the conservative side. As Professor Townsend showed in his Addresses recently delivered in Tremont Temple, Boston, the predominance is so greatly on the conservative side that a ranker piece of misrepresentation has never been perpetrated upon an innocent and unsuspecting public, than the talk about "the schools and scholars in America all being on the side of the New Theology". The fact remains that the conservative scholars are still in control of all the greatest theological schools of this country, and that they have produced, and are producing, works beside which the best work of the destructive critics can be logically and scientifically shown to be but child's play.

Is it asked, Why then are these men so little heard of, while the writings of the opposite school are everywhere in evidence? One answer is that the men of the latter class are thoroughly organized, and are constantly thrusting themselves on popular attention; while the former have never combined in the interest of Biblical truth, but have been working quietly and apart, except as they have recently begun to be organized by the American Bible League. Another answer is found in the *zeitgeist*, the atmosphere of this age which, in its rage for authorized self-indulgence, is unwilling to tolerate the restraints that would be put upon it by the Law of God as presented in His Word truly interpreted. There is likewise a craze for something new, that leads the public press to devote itself to exploiting all sorts of religious vagaries, whether of German origin or of home production matters little. In short, the untenable and unscientific, naturalistic and evolutionary views of the world and the Bible have permeated all the popular thinking and religion.

The remedy is to be found in a combination of the best scholarship in such work as that proposed by The American Bible League. If the best thinkers and scholars can be brought together, under the dominance of a common and overmastering purpose, to take up this great task, it can speedily be demonstrated that there are scholars abundant and scholarship adequate for its accomplishment. And is not this something worth while for every Christian who is loyal to Christ and His Word?

In aiming to bring about this indispensable concentration of forces the League has planned for the organization of Branch Leagues, like this that has just been formed in Pittsburgh, to bring together those who are in sympathy with its aims, and to lead earnest and loyal Christians to co-operate in the furtherance of its objects, in all the great centers of this country and Canada. We hope to reach out over the Mission World also, where the formation of such Branches is even now under consideration in some of the Foreign Mission Fields. A stupendous scheme, you will say. Yes, but nothing is too great for Christ and His Church. By holding conferences, such as you are holding here, for the enlightenment of the public regarding the real situation, and for bringing home to Christians and the Churches generally the conviction of the imperative needs at the present time, and by disseminating as widely as possible the best available literature, we believe that an irresistible appeal will be made to all true believers, that will result not only in speedy reaction toward the truth of God, but in its complete victory.

Notwithstanding the fact that so much capital, in the hands of so many publishing agencies and syndicates, is being devoted to the spread of rationalistic views, we believe that it is still true that the majority of the wealth of the land is in the possession of men who are loyal to the Bible as God's Word. President Strong, of Rochester University, is reported to have said, at the recent New York State Conference of Religion, that "he had been making investigations himself, and he had found that the hundred richest men in the United States who had the greatest influence in the financial world are almost without exception orthodox church members". This general conclusion accords with the results of my own observations in several of the foremost cities of the United States. This being so, and the Christian's wealth being a trust from God, why is not more of it being employed in the service of Christ's kingdom, and especially in its defence against the

attacks of its enemies? One reason for this dereliction undoubtedly is, that **the great necessities of the hour have never been placed before these men** and their co-operation has never been specifically sought in the great enterprises of the kingdom. Even Christian men can not be expected to perform a duty of which they have never even heard. Just here the Church is responsible for the work of enlightenment, that these men may be brought to see the great opportunity that is open to them, and the great responsibility that rests upon them. Christian men control a large share of the more than one hundred and ten billions of dollars of wealth—more than one-third, almost one-half of the wealth of the globe—represented by this nation. My friend of the many hundred thousands or hundred millions, Christ has given you this **vast wealth**, not for selfish aims or for personal or family aggrandizement, but for the purposes of His kingdom in this great age that demands the immediate evangelization and conquest of the world by that Gospel of which He has made you a responsible witness and herald! Kept unconsecrated, in the bank and the treasure-house, the wealth remains a menace not only to society but to its possessor as well, and fraught with doom for those who inherit it. Laid at the feet of Christ, it would save its possessor and his household from present demoralization and perhaps from eternal spiritual wreck, and hasten the consummation to which Christ's kingdom is now so slowly moving forward.

We of the League believe that many of these men of large means need only to be instructed in the Bible teaching concerning the stewardship of wealth, in order to bring them to the consecration of vast amounts to such ends as are proposed by the League. Would that we could set before you the glorious privileges Christ is offering you in the great enterprises of His kingdom, and then we are sure that, if you are a true steward of your Lord's goods, you would hasten to avail yourself of them with more eagerness than you ever showed to invest in Trust Company, in Railway Scheme, or in your great Steel Plants!

And when men of wealth have once invested in these enterprises, they should be induced to give their personal attention and services to the business management of such undertakings, in order that they may be sure to be carried forward on business principles. There is many a man who in this way could erect a monument to the glory of the Master—not to his own glory!—for which the Church and the world would never cease to thank and bless him. In this way financial support and backing, such as are now given to the new and passing errors and falsehoods, would be given to the old and eternal truths upon which the destiny of the world hangs.

In behalf of the League we invoke the aid of Christians everywhere in bringing about this new and larger outlook. It depends upon you whether the coming years shall see this organization of the great intellectual and spiritual forces, and of the wealth that God has given to us as a people, and their use in the carrying out of God's plans.

Against the Liberalism of the age, may we not appeal to all Christians for immediate consecration and united devotion to this all-important work? The battle of Bible or No Bible is on. There is no shirking it. Every man must line up in the ranks. If the Bible is true, every one of these new views is false. If the new views are true, then the Bible is false. The issues involved are unspeakably great, in forsaking the old views, which are most certainly God's truth, for the new views, which are just as certainly man's error and the Devil's error. The issue is one of life and death. Let no man deceive himself. "God is not mocked. Whatsoever a man soweth that shall he also reap".

The danger is not to the Bible—that will remain the impregnable rock—but to man, for whom the error is fraught with destruction. The multitudes of individual souls whose faith has already been wrecked is beyond comprehension. And the destruction still goes on. The corruption that has taken possession of the Church, especially in its ministry is already recognized even by the world as appalling, much more by seeing men in the Church. From his point of view President Patton has lately pronounced the outlook for the future of our American Christianity and especially of the ministry, as dark beyond expression; and with this opinion, looking at the matter from another point of view, Rev. Dr. N. D. Hillis has expressed absolute agreement. And who does

not feel that under the false teaching society itself, as well as the business world, is going to wreck? And what hope is there for the nation that was built on the Bible, if the Bible has been permanently discredited and repudiated? And what is the prospect for the world, for which Christ died, if the Church repudiates the Great Commission, obedience to which is the one test of its standing or falling, and thereby destroys the only hope of mankind?

We are calling Christendom to one of the greatest conflicts of the ages. Is not Armageddon of the Apocalypse at hand? The challenge is, "Who is on the Lord's side"? And the appeal to every man loyal to Christ is for a complete consecration of himself and his possessions to Him who has bought him with His own precious blood, and whose he has vowed to be; and for the undivided devotion of his energies to the one work in the world that is to-day worth doing,—the vindication of the Bible as God's only message of salvation to the lost and the conquest of the world for Christ through its Gospel.

THE INTERNATIONAL LESSONS IN THEIR LITERARY AND HISTORICAL SETTING

The Managing Editor

The Topics for the International Lessons for July are: "Jesus and the Children"; "The Duty of Forgiveness"; "The Good Samaritan"; "Jesus Teaching How to Pray"; and "Jesus Dines with a Pharisee".

The First and Second are drawn from Matthew's Gospel; the Third, Fourth and Fifth, from that of Luke. The events and incidents that furnish the basis for these Lessons all belong to the closing half of the Year of Wandering; but their organic and historical connection can not easily be shown.

I. Lesson for July 1.—The Topic of the First Lesson for July is "Jesus and the Children". Its Scripture is Matthew xviii. 1-14. Partially parallel accounts are found in Mark ix. 33-50 and Luke xv. 8-10; xvii. 1, 2.

As the friends of our Lord were gathered about Him, a dispute arose among the Disciples over the first place in the Kingdom of Heaven that was being set up. It may have been occasioned by the special honors placed upon Peter in connection with his Confession; other Disciples were anxious to have the first place, which they feared might be given to him.

The central teaching of Christ in this Scripture is directed against **unholy ambition for high place and authority**, in which He recognized one of the greatest dangers for the future of His Kingdom. In setting forth this lesson, "little children"

—temporal and spiritual—are incidentally exalted.

The Lesson may perhaps best be understood by emphasizing the following Points:

1. Consider the Deadly Ambition Cherished by the Disciples, and How Jesus exposed it by an Object-Lesson.—Ch. xviii. 1-4.

(1) The Strife over Who should be the Greatest (verse 1). The subject that had been kept constantly before them for the previous ten days had been the Cross, or the sufferings and death of Jesus as laying the foundation of the Kingdom. Is it possible that they should now be discussing the question, **Who shall be Greatest in the Kingdom?**

(2) The Child Set in the Midst, and the Teaching of Jesus that the View of the Disciples on this Point must be absolutely Revolutionized (vv. 2-4).

The object-lesson was intended to make the teaching more impressive. Such ambitions must be entirely put aside, since they would even exclude those who cherish them from entering into the Kingdom of Heaven. They must be "converted" i. e., be absolutely turned from and cured of this false ambition, for which there is no place in the Kingdom. They were required to become as a little child.

The greatness of the danger, not only to the Disciples at that time, but to the Church in all ages, is shown by the fact

that this lesson is embodied (as shown by the parallel Scriptures) in the three Synoptic Gospels. The Jew, Roman and Greek of that age, and the men in all later ages of whom they are the types, have shown how insidious and destructive is the evil here warned against. In the man of Jewish characteristics it has shown itself in the desire for hierarchical position; in the Roman type, in the tendency to apply civil standards and methods to ecclesiastical matters; in the man of the Greek nature, in the tendency to exalt and covet intellect and culture above spirituality,—and in all these, in subordinating Christian service to strife for exalted place.

2. Consider the True Ambition in the Kingdom—Service to the "Little Ones"—and How Jesus set it forth.—Ch. viii. 5-9).

Their point of view and purpose must be entirely changed, and their life given to the service of "little ones" in Christ's Kingdom, instead of to seeking for greatness.

Jesus proceeded first to teach them concerning their relations to these "little ones" on earth.

(1) They should receive these, as representing Jesus Himself, with an affectionate interest, and care for them as the objects of the chief importance in the Kingdom (verse 5).

(2) Offences against them would call down upon the offenders the severe judgment of Heaven and result in the offenders' perdition (vv. 6, 7).

If they are rendering themselves liable to such judgment by ambition for high place, they are urged to escape from everlasting perdition by complete self-crucifixion (vv. 8, 9).

The point here emphasized has reference to "the little ones" as including both children and the poor and despised.

The lesson is that "the little ones" are the centre of interest in the Kingdom, and the warning is against failure to treat them as such.

3. Consider Heaven's Indorsement of Service to "The Little Ones" as the Only Way of Exaltation in the Kingdom.—Ch. xviii. 10-14.

Jesus then taught what is thought of "the little ones" in Heaven. In their

ambitious schemes and efforts the Disciples should beware lest by despising these "little ones" on earth, they should place themselves in plain antagonism to God and all the Heavenly world.

(1) The Father sends His Highest Angels as Their Guardians (verse 10).

This would indicate how special the Providence of God is, not only over children but over the helpless in the Kingdom; since the highest angels of God in Heaven before His Throne represent the most insignificant subjects of His Kingdom on earth (See Ps. cxiii. 5, 6). The angelic guardianship is for them and not for the great and titled.

(2) The very object of the Coming of the Son of Man into the World was to Save these Little and Lost Ones,—so that they are the Central Objects of Redemption (verse 11).

(3) The Salvation of these "little ones" enters as the principal factor into the Father's Purpose and Plan (vv. 12-14).

The Parable of the One Lost Sheep is brought in to emphasize the part of the "little one" in the plan of God. As used elsewhere (Luke xv. 3-7) the Parable is addressed to the New Testament Shepherds "who, after the example of the Master, were to take care of the lost". In Matthew "the Parable is addressed to the Pharisees, who themselves represented the ninety and nine sheep, but who looked upon themselves as not having gone astray".

The lesson is thus eminently fitted to check the spirit of ambition that has always been rife in the Church. None are admitted into the Kingdom of Heaven but the "poor in spirit". One of the greatest curses and hindrances to the progress of the Gospel, in every land and age, and under whatever form of ecclesiastical polity (whether prelacy or presbytery or independency), has been the tendency of the would-be great ones to masquerade in the role, not merely of ruler but of boss. A great necessity was thus laid upon Jesus to declare that men of this spirit are **therefore and thereby excluded from the Kingdom of God.**

The Scripture at the same time teaches the large place that must be given to the activities of the Church in behalf of the children and the poor. The great respon-

sibility of the Church to children could not well be more strongly emphasized. The Church has always looked upon the children as a principal source for continuance and increase, and in the modern Church the sense of responsibility for the training of the children has been greatly quickened. The teaching of Jesus would seem to give equal prominence to the "little ones" so far as made up of the poor and humble. Upon them, rather than upon the titled and great, depends the Church's future. While it is true of the former that, "of such is the Kingdom of Heaven", the teaching of the Apostle applies to the latter, "not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. i. 26).

II. Lesson for July 8.—The topic of the Second Lesson for July is "The Duty of Forgiveness". Its Scripture is Matthew xviii. 21-35.

1st. Place of the Lesson.

Matthew here records the third statement of Jesus in the three-fold instruction concerning offenses and wrongs, called out by the strife of the Disciples over the place of the greatest in the kingdom.

In the first (ch. xviii. 1-14) Jesus deals with offences against Christ's "little ones" that would end in the destruction of their souls. There is no self-crucifixion too great to be undergone to escape giving such offences.

The second teaching (ch. xviii. 15-20) concerns rather personal offences or wrongs, in the kingdom, falling short of causes of fatal stumbling. Jesus lays down the law of discipline in dealing with such offences on the part of the person who has been the subject of them.

The third teaching is in the Scripture of the present Lesson, and apparently deals more particularly with the question of **forgiveness in case of purely personal wrongs or offences**. The occasion for it is a personal question of Peter to His Master.

2nd. The Unfolding of the Lesson.

Peter's question introduces the subject of personal forgiveness. Some have taken the ground that he was seeking to secure direction from his Lord in dealing with offences of the first kind mentioned above, **in his official capacity as leader in the**

Church. It seems more probable, however, that the question grew out of the feeling that **he had been injured by the adverse discussion of his fellow-disciples**. The practical question then concerned the extent to which in such cases forgiveness might be required.

1. Consider Peter's Proposed Law of Forgiveness.—Ch. xviii. 21, 22.

(1) Peter's wrong point of view is shown by his putting "I" in the place of "God" (v. 21).

Peter's selfishness is shown by this course. All sin, in the strict sense, is against God, the Lawgiver, and not against man; as all obligation is to God, the Lawgiver, and only toward man. The Psalmist said: "Against Thee, Thee only have I sinned" (Ps. li. 4). A wrong to himself Peter seemed inclined to transform into a **sin**, in the stricter sense, against God.

In would-be generosity he undertook to advance upon the Law of the Rabbins, who required that such wrongs should be forgiven three times, while Peter proposed seven times as the limit.

(2) The Law as Laid down by Jesus Required the Removal of all Limitations from Forgiveness (v. 22).

"Acts of forgiveness, prayers, and similar deeds should not be counted". Peter is a type of a class that proposes to count and limit spiritual acts.

Jerome suggested the contrast between "Our Lord's seventy times seven of forgiveness, and the seventy-and-seven-fold of revenge of Lamech" (Gen. iv. 24). The spirit of the Gospel carries one to the very opposite pole from that of the antediluvian, apostate world. As Lange remarks, "On account of the guilt of man, it becomes necessary that the kingdom of heaven should rest on **compassion** as its foundation".

2. Consider the Law of Forgiveness Laid Down by Jesus as Based on God's Forgiveness of Us.—Ch. xviii. 23-34.

The Parable of the Two Debtors, as illustrating this law of forgiveness, may be considered under three scenes or successive stages:

(1) A human king and his officers of finance call a great debtor to account, who

is forgiven because of his entreaties and promises (vv. 23-27).

The Scripture brings out the various points: the reckoning called for, the greatness of the debt, the command to sell the debtor into slavery, and the free and gracious forgiveness in answer to the prayer of the debtor.

Every sinner before God is thus represented as, in the beginning, lying under a debt impossible of payment because of its greatness; and as, in the end, receiving the free and full forgiveness of God in the Gospel.

(2) The forgiven debtor in the role of unforgiving creditor, mercilessly inflicts punishment on one indebted to him for an insignificant sum (vv. 28-30).

The smallness of the debt, and the violent demand for its payment, and the merciless denial of the very prayer in answer to which the king had forgiven him, illustrate the harsh, unforgiving, cruel spirit with which man often regards slight injuries done to him, and his forgetfulness of great favors from God.

(3) The report of this cruel conduct by the officers to the king, followed by swift and merited retribution (vv. 31-34).

Such an exhibition of an unforgiving spirit deserved the withdrawal of the favor that had been promised, and the handing over of the man to the tormentors for condign punishment. "The offender it seems is not imprisoned for his mercilessness to his fellow-servant, but his old debt which had been forgiven him. But it must be remembered that every sin against our neighbor, or against ourselves, is at the same time a sin against God, and so the conduct of the unmerciful servant contracted a new debt due to God" (Schaff).

3. The Application of the Parable—God's Requirement of Hearty and Universal Forgiveness of the Brethren.—(Ch. xviii. 35).

The assurance is, that as the king dealt with this great and unforgiving debtor, so the Heavenly Father shall deal with every unforgiving disciple. Indeed the unforgiving spirit and treatment show that the man can not have been forgiven. See Eph. iv. 32; v. 1, 2; James ii. 13.

Note that true forgiveness calls, not only, negatively, for overlooking and forgetting

wrongs, but also, positively, for the restoration of that brotherly feeling and Christian love that lie at the foundation of the kingdom of God, as so clearly set forth in the Sermon on the Mount. The true Christian spirit in this way always exerts a transforming power over human intercourse, whether in Church or Society.

III. Lesson for July 15.—The Topic for the Third Lesson for July is "The Good Samaritan". Its Scripture is Luke x. 25-37. There is nothing like it in any of the other Gospels. A lawyer, i. e., a teacher or expounder of the Mosaic law, led Jesus to utter this remarkable Parable by asking a question intended to put Him to the test. A somewhat similar teaching will be found in Luke xviii. 18-30 and in Matthew xix. 16-30; but without this Parable.

The following Points for Study are suggested:

1. Study the Lawyer and His Test Question.—Ch. x. 25-29.

(1) His question exhibited the self-righteousness of the Pharisee (v. 25). He expected to inherit eternal life by **doing**, showing that he had no conception of his own spiritual condition or of the way of salvation.

(2) The question of Jesus tested the man (vv. 26, 27). He was orthodox concerning the two great commandments, i. e., his views were right, but his practice did not accord with them. He was practically disobedient to the Law of which he had clear knowledge.

(3) The attempted justification of himself (vv. 28, 29). His desire to justify himself arose probably from the revelation of his practical disobedience by the searching expression of Jesus, "This do". He was amazed by the dawning consciousness that he had not done this; and so the sharp lawyer in attempting to test Jesus found himself put to the test.

2. Study the Answer of Jesus Embodied in the Parable.—Ch. x. 30-35.

Nothing could have been better suited to expose the self-righteousness of the man, his hypocrisy and his failure to keep the law, and so bring down upon him self-condemnation.

In the Parable certain Points for Study present themselves:

(1) The Story of the Man and his Fate—the Type of the Lost Sinner (v. 30).

The great lesson of the Parable lies beneath the letter. In it is to be seen the dreadful condition of humanity, as spiritually bruised, wounded, destroyed by sin.

(2) The inhuman conduct of the Priest and the Levite—the Religious Teachers and Helpers (vv. 31, 32).

The heartlessness and indifference of the Scribes and Pharisees, represented by this lawyer, is here portrayed in all its naked selfishness and blackness, as a warning to religious leaders for all time. They had “no open bowels of mercy”, no living, loving human interest.

(3) The Conduct of the Samaritan, in Contrast (vv. 33-35).

The Samaritan, the enemy of the Jew, is selected in order to give greater emphasis to the lesson. Where hatred alone was to be expected, he succors the half-dead Jew, and so illustrates the divine love that reaches out and seeks to save lost man. This man, like the Divine Physician, ignores the dangers of the place, forgets his national antipathies and devotes himself, in self-sacrificing spirit, to the work of healing and saving. Chrysostom understood that “the wine is the blood of the Passion, the oil, the anointing of the Holy Spirit”. The Samaritan goes further and makes provision for the Jew’s future sustenance and care.

(4) Study the way in which Jesus now turned the tables on the Lawyer in Applying the Parable.—Ch. x. 36, 37.

He who had been questioned now became the questioner, and brought home the lesson wrapt up in the Parable. He made the Lawyer confound and condemn himself.

“The lawyer had asked: Who is the neighbor to whom I am bound to show the service of love? But the Lord asks, Who is a neighbor, he who shows love, or he who shows it not? The Parable is a reply, not to the question, for to that it is no reply, but to the spirit out of which the question proceeded”. Jesus shows the man a true neighbor and bids him behold him. The self-righteous Pharisee came out in his declining to use the name “Samaritan”, and saying, “he who showed mercy on him”!

The final application followed at once: “Go and do thou likewise”. It showed the man that he had not eternal life, by convicting him of his failure in obedience to the Law by which he had expected to secure eternal life; and it must have left him convinced, if not convicted, of his sinful and hopeless condition. Whether it led him to repentance is not here narrated.

The Parable brings out for the Jew, the thought that he was not called by God for his own sake and for the sake of his own race, but to fulfil the promise made to Abraham that he should be a **blessing to all mankind**. The divine religion from the beginning was intended for universal humanity,—a welcome lesson to the Greek-Gentile world.

IV. Lesson for July 22.—The Topic for the Fourth Lesson for July is “Jesus Teaching How to Pray”. Its Scripture is Luke xi. 1-13. There is no parallel account of this incident, but there is a parallel form of the prayer in the Sermon on the Mount (Matt. vi. 9-13). The Prayer may have been many times repeated in the instruction of Jesus during the years of His ministry.

1st. Place of the Incident and the Lesson.

This incident probably occurred during the closing weeks, or at least months, of the life of Christ. “Tradition has connected it with a beautiful marble church on the Mount of Olives, said to stand on the spot where Jesus taught His Disciples this Prayer! The story may not be true, but the building is of interest from the fact that, on its inner walls, around an open court, that Prayer is inscribed in thirty-two different languages. And even that is only a small number of the many tongues in which that matchless Prayer is offered up to the Throne of God” (Hurlbut).

The Greek needed especially, as has been so often said, to be brought into communion with God and Heaven; so we have in Luke the great examples and lessons of prayer including these wonderful stories—the Pharisee and Publican, The Importunate Widow, The Unjust Judge, and the Scripture of the Lesson.

2nd. The Unfolding of the Lesson.

1. Study the Lord’s Prayer as setting forth the Objects and Form of Prayer.—Ch. xi. 1-4.

One has said, "The Lord's Prayer is a short compendium of the principal truths of the Christian faith, of the highest demands of the Christian life."

(1) It begins with the recognition of God as the Father, "Our Father in Heaven", who is the Fountain of Redemption and whose great purpose is to save sinful and lost man (v. 2).

(2) It pleads for the restoration of the kingdom of God, i. e., the restoration of man to obedience to God, as the supreme object of all those who follow Christ and make use of this Prayer (v. 2).

(3) It seeks the supplies and the aid that are necessary to make the efforts of Christ's disciples avail for the restoration of the kingdom (vv. 3, 4).

The plea for daily bread, or bread suitable to the needs of the daily Christian task, embraces not only the earthly sustenance necessary but also the heavenly bread, including everything that is needed in the present in carrying forward the work of the kingdom in obedience to Christ's commission to His followers.

The plea for the forgiveness of sins recognizes man's burden of past sin and the necessity for his release from its slavery, without which effective service is impossible. The clause added, "for we also forgive every one that is indebted to us, is intended to indicate the proper attitude of spirit for receiving answer to prayer.

The plea, "Lead us not into temptation"; but deliver us from the Evil One", calls for all that help from God necessary in the death-grapple by which the kingdom is being wrested from the grasp of Satan, the Great Adversary.

The Lord's Prayer, then, is not made up of mere generalities, as is so often supposed, but brings the Christian, in its every thought and clause, face to face with service for Christ in the kingdom of God and with the consummation of the Gospel in the final universal victory over sin and Satan.

2. Study the Teaching of Jesus, that Real Prayer will certainly be Answered.
—Ch. xi. 5-14.

This Scripture sets forth the sure hold that prayer has on God and Heaven, and presents the grounds on which Christians

may expect to be heard and answered when they pray for things in accordance with the will of God.

(1) Note the illustration of this certainty in the Parable of the Importunate Friend (vv. 5-8).

The applicant here continues knocking and asking, determined to take no denial, and the importunity overcomes the selfishness of the friend. God, our Father, the Friend to whom we appeal in prayer, has no such selfishness that needs to be overcome by importunity.

(2) Note that it is a universal principle with God to give for the asking (vv. 9, 10).

God is supremely interested in giving. The underlying law of His world is brought out by the threefold promise embodied in "ask, seek, knock" and the assurance that everyone who does this shall be answered with God's gifts. All man needs to do, when in sympathy with God, is to open his soul to the reception of what God is always desirous to bestow.

(3) Note that God's Fatherly Love Renders Certain the Answer to the Prayer of his children (vv. 11-14).

The teaching advances here from regarding God as friend and sets Him forth as the Heavenly Father. The argument is **a fortiori**; "How should it be possible that a Holy God who is our Father should not do that which even a sinful earthly father does?"

The great point is, God's one interest is in the extension and establishment of the kingdom. It is impossible that He should not give for Christ's sake and the Disciple's sake what is necessary to His Children for their mission in their service in the kingdom. Matthew teaches that this gives assurance of "all good things" necessary for their mission. Luke here is more specific and assures of the gift of "the Holy Spirit" the principal and most essential of all good gifts. The Father is anxious to give these things to them. It is the old truth, found in Malachi, that God is waiting to open the windows of Heaven and pour out a blessing that there shall not be room to receive.

It accords with this that always, as at Pentecost, when man asks for great things **for the kingdom** he is sure to find God waiting to give them. Remember that

this Prayer centers wholly in the kingdom.

V. Lesson for July 29.—The Topic for the Fifth Lesson for July is "Jesus Dines with a Pharisee". The Scripture is Luke xiv. 1-14. The incident belongs to the closing weeks of the life of Jesus. It was doubtless dangerous for Him at this time to accept such an expression of honor, or such an invitation if not intended to be an honor, "from one of the chief Pharisees". The crisis was now certainly very near.

Several Points for Study naturally suggest themselves. Jesus teaches lessons to three persons or classes successively:

1. Study the Miracle on the Sabbath and the Lessons to the Fault-finding Lawyers and Pharisees.—Ch. xiv. 1-6.

"It belongs to the peculiarities of Luke that he loves to represent to us the Savior as sitting at a social table, where He most beautifully reveals His pure humanity. At this time He glorifies the meal through table-talk which more than any other was 'seasoned with salt'" (Col. iv. 6). His table-talk was addressed first to the guests, then to the host, and finally to both.

This Scripture exhibits Jesus in freest intercourse with His enemies, and His frankness and at the same time dignity in dealing with men socially.

These captious critics needed to be taught the folly of putting their hypocritical formalism in place of vital godliness. They "were watching" Him, to find some ground of accusation against Him in His violation of their man-made rules regarding the Sabbath. Jesus confounded and silenced them by appealing to their own conduct in matters of common life, and drawing therefrom an argument in favor of the vastly more important work of healing the helpless.

2. Study the second teaching of Jesus, —that to the Ambitious Guests.—Ch. xiv 7-11.

The Parable—in the wide sense of parabolic address—was called forth by "the unseemly demeanor of the guests in pushing their way into the chief seats at the table." Such strife for the first place was not only inappropriate but deserved rebuke as being indecent. It furnished a lesson for the disciples of Christ of all ages. It

emphasized the lesson of Jesus, already taught, that the only way to exaltation is through humility, the only way to greatness is through service.

3. Study the teaching addressed to the Host himself who had invited Jesus.—Ch. xiv. 12-14.

(1) Jesus rebuked the host for his choice of self-important and self-seeking guests for his feast. The law of Moses assigned to the poor and needy a place at the feasts of the rich (Deut. xiv. 28, 29; xvi. 11; xxvi. 11-13).

The tendency warned against is to invite the rich and important, who can repay in kind what they receive. Such interested social invitations in no way add to the value of benevolence in the world, and there is nothing Christian in them, indeed only what is worldly and heathen.

(2) Jesus enjoined upon the man—if he desired to carry out the law—that instead of inviting these great ones, he shall show true benevolence by inviting the poor and needy. These can not recompense him, but at the resurrection of the just he will assuredly be recompensed.

4. It would be well to continue the study through the Scripture immediately following, in which Jesus addresses an inquiring guest.—Ch. xiv. 15-24.

Note how Jesus addressed this guest, who apparently put a literal interpretation upon the words of the Teacher, expressing his joy in anticipation of the Messiah's time, in the blessings of which all Jews felt sure of participating. Jesus showed him by parable how generally the Messianic invitation would be rejected by the Jews and how little value they would attach to it when offered to them. Their prevailing worldiness, in all its forms, would shut them out from the Gospel feast, and the Lord will then send out his servant to bring in the outcasts (the Gentiles), to take their places.

This fourfold lesson is one for the Church in all ages. "The Church is not a club for the good, the wealthy, the prosperous, but is ever to present a feast of the good things of the Gospel to those who are in need, and to sound the invitation around the world. Only thus can these join in the recompense of the righteous, in the resurrection of the just" (Peloubet).

EVANGELISTIC AND MISSIONARY SECTION

Department of Biblical Evangelism

Conducted by the President, William Phillips Hall

The Divine Art of Winning Men to God: the Messenger

In our last article we considered in a general way the character and effects of the true evangelistic message. We shall now briefly consider the necessary character of the messenger.

In a true work of God the one who delivers the evangelistic message must, of necessity, be one who has experienced the spiritual and moral effect of that message in personal consciousness. A true witness must be able to state facts known to himself in order to convince the judge or jury of the righteousness of his cause. In like manner a true witness of and for Christ must be able to state facts of personal experience, in order to convince the unsaved, whom he strives to win to God, of the truth of his plea, and of the reality of the great work of the Holy Spirit in the souls and lives of those who yield full obedience to him. A painted fire never warmed a freezing man, and a beautiful word picture of God's salvation, painted by one who has never realized that salvation in personal experience, never truly brings to spiritual life the soul which is "dead in trespasses and sins".

The world is always looking for and listening to "the man with a message"; but "the man with a message" in the Divine sense is always one who has received that message from God, and has experienced its power within his own heart.

In order to evangelistic success the true message must be delivered, but it is equally essential that the messenger who delivers it be true.

May it not be possible that one of the chief causes of evangelistic inefficiency is non-experience of the evangelistic power in the heart and life of the one who vainly endeavors to win others to God? Great soul-winners have always been great God-won souls. Water does not naturally rise above its own level, and would-be soul-winners do not raise their hearers above the level of their own spiritual experiences. Some one once said that Charles G. Finney

always seemed to him like a gigantic battery of Divine power, and that oftentimes every sentence of Finney's message struck home to the hearts of his hearers like a bolt of invisible lightning! Would God that all Christian ministers and evangelistic messengers might possess the same power in the same or even greater measure.

The frequently repeated statement that "we can not all be Finneys or Moodys" is untrue, so far as the power of evangelistic efficiency is concerned, **if we be willing to pay the price that Finney and Moody paid for it!**

Peter's message won thousands to Christ, but Peter was full of the Holy Spirit when he delivered that message, and Peter was fully conscious of that stupendous fact! Paul's message Divinely electrified dead souls into resurrection-life, but Paul was Divinely electrified when he delivered that message, and Paul had personal consciousness of the glorious fact! The evangelistic message of John Wesley shook the British Isles from center to circumference, and brought true salvation to thousands of precious souls for whom Christ died, but Wesley had personal consciousness of that strange warming of his poor heart by the fires of the Holy Spirit, before he could effectively tell others how they might also realize the same heavenly boon!

Dr. Henry C. Mabie relates that on a certain occasion, when he was attending a college prayer meeting, "There had been much concentration of thought on the theme of the meeting, Christ in Gethsemane, and we were upon our knees in prayer when suddenly there shone out, to me at least, a presence as of the unveiled and risen Lord. This entirely supernatural glory seemed to suffuse the place with resurrection-light, and all the other persons in the room also were spiritually affected in a way altogether uncommon. Indeed, what occurred that night in that little upper room is entirely beyond human telling. Probably the form of it was

determined in part by mental suggestion, by psychic influence, by various second causes, kindling the imagination at such a time. Be this as it may, the reality of this theophany I can no more doubt than I could deny my own identity. It was not conversion, for this had occurred at least four years previously. At all events, from the time of which I speak the whole character, current and outlook of my life changed. The Scriptures lighted up, Christian joy displaced depression, passion for souls ensued, courage triumphed over fear in public religious exercises. Other people also recognized the realness of the

change, and the whole providential course of life since has corroborated the divineness of the vision of that night".

Immediately following Dr. Mabie's extraordinary spiritual experience he was instrumental in leading nearly two hundred souls to a saving knowledge of God in Christ Jesus.

One such glimpse of Jesus, and we, brethren, like Paul, like Finney, like Mabie, may be transformed from doubt to assurance, from inefficiency to efficiency and from weakness to power! Is not such a blessing worth seeking for?

Department of Biblical Foreign Missions

Conducted by Rev. Henry O. Dwight, LL. D.

News from the Mission Fields

India: This year the London Missionary Society is celebrating the Centenary of its mission in Travancore, South India. It was in 1806 that the eccentric and fervid Ringeltaube, of the L. M. S., was drawn into Travancore by learning that one man, Maha Rasan, and he a pariah, was reading the Scriptures at Meilady in that stronghold of the Brahmans, and had built near his own hut a small oratory for the worship of the true God. Some idea of the change which fills the London Society's celebration with thanksgiving may be gained from a casual remark of the British Census Commissioner in his comments on the census of 1901. He says, "Out of every ten thousand of the population of Travancore 373 Hindus have vanished during the last twenty-five years, and have been replaced by 333 Christians and 40 Mohammedans".

China: Of the situation in China Dr. Mateer, of the Presbyterian Board writes to a friend, "The rage for foreign learning in China is something wonderful . . . but I do not think there is much prospect of peaceful times in China for the next few years". And then he adds—not that the missionaries had best get out of the country because of possible disturbances, but—"the opportunity for missionary work was never so good as it is now". In the mind of the missionary, opportunity to save men, holds the same place that discovery of a new gold field in Alaska, or the scent of a new market for American goods in South

Africa takes in the mind of a man who is keen to enlarge his bank account. The passion to save men dwarfs obstacles when opportunity appears.

An extraordinary fact of the new order in China is the dethronement of idols by order of the Government in some of the Southern provinces of the empire. Provincial officials objected to opening schools of the new class because no suitable buildings exist in which to house the schools. Then orders went forth from Peking to clear out idols and to use temples for school houses. Such an order a few years ago would have had echo through the world. But its revolutionary meaning has been almost unnoticed. In many places the idols have been flung "to the moles and the bats" with literal fulfilment of Isaiah's declaration of their predestined fate. In one place in the Canton district the god of literature was dragged from his place in the examination hall and burnt. In another place in South China the idols, like Aaron's golden calf, were broken up and thrown into the river to go where the flood might take them. In another town the people remonstrated, and the authorities allowed them to make one farewell feast of worship before the temple was cleared. But when the services were prolonged beyond measure the waiting workmen lost patience, overthrew the idols with a crash before the worshipping people and finished the whole matter forever.

Plans for the Conference of missionaries which is to be held in Shanghai in May 1907 are well advanced. The Conference will be composed of regularly appointed delegates from all demoninations. Each mission will be allowed delegates in proportion to the whole number of its workers in China. All other missionaries are free to attend the meetings of the Conference, but without the right of voting. The Conference will take an important part in the celebration of the Centenary of Protestant missions in China. The size of the missionary body there represented, the quality of the problems now to come under discussion and the wonderful growth of the body of Chinese Christians can hardly fail to make it a prolonged praise meeting. The China that Robert Morrison knew can hardly be recognized in the China of to-day.

The Sudan: The Church Missionary Society's new mission to the Sudan has safely reached its destination at Bor in the territory assigned to it by the British authorities. The service rendered to the Lord of the Kingdom by Governments which follow their own natural impulses, became notably evident in the quick transit of this missionary party. It left London October 17, and it arrived at Khartoum, some 1,300 miles south of the Egyptian coast of the Mediterranean, on the first of November. The remaining distance (1,100 miles) to its destination was traversed in a sailing craft on the Nile much more slowly but with equal security because Britain rules the Sudan.

Siam: A curious fact is reported from this little bit of the Far East. The Siamese pastor and session of the First Presbyterian church of Bangkok have found it wise to hold one service in English each Sabbath

This service draws in Chinese, Japanese and Hindus who do not understand Siamese but do understand English.

On the second of January the Crown Prince of Siam laid the corner stone of the new building of the mission school at Chieng Mai, in the Laos country. He was asked to give a name to the school. In a cordial letter he complied with the request, naming the school "The Crown Prince's College". In this diplomatic fashion the Crown Prince has put the Presbyterian church under a sort of responsibility to transform that High School into a College without much delay. The responsibility respecting Siam providentially placed upon the Presbyterian Church is remarkably clear. American Baptists, the London Missionary Society, the Netherlands Missionary Society, and the American Board successively had missions in Siam in the first part of the 19th century, but all have withdrawn for one reason and another except the American Baptist Missionary Union, which still maintains a mission to Chinese in Bangkok. Last of all the Presbyterians entered the country in 1840 and they have had wonderful favor with God and man. Their stations stretch from the Malay peninsula northward through the Laos country to the very borders of China. Fifty-eight native churches have been organized with 3,573 members and a company of adherents of nearly 15,000. No other missions have entered Siam, and if the Presbyterians do not improve the territory thus placed under their care it will be left a wild. We have called Siam a "little bit" of the Far East. So it is in comparison with China, for instance. But New England, New York, New Jersey, Pennsylvania, Ohio and three-fourths of Indiana could be stowed away within its broad acreage.

The Bible as a Missionary

All of these items of missionary intelligence are connected more or less directly with the book that the missionary carries. As has often been remarked, Bible Societies are missionary Societies or they are nothing. Their colporteurs are missionaries in the most positive sense, and their books are missionaries which speak to eye and ear and heart in all lands.

The Bible has had one effect, in its wide distribution, that is little known. It has

forced the Roman Catholic Church in several regions to take up the same instrument of propaganda. The Archbishop of Rio de Janeiro, has lately approved a new Portuguese version of the New Testament, and has urged his flock, not only students but common people as well, to possess themselves of it. The Pope's sanction of the Italian translation of the Gospels issued by the Society of St. Jerome is well known. The Roman Catholic missionaries in Syria

some years ago were forced by the popularity of the Arabic Bible, published at Beirut by the American Bible Society, to make a Roman Catholic Arabic version. More recently still a good translation of the New Testament into French has been made in Paris by a Roman Catholic priest, and corrected by an eminent Jesuit. These facts do not prove that the Roman clergy are abandoning their fear of the Bible when given to the unlearned. But they show a notable progress in that direction, even

though these new versions are hampered by doctrinal notes.

Meanwhile we have the reports of the American Bible Society's circulation for the year 1905. The total number of issues was 2,200,000, an increase of about 400,000 copies over the previous year. The Society has had in many respects, a hard year, but churches and individual Christians have rallied to its cry, and it has again done its year's work without incubus of debt.

Dividends from Gifts to Missions

Perhaps no object for which the average man spends money is so clouded with uncertainty as to whether it is worth while as the missionary object. A question hangs in the minds of many over the whole business, as in the case of those who imagine that the Christian religion offers reward in an uncertain future, only, and that beyond a more or less distant grave. A peculiarity of the mission work of to-day is that it offers now and in tangible form rewards to those who support it.

The gain of strengthened faith.—Every day the mission fields yield new proofs that the Gospel in which we have believed does get hold of the souls of all sorts of men. The Egypt General Mission (London) has a station at Suez. In front of its bookshop an Arabic Bible lies in an open case for passers by to read. One day last winter some Mohammedan youths tore out some pages and threw dirt over the book. The bookseller, Salim, who is a converted Mohammedan, complained to the police of the public contempt thus put upon the Christian religion. The lads were arrested and tried in a Mohammedan court, their lawyer claiming in defence that the Bible having been written by men may be treated like any other book. Salim the bookseller, conducted his own case, being well educated in Mohammedan law. After an address in which he set forth at length his reasons for holding the Bible to be the word of God, the Mohammedan judges gave him the verdict and sentenced the young hoodlums to three months imprisonment for insulting the Holy Book of the Christians. This verdict fell only a little short of that of a man in Austria, of whom Dr. Clark of Prague has written. He was ignorant of the Bible, and was persuaded by a colporteur to buy

one. After a time his friends came to warn him that he must be careful, for he had bought a Protestant book. The man had already read deeply in the Bible. He answered, "I do not know whether it is Protestant or Roman Catholic, but this I know; it is the Book of God". Mere knowledge of such cases, which prove the power of the gospel to do the work for men that it professes to do, is a precious satisfaction to any through whose self-denial it has been sent abroad.

The gain of getting things done.—One can see pagans actually made into new men. Many give a mild approval to missions because they carry with them decency in dress, education, and civilization. Few think of their profounder results in popularizing a uniform standard of morals according to the ideal of Jesus Christ, and really making some in every land "partakers of the divine nature".

The April number of the **Church Missionary Intelligencer** tells of a wounded Mohammedan boy brought at midnight to the mission hospital at Zaria in North Nigeria. Dr. Miller, the missionary physician, was aroused from sleep to dress the wound. Then a recently enlightened Mohammedan improved the opportunity by saying to the boy's friends, "You might go to any other house in Zaria for help at night and you would only get curses. At this house, because they love Jesus Christ, they get out of bed at midnight to help you". And his hearers knew that his words were true. The province of Kastamouni in Asiatic Turkey is so overwhelmingly Mohammedan in its population that missionary work there has been uncertain and ineffective. Still there are enough

doers of the word in that province to let people form an idea of what Protestant Christians are. The **Missionary Herald** for May mentions a few of the traits of character which if a Kastamouni man shows in his life he is at once ostracized as a Protestant. Here is the little list: (1) Shutting the eyes in prayer; (2) Reading the Bible to other people; (3) Knocking off work on Sunday; (4) Refraining from falsehood and from fraud in trade. Although the mass of the people of that province have got no farther than to notice and persecute Christians for these characteristics, yet the ideal is clearly before their eyes in the lives of the converts. In the Madura mission of the American Board the robber caste (**Kallars**) is very strong. It happens that when these robbers seriously turn to Christ they develop into manly and aggressive believers. Through the influence of the Gospel hundreds of them have become sturdy Christians, and not a few of them are valued pastors, preachers and teachers. No missionary in Africa, Turkey or India can fail to count this a definite asset. It is a dividend from his investment in this work to have secured even so much of uplift in those dark land. For the grain of mustard seed will grow; the end in view is being brought to pass.

The gain of putting laborers into the field.—Another tangible return for the sacrifices of those who give to missions is the gradual shifting of responsibility for evangelization abroad from the home Churches to the newly established local churches outside of Christendom. It is quite the fashion to use an arithmetic which divides the number of any pagan population by the number of ordained missionaries in its midst, in order to show how many more missionaries ought to be sent out by the churches at home. This is not an altogether sane method, since many times more native Christian workers than missionaries are now in the field, and these take up burdens that once rested solely on the messengers of the home churches. The **Church Missionary Intelligencer** for April mentions an instance of this in the Uganda Protectorate, Central Africa. About 200 Christians are scattered throughout the Butiti district. Where any number of them are near together they go out as volunteer

evangelists to preach in neighboring villages. In Butiti itself the Christians have just built a church with their own hands, coming to work when they could, sometimes three, sometimes thirty at a time. But they have finished their church without introducing one paid laborer, and without the aid of any church erection fund. The same magazine contains another story of the same class, this time from Abeokuta, in West Africa. In January of this year Jacob Fadipe died, a full blooded negro who was a fetish priest before his conversion. When he gave himself to Jesus Christ 20 years ago, he gave himself entirely. Living on his farm he began to tell the gospel story to his neighbors and he had gathered about thirty converts before the church council heard of him. Fully one thousand people in that district have been brought to Christ through the quiet unassuming efforts of this converted wizard and sorcerer. Every such evangelist, full of the Holy Spirit and of power—and their number is not small—is a direct reinforcement for the missionary body which costs little or nothing to the home constituency. The **Missionary Herald** for May gives facts from Foochow, China with similar bearing. In 1905 the American Board allowed its Foochow mission for general work, outside of the support of the missionaries, \$3,913. It could not venture to make the grant an even \$4,000. With this amount of money the mission has been running a college with 200 students, a Theological Seminary and a boys school, 70 day-schools with over 1,000 pupils, 74 organized churches, and a printing press that printed a million pages during the year. How could the mission do such a work without frantic cries to the home churches for more and more money? They were able to carry through their work, by the most strenuous exertion it is true, because the Chinese Christians of that region contributed to the general work \$11,000—about three dollars to every one contributed by the American Board. Such converts are true followers of their Master, and it is a rich return for what the home churches are giving to Bible Society and Missionary Societies to find sturdy converts from heathenism taking up the Christian's burden for themselves.

The Rule of Give and the Rule of Grab

A monthly magazine prepared for business men comes to this table once in a while. We like to dip into it occasionally for the sake of studying concentration. The magazine sees, hears, knows one thing only in all the world—the getting of gold. In its April number the ruling principle of business to-day is set forth with naive approbation as follows: “For individual, firm, or corporation it is business to guard what you have and reach out for the other man’s cake”. The power with which this text is applied in those pages is interesting until one happens to think of its subtle undermining of obedience to Christ’s Golden Rule. Now that we think of it, men everywhere have to follow either the devil’s rule of “Grab” or Christ’s rule of “Give”. There is no middle ground, although all do not adopt the devil’s rule in its naked shame-

lessness, devoting much skill to providing decent dress for it. Yet all are in one of the two classes—either we are reaching out to clutch what others have, or we do as we would be done by, and like Jesus Christ give all when necessary to help the needy. All know something of the desolating effects of yielding to the seductive rule of Grab. But all know something too of the fruits of the opposite course,—the calm content, the expansion of affections, the cure of near-sightedness brought about by obedience to Christ’s rule of Give. But all may have more of these through sharing in the blessed work of Missions. For the chiefest of the gains for one giving money or life to this enterprise is a nearer relation to our Lord, who planned the Christian life on the high plane of service and sacrifice. Let the Rule of Give replace the Rule of Grab.

DAILY BIBLE STUDY AND READING, FOR PRACTICAL AND DEVOTIONAL ENDS

Conducted by the Educational Secretary

READINGS IN THE NEW TESTAMENT—LUKE—CONTINUED

[N. B.—The Readings for May concluded the Introduction and Part I. of Luke’s Gospel, and entered upon Part II. It will be necessary here to recapitulate in brief what was there said of Part II.

Part II.—The Work of the Divine and Universal Man chiefly for the Heathen World.—Luke exhibits Jesus, as the Universal Man, rejected by His Own, in His Work for the Gentile or Heathen World during the Period between His Withdrawal from Galilee and His Going Up to Jerusalem to His Last Passover.—Chs. ix. 51—xviii. 30.

This division of Luke’s Gospel is the record of the third and last year of the Ministry of Jesus, beginning with His leaving Galilee at the close of His ministry in that region and continuing till His going up to Jerusalem to the Last Passover. As stated in the May number, most of this material, constituting almost half of Luke’s Gospel, is not found in the other Gospels. As the Gospel of Jesus **to men outside of the Chosen People**, it contains the great teachings concerning God’s love for universal humanity. The course of its teaching may be considered under the following divisions:

Section 1. Beginning of the Last Journey to Jerusalem, and the Sending of the Gospel (by the Seventy) to the Gentiles, of whom Jesus is the Needed Savior (chs. ix. 51—xi. 13).

Section 2. Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age,—the place or places of the teaching being uncertain (chs. xi. 14—xiii. 21).

Section 3. Exhibition of the Universal Love of God and the Grace of the Gospel for Sinners (chs. xiii. 22—xv. 32).

Section 4. Teachings of Jesus concerning the Life in the Kingdom (chs. xvi. 1—xviii. 30).

The contents of Section 1 were taken up in the May number, the opening paragraph being used as the reading for May 31. Its Topic was stated to be, “Jesus Maliciously Accused of Being in League with Satan, and His Defence” (ch. xi. 14-36). The remaining

contents of that Section are now to be considered, as further exhibiting "The Portrayal, Judgment and Condemnation by Jesus of the Religious World of that Age (chs. xi. 14—xiii. 21).

The Readings for the present month thus begin with the second reading from this Section.]

Friday, June 1.—Luke xi. 37-54.

Jesus Dining with a Pharisee Exposes and Denounces the Sins of the Pharisees.—His remarks seem to indicate that the Pharisee had invited Him with an unfriendly purpose. Jesus omitted to prepare for the meal by a thorough washing of the hands (see Mark vii. 3), "probably because it was an act of superstition rather than of cleanliness". He grasped the thought of His critical host, who represented the true spirit of the Pharisee—intent on being righteous before God by his own merits in the observance of unwarrantable religious forms and ceremonies; and then denounced the secret wickedness that was covered up by this ostentatious show of religion. When a lawyer objected to this denunciation as applying to him and his fellows, Jesus fearlessly brought home to him the greater corruption of the lawyers. Enraged by this rebuke, the Scribes and Pharisees now sought to provoke Him to some utterance that would justify charges against him.—Here as elsewhere Jesus never compromised the truth in the interests of a false social courtesy.

"Does Christianity trouble itself about washing hands, and tithing mint and rue and all manner of herbs? Not at all. Is Christianity a little reformer going up and down in the world, seeing where it can patch up broken walls and repair broken glass? Nothing of the sort. Has Christianity any little detailed platform of reformation? None, none. Then how can Christianity get at the habits of the people? By getting at their hearts. . . . Christianity does not build a new house for a man; it creates for him a new atmosphere. Atmosphere is always the largest quantity. It is larger even than light; it abides when the light has gone away. Atmosphere stays with us all night. Atmosphere makes life; we take from it our health, our vitality, our temperature, we take from it our color. What Christianity wants to create, therefore, is a Pentecostal air—fire-filled, angel-thronged, pure and health-giving, as

that which flows over the hills of heaven". —Parker.

Saturday, June 2.—Luke xii. 1-21.

Jesus' further warning against Hypocrisy, and encouragement to confess Himself.—Jesus now warned His Disciples against trying to seem to be what they are not, assuring them that God would unmask all hypocrisy; and against concealing their true character and real mission as His Disciples. Their confession or denial on earth would be recognized before God and the Angels; and in all emergencies arising therefrom they were to rely upon the timely aid of His Holy Spirit.—An unreasonable request led to the warning against the sin to which the Jew has always been peculiarly liable—the sin of covetousness. Jesus showed that a man's true life consisteth not in the abundance of his possessions; and then mightily enforced the lesson by the Parable of the Rich Fool, one of the most striking of all the Gospel Parables, and one to which our age needs to give special heed.

"He only is truly rich, who is rich toward God—who is rich in God—who has made the eternal and the unchangeable the object of his desires and his efforts. He in God possesses all things, though in this world he were a beggar, and for him to die will not be to quit, but to go to, his riches. Our Lord having thus warned his hearers against covetousness, and knowing how often it springs from a distrust in God's providential care, goes on to teach them where they may find that which shall be the best preservative against all such anxious thought for the future, namely, in the assurance of the love and care of a heavenly Father, so that the connection is as close as it is beautiful between this parable and the instructions which immediately follow".—Trench.

Sunday, June 3.—Luke xii. 22-40.

Jesus' Injunction to His Disciples to Make the Kingdom of God the Supreme Thing.—It is the Father's purpose to give

the Kingdom to the self-denying, heavenly-minded, diligent and watchful servant. See Matthew vi. 25-33.—They should beware of the tendency to give supreme attention to the earthly life, and are taught, by illustrations drawn from nature and history, that they could depend upon God's care.—Jesus prohibited giving principal attention to these secondary matters—which occupied and absorbed all the heathen world. In devoting themselves to the Kingdom of God, they would find God's protection and the soul's satisfaction. Having this assurance, they were called to diligent and watchful service in the Kingdom of God, in waiting for the unexpected Coming of the Son of Man.

"The human heart, little by little, appropriates to itself the style and nature of the treasure to which its whole thought is directed. Whoever constitutes his god of gold, his heart becomes as cold and hard as metal; whoever takes flesh for his idol becomes more and more sensual, and takes on the properties of that which he loves above everything; but whoever has invisible treasures keeps eye and heart directed upon the invisible world, and whoever has no higher good than God accords to Him the first place in his love. This is the key to the precious saying of one of the Fathers, 'O Lord, since thou hast made us for Thyself, our heart is uneasy within us, until it rests in Thee'".—**Van-Oosterzee.**

Monday, June 4.—Luke xii. 41-59.

A Lesson of Watchfulness to the Disciples.—An inquiry of Peter led Jesus to bring home to the Disciples the lesson of watchfulness with special power. Compare this same general lesson in Matthew xxiv. 42-51, where it appears in the teaching of Jesus concerning **the true posture of His followers in their future work and waiting for His coming.**—He gives His Disciples authority in His Church, and requires fidelity in their stewardship,—this is the lesson of the Householder (Jesus Himself) and His Servants.—His mission on earth was to test and separate men as by fire. The illustration of the Man before the Magistrate urged

the Jews to make the utmost of the short season of grace remaining.

"It is not difficult for Peter to draw from these two pictures of the faithful and the unfaithful steward the answer to his question. Yes, watchfulness, with the fidelity which results from it, is a sacred duty for all believers, but it is still more incumbent upon those who are honored with the special confidence of their Master, and charged with the superintendence of their fellow-servants, as Peter and the other Apostles were shortly to be. This fidelity would receive a glorious recompense; but their neglect would be esteemed still more culpable than that of others, and would draw upon them a severer chastisement".—**Godet.**

Tuesday, June 5.—Luke xiii. 1-21.

A Lesson of Judgment, and also of the Progress of the Kingdom of God.—The Jews held the so common doctrine that great suffering or calamity always results directly from some personal sin. This Jesus denied. They should be reminded by such calamities that God is lengthening their own days in order to give time for repentance. The Parable of the Barren Fig-Tree taught those who were exempt from such calamities to ascribe the absence of judgment to God's mercy, which has, however, its limits.—The healing of a woman in the Synagogue on the Sabbath roused the ruler of the Synagogue to indignation. Jesus exposed his hypocrisy and put all His adversaries to shame, while "all the people" rejoiced. The Parables of the Mustard Seed and the Leaven showed them, that though the Gospel is now despised it will yet spread through the whole world.

"The general sinfulness of men may account for human sorrows so far as they are uniformly distributed; and a like principle may be applied where they are plainly graduated in proportion to the demerits of the sufferers. But special suffering, not involving special guilt, can not be thus accounted for. A sinfulness common to all can not be the reason why one is singled out rather than another, and made to endure extraordinary sorrows".—**Green.**

An idle question concerning the number of the saved opened the way for the remarkable statement that follows concerning the universal reach of the love of God and the grace of the Gospel.

The Section may be considered under two divisions: (1) The question concerning the number of the saved, and the consequent teaching of Jesus (chs. xiii. 22—xiv. 24); (2) The terms of salvation and the danger of losing it, notwithstanding the universal grace (chs. xiv. 25—xv. 32).

I. The Question concerning the Number of the Saved, and the Consequent Teaching of Jesus.—Chs. xiii. 22—xiv. 24.

The events here narrated, and those in the following Section, probably occurred at various times during the journeyings of Jesus through Perea during the last six months of His public ministry. There are no definite marks of time, and most of them are to be found in Luke's Gospel alone.

Wednesday, June 6.—Luke xiii. 22-35.

The Idle Question about the Saved, and the Earnest Answer.—Jesus turned the attention of the frivolous questioner from the abstract to the practical and personal, urging immediate and agonizing effort if he would not be excluded from the Kingdom.—Luke here adds emphasis to the similar teaching by Matthew (ch. xxiv. 10-12) by the inexorable sternness with which the Householder refused entrance to those who came after the doors had been closed,—predicting the exclusion of the Jews and the bringing in of the Gentiles.

The treatment of the report by the Pharisees of a threat, probably instigated by Herod, shows that Jesus understood the crafty methods of that ruler; but He knew that His death was to come, not from Herod, but from blood-guilty Jerusalem, which was now hastening to its remediless fate, the lamentation over which was repeated at a later day when He was looking down on the doomed city.

"They [these Parables] are connected with the warning that the gate of life is **narrow**, and that entrance is not to be gained without **striving**, and that all who do evil will be cast out; and that many who now hear the Gospel but do not obey it, and who are invited to eat and drink at Christ's table, will plead in vain at the great day, that they have had Christ's word and sacraments; and that some of the **first** in privileges here will be the **last** at the judgment hereafter; and that many among the children of the Kingdom who rely on their fleshly lineage from Abraham will be

cast out; and many of the Gentiles shall come in from all the ends of the Earth, and sit down with Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God".—**Wordsworth.**

Thursday, June 7.—Luke xiv. 1-24.

The Healing of the Dropsical Man, and the Parable of the Great Supper.—The healing of the man with the dropsy, while dining with a great Pharisee, brought out the old accusation of sabbath-breaking, and led Jesus to vindicate Himself by a miracle, followed by a series of rebukes.—The evident love of the guests for the chief places, He rebuked by an apt Parable inculcating becoming humility.—To the host, who evidently sought distinguished guests, He taught that true hospitality consists in benevolence to the needy.—To one of the guests, over-confident of blessedness in the kingdom of God, He addressed the Parable of the Great Supper, in which He set forth the Gospel invitation, and its rejection by the privileged Jews, to whom it had at first been sent. The transfer of the Gospel invitation from the privileged Jews to the outcasts of the Gentile world, is foreshadowed in the concluding direction of the master of the house for filling the vacant seats.

"He intends to teach the Jews, and through them to teach us, that those who are near the kingdom may in the end come short of it—that those who stand high in spiritual privileges may be excluded—may exclude themselves—from the kingdom of God".—**Arnot.**

II. The Terms of Salvation and the Danger of Losing it, notwithstanding the Universal Grace.—Chs. xiv. 25—xv. 32.

Friday, June 8.—Luke xiv. 25—xv. 10.

The Strict Terms of Discipleship, and the Joy of the Shepherd and the Church over the Salvation of Lost Sinners.—

Jesus by two Parables (found in Luke only) showed that He required of his disciples complete self-renunciation and genuine vital religion.—He silenced the murmuring of the Pharisees and Scribes, because He associated with sinners, by three beautiful Parables.—In the Parable of the Lost Sheep the interest of the Son, the Good Shepherd, is displayed in seeking out and tenderly bringing back and rejoicing over the silly wanderer from God's fold, while He is shown to have no sympathy with the spirit of those Pharisees who perversely looked upon themselves as safe in the fold.—In the Parable of the Lost Coin the Woman (the Church, or the Holy Spirit) by her diligent search and the public rejoicing exhibits the love that God has in the Gospel to the most insignificant coin that has borne His likeness.

„These two parables are an inseparable pair. They are a double star; you can not tell how much comes from the one, or how much from the other. They are alike. In each there is a loss, a seeking, a joyful finding. They differ in the extent of the loss, the manner of the loss, and the toil of the recovery. They are alike in teaching the lesson as to the lost condition of the sinner, the willingness and power of God to save the sinner, and the importance with which God and angels regard each sinner's salvation. They give different views of the sinner. He is wayward, weak and foolish, like a sheep. He is dead and helpless, like the tarnished coin”.—**Bishop Taylor.**

Saturday, June 9.—Luke xv. 11-32.

The Father's Love for Lost Sinners—the Prodigal.—This Parable completes the rebukes by Jesus of the self-righteousness of the Pharisees.—The two brothers represent two phases of sin, the sin of profligacy and the sin of self-righteousness. The lead-

ing subject of this Parable is, God the Father's interest in “the lost soul of man, guilty, sinful man”.—There are three distinct stages of the story of the younger son: his career of wandering; his conduct when he became conscious of his condition; and the Father's glad reception of the returning wanderer,—showing the open heart of God the Father towards the penitent sinner.—The older son is a sinner of another order, eminently respectable, yet a loveless self-righteous man who declares that he has never transgressed the commandments of his father, “but forgets that which is weightiest in the law, mercy and love”. If the Prodigal represents Publicans and Sinners of the lost Gentile World, this man represents the Pharisees and Scribes and the elect Jewish world, and also the attitude of those socially favored and respected in the Church toward the poor and degraded in all ages.

“The *locus classicus* for Christ's teaching as to the revelation of the Father, the belief of which tends to make men become citizens of the kingdom, is the fifteenth chapter of Luke, and especially the parable of the Prodigal Son. There God appears as one who takes pleasure in the repentance of sinners, such as the reprobates of Jewish society, because in these penitents He sees prodigal children returning to their Father's house. By these parabolic utterances Jesus said to all, however far from righteousness, God loves you as His children, no more worthy to be called sons, yet regarded as such; He deplores your departure from Him, and desires your return; and He will receive you graciously, when, taught wisdom by misery, you direct your footsteps homewards. It is not allegorising exegesis to take this meaning out of the parable. Jesus was on his defence for loving classes of men despised or despaired of, and His defence in part consisted in this, that His bearing toward the outcasts was that of the Divine Being. He loved them as a Brother; God loved them as a Father”.

—**Bruce.**

Section 4. Teachings of Jesus concerning Life in the Kingdom of God.—Ch. xvi. 1—xviii. 30.

Life in the kingdom is to be: (1) A Life of Faithful Stewardship in the Use of Earthly Possessions (ch. xvi. 1-31); (2) A Life of Brotherly Forbearance and of Believing Prayer in Waiting for the Coming of the Son of Man (ch. xvii. 1—xviii. 30).

I. A Life of Faithful Stewardship in the Use of Earthly Possessions.—Ch. xvi. 1-31.

Sunday, June 10.—Luke xvi. 1-18.

Faithful Stewardship in this World, Ending in Heavenly Rewards—The Unjust Steward.—The master sin of the Jew was the desire to secure and possess wealth; that of the Greek was rather to use it for earthly enjoyment. The Parable of the Unjust Steward had a lesson for both.—The disciples of Christ are bound to be wise as well as faithful in the use of all earthly possessions. The steward who wastes his Lord's goods is likely to add to this sin—as did the steward in this Parable—the sin of greater dishonesty in seeking to cover up his shortcomings. The disciple should make use of the natural shrewdness shown by this man, in the right way so as to secure for himself true friends and a home hereafter. Jesus requires the right use of whatever is entrusted to his followers.—The danger is that “the children of light” shall use the wisdom given them “to far less purpose in the pursuit of heavenly things than men of the world use their natural shrewdness in earthly pursuits”. They too often seek to serve both God and mammon.—When the Pharisees deride Him Jesus proceeded to rebuke them for their sins—of hollow self-righteousness, rejection of John, and neglect of the Law of which they boasted, especially in indulging in carnal lusts which they had made a national sin.—There is required in the kingdom the right use of all things of this life.

“‘Faithful’, full of faith. This chosen word is the key to the sentence. Faithfulness is not a single virtue, or a separate trait. It runs through the whole character, as blood through the body. The root of it is faith in God, and itself is the root of all excellencies and all moralities. Faithfulness is not a thing of more or less, of seasons or opportunities, of ornament or convenience. Principles never are, and faithfulness is a principle. Duty is universal because God is universal. Duty is unchangeable because God is unchangeable. The ‘least things’ in which each of us is faithful or faithless, are not only the beginnings of what seems

great in the eyes of men, they are great already by what they come out of; they are discharges of a life within us; they signify a principle in the working and springs of character; they uncover and they prove the inward frame and habit of soul on which eternal life depends”.—**Huntington.**

Monday, June 11.—Luke xvi. 19-31.

The Dreadful Doom of the Luxurious Rich Man, in contrast with the Blessed Future of the Faithful Poor Man.—This Parable portrays at once the character and the doom of the luxurious rich man. Though claiming to be a son of Abraham he finds himself at death in the place of torment, his condition aggravated by contrast with the blessed state of the poor beggar whom he had spurned from his door.—To his plea that Lazarus be sent to relieve his sufferings and warn his impenitent brethren, Abraham replied that there is a great gulf fixed between the two worlds, and that besides he had brought upon himself his present fate.—Jesus thus exposes the mistaken notion that something else might be more effective than the Gospel in leading men to repentance, and at the same time shows “that after death the life of the pious continues uninterruptedly, as well as that of the ungodly”, the two reaching out into an endless future.

“The impressive parable, one of the most awful sayings of our Lord, was but a momentary unveiling of the spirit-world and the state of the departed; yet it has left for all after-ages the impress of these momentous truths. Directly consequent upon death is a state of consciousness, in which the soul remembers the past, and knows its own condition and its prospects. There are two opposite states—the one of happiness, the other of misery—to which men are allotted according to their character and conduct in this life. These two conditions are immensely and irrevocably separated. The blessed can do nothing for the alleviation of the miserable; nor can the lost ever hope to reach the abode of the saved”.—**Joseph P. Thompson.**

II. A Life of Brotherly Forbearance and of Believing Prayer in Waiting for the Coming of the Son of Man.—Chs. xvii. 1—xviii. 30.

Tuesday, June 12.—Luke xvii. 1-19.

The Lesson of Forgiveness of Injuries and of Gratitude for Favors Received.

—The teaching of Jesus concerning the inevitableness of offenses leads next to his doctrine of brotherly forgiveness. Jesus

urges that in case of trespasses or lighter offences committed against them they should manifest a constant readiness to forgive.—The prayer of the Apostles—“Increase our faith”—was taken advantage of by the Lord to utter one of the greatest promises ever made to believers.—These requirements may seem difficult, but He warned them—by the Parable of the Servant and the Master—not to think them hardships or to seek to found on them a claim to God’s favor.—The healing of the ten lepers on the way to Jerusalem brought out God’s requirement of gratitude, by the contrast between the conduct of the one man—and he a Samaritan—and that of the nine Jews who had no word of thanks for their healing.

“In this short prayer the Disciples assumed that they already believed, asking for an addition to the faith they already possessed; that it is more faith that will produce more obedience; that the faith which worketh by love is not of themselves, but is the gift of God through His Son. In these assumptions, having been secretly taught of the Spirit, the apostles were deeply intelligent and completely correct. And our Lord, in His reply, acknowledges that their inferences are correct”.—**Arnot.**

Wednesday, June 13.—Luke xvii. 20-37.

The Correction of the Pharisees’ False Notion of the Messiah’s Coming.—The Jews expected great outward manifestations of pomp when the Messiah should come. The question of the Pharisees about the Coming of the Kingdom was met by a complete exposure of their false views. The kingdom of God is not to come with outward show. It is **within** true believers, being the reign of God in the soul; consequently the worldly Pharisees who were looking only for outward show did not observe it when it came.—Jesus showed that His next Coming will be sudden, unexpected and unanticipated by anyone; and would overtake the wicked Jews as judgment had overtaken gross sinners in the olden time.—In answer to their question about this sudden appearance, “Where Lord”? Jesus assured them that it would be not in Jerusalem only, but that judg-

ment would reach the world over, wherever like sins prevailed.

“In another place, indeed, we are told that both comings of the kingdom the first and the last, are with observation, and may be known by the signs of the times; but it is here meant that it was not with such signs as the Pharisees intended, of which the bodily eye and ear could be witness, but with such indications as faith alone could perceive”.—**Williams.**

Thursday, June 14.—Luke xviii. 1-17.

Two Great Lessons of Prayer—The Unjust Judge and the Pharisee and Publican.—The Gentile world needed to be taught specially that the life in the kingdom must be one of believing prayer and communion with God. In the first Parable Jesus encourages the utmost importunity in prayer.—In the second He brings out the real nature of true prayer, by contrasting the self-complacent and egotistical utterances of the Pharisee with the self-renunciation and penitence of the pleading Publican.—Luke further emphasizes the value that Jesus sets upon faith by recording the humble confidence shown Him by those who brought the little children to Him for His blessing.

“An unjust judge will listen to an urgent suitor. How much more will a holy, righteous and merciful God. A friendly widow, by perseverance, gained her cause. How much more will God’s ‘own elect’, His own children, get a speedy answer when they cry to Him. Contrast the attitude, the prayer, the failure of the one, with the attitude, the prayer, the success, of the other”.—**Bishop Taylor.**

Friday, June 15.—Luke xviii. 18-30.

Self-Denial in the Kingdom the Only Way to Eternal Life—The Rich Young Ruler.—This man expected to inherit eternal life by his good deeds. Jesus showed him that his ideas of goodness were all wrong, since absolute goodness belongs to God alone, and that his formal obedience to the law had in it a fatal flaw, not having even touched the spirit of the law in apparent compliance with its letter.—The requirement of self-denial tested the man, showing that he valued his great earthly possessions beyond eternal life,

from which he thereby excluded himself.—His sorrowful departure was followed by the lesson from Jesus, of how great a handicap earthly wealth may be to its possessor.—To the Apostles—who though not rich men had left their homes and friends and business to follow Him—Jesus, in response to Peter's declaration that they had forsaken all, gave renewed assurance that they should receive unspeakable rewards and everlasting life.

"Dante calls this incident 'the great refusal'. It is one to arrest the attention of the most careless. . . . Jesus deals very gently, not harshly, with him. He took him on his own ground, and led him by a

very simple test to realize that he hardly knew what keeping the commandments meant. Was not the sum of the commandments, 'Thou shalt love thy neighbor as thyself'? Tried by the lesser table of the Law he failed utterly. He would not part with his wealth for the poor. Christ did not need to test him by the greater table of the Law. Thus he was led to see how impossible it was for him to inherit eternal life by keeping the commandments. Even if he had stood the test, there was still the summons, 'Come, follow me'. Not even by selling all we have, but by following Jesus, is the way to inherit eternal life".—**Hastings.**

Part III.—The Rejection of the Divine Man by Jew and Gentile, and His Atoning Sacrifice as Savior of the World.—Luke exhibits Jesus urging His claim as the Divine and Universal Man, the Savior of the World, and Laying the Foundation for Salvation by His Sacrificial and Atoning Death.—Chs. xviii. 31—xxiii. 56.

The Messianic work of three years—first in Judea (not recorded by Luke), then in Galilee (recorded by all the Synoptic Gospels), and finally on the confines of the Heathen World (most of it recorded by Luke only)—is now completed. Perhaps six months before Jesus had set His face toward Jerusalem, where was to be enacted the final tragedy. There was now nothing left for Him but to present His claim as Messiah at Jerusalem, the centre of Judaism, and in the Temple, His Father's House; and, after being rejected to yield Himself up voluntarily to His Sacrificial Death on the Cross.

This portion of the Gospel embraces:

Section 1. The Preparation of Jesus for the Sacrifice (chs. xviii. 31—xxii. 38).

Section 2. The Voluntary Yielding up of Himself by Jesus to His Enemies and to the Sacrificial Death (chs. xxii. 39—xxxiii. 49).

Section 1. The Preparation of Jesus for the Sacrifice.—Chs. xviii. 31—xxii. 38.

Luke traces the course of the preparation: (1) In the Prediction by Jesus of His Death, and His Public Entry into Jerusalem (chs. xviii. 31—xix. 48); (2) In Teaching and Preaching the Gospel in the Temple, and Vindicating His Authority as Messiah before the People and Rulers (chs. xx. 1—xxi. 4); (3) In Predicting to His Disciples His Second Coming, His Judicial Rejection of the Jews and His Bringing in of the Gentiles (ch. xxi. 5-36); (4) In sketching the Progress of the Movement of Jesus towards His Sacrifice (chs. xxi. 37—xxii. 38).

I. In the Prediction by Jesus of His Death, and His Public Entry into Jerusalem.—Chs. xviii. 31—xix. 46.

Saturday, June 16.—Luke xviii. 31—xix. 10.

Repeated Lesson of Death, and the Events on the Journey Through Jericho toward Jerusalem.—Luke who records the Second Lesson of Death in ch. ix. 44, 45, opens this concluding portion of his Gospel by a Third Lesson, in which, for the satisfaction of thoughtful and inquiring minds, He represents the Death as the carrying out of the Messianic plan laid down by the prophets (verse 31). As here-

tofore, so now, they "understood none of these things".—The Healing of the Blind Beggar Bartimaeus (Luke gives his name) sets Jesus before the Festival multitudes who accompany Him, as the Messiah. They were thus prepared to follow Him in His Triumphant Entry into Jerusalem.

"The best human efforts can not achieve everything. Man and the world are not the only factors of life. Before Christ the demeanor of Bartimaeus is changed. He stands as one who waits. What he needs

must be waited for. The man of independence is to learn dependence. And Christ acts towards him with love—love that shows sensibility, decision, judgment and capability. He is quick to discern need, decisive in His command, deliberate in His dealing, and powerful in his gift".—W. Boyd Carpenter.

Sunday, June 17.—Luke xix. 11-27.

The False Expectation of the Immediate Coming of the Messianic Kingdom Corrected—Parable of the Ten Pounds.—The Parable of the Pounds—perhaps uttered while still in the house of Zacchaeus—was designed to correct the false expectations roused by recent miracles.—It may be compared to that of the Talents (Matt. xxv. 14-30). Jesus impressed the duty of actively working for Him while patiently waiting for His Coming.—At that Coming, before punishing His enemies His own servants will be called to give account for themselves, and to show what form of business they have carried on and with what success. The life-calling, not only of the Apostles but of all believers, is thus set forth.—The sudden breaking off of the Parable—a verse only being devoted to the judgment upon the enemies—enforces "the severity and hopelessness of the Messianic retribution".

"The day arrives for scrutiny and judgment. There are varieties in the profits. Christ rewards, not success, but diligence. It is not all the same whether we have traded with our pound or hidden it in a napkin. A higher sphere of service is granted to the diligent traders".—Maclaren.

II. In Teaching and Preaching the Gospel in the Temple, and Vindicating His Authority as Messiah before the People and the Rulers.—Chs. xx. 1—xxi. 4.

Tuesday, June 19.—Luke xx. 1-19.

The Sanhedrin Challenge the Authority of Jesus, and are triumphantly Answered.—On one of these days, later in the week, the Sanhedrin took courage and demanded His authority for what He had done; and were confounded by His question concerning John, which they dared not answer.—Jesus then set forth the condemnation of these Jewish rulers by the Parable of the Vineyard and the Husbandman, which He addressed to the people. While recognizing the guilt of their fathers in rejecting His messengers, the Prophets,

Monday, June 18.—Luke xix. 28-48.

The Entry into Jerusalem and the Attendant Circumstances.—The words of judgment are immediately followed by an advance upon Jerusalem, and the preparation for entry. The ascriptions of Messianic praise by the multitudes brought out the request of the Pharisees that the Master rebuke His Disciples; and His remarkable reply. He is here recognized as a King that comes in the name of Jehovah.—As He beheld the city He wept over its future fate,—the word used by Luke indicating not simply quiet weeping (as in John xi. 35) but "crying out with a loud voice and words of lamentation". Luke alone has preserved this affecting human feature.—Jesus then entered into the Temple, and, assuming Messianic authority cleansed it from its defilement. His daily teaching there led the Sanhedrin to seek His destruction, which they were unable then to compass because "all the people "hung upon Him"" (a touch found in Luke only).

"Hitherto the Lord had discouraged all demonstrations in His favor; lately He had begun an opposite course. On this one occasion He seems to yield His whole soul to the wide and deep acclaim with a mysterious satisfaction, regarding it as so necessary a part of the regal dignity in which, as Messiah, He, for the last time, entered the city, that, if not offered by the vast multitude, it would have been wrung out of the stones rather than be withheld".—Brown.

He set forth the still severer guilt and condemnation that should come upon them for their rejection of Himself, God's last messenger and Only and Well Beloved Son.—Divining the application to themselves, the Jews exclaimed, "God forbid". Whereupon Jesus plainly foretold their rejection and judgment, thereby giving a new impulse to the desire of the Sanhedrin—still restrained by fear of the people—to destroy Him.

"Its special reference was to the teachers, the Scribes and Pharisees. The lesson is very plain. They or their fathers had

rejected the prophets who had come in the name of God, and now they were about to cast out and even kill the beloved Son of God Himself. Here, therefore, they are warned solemnly that their privileges will be taken from them, and they themselves will suffer the just punishment of their abuse of these privileges".—Hastings.

Wednes., June 20.—Luke xx. 20—xxi. 4.

The Emissaries of the Sanhedrin Vainly Seek to Entrap Jesus.—The Sanhedrin sent forth first the Herodians as spies feigning themselves to be just men, and laying for him a political trap. The Sadducees next undertook to embroil Him in a Theological controversy. From their own Scriptures (the Pentateuch, the teaching of which alone in the Old Testament they acknowledged to be authoritative) He showed them what their relations were to be in the future world and in the resurrection from the dead; and then added still further to their discomfiture by citing David's testimony to Himself as David's Lord.—The sight of a poor widow casting two mites (the smallest offering allowed) into the Temple treasury, while the rich men cast in their great gifts, led Him to lay down the test for judging the greatness of gifts,—Self-denial.

"Wonder not to find one and the same to be the Prince and Priest, God and man, the rod and the root, the root and the offspring of David, his Son and yet His Lord; for these things belong to that One Person who is both God and man; some of them as He is God; some of them as He is man; and some as God-man".—Jerome.

Thursday, June 21.—Luke xxi. 1-36.

iii. In Predicting to His Disciples His

IV. In Sketching the Progress of the Movement of Jesus towards His Sacrifice.—Chs. xxi. 37—xxii. 38.

Friday, June 22.—Luke xxii. 37—xxii. 20.

The Daily Teaching in the Temple, the Compact of Judas Iscariot, and the Transformation of the Last Passover into the first Lord's Supper.—The thronging of the People (note how prominent the People are made in Luke's narrative) increased the anxiety of the Jewish authorities to be rid of Jesus. The way was opened for them to carry out their purpose

Second Coming, His Judicial Rejection of the Jews and His Bringing in of the Gentiles—Prophecy of the Second Coming.—At this point there occurred the rejection and forsaking of the Jewish Temple system by Jesus recorded in Matthew xxiv. 1. This discourse contains the answer to the questions of the Disciples.—Jesus spoke of the coming Destruction of Jerusalem and also of the Last Judgment of the World, the earlier being treated as a type of the latter,—the two, after the method of prophecy, not being clearly distinguished.—He first warned His Disciples against being deceived by false Christs, and assured them that extraordinary events will occur before His coming, when the probation of Israel will be closed in judgment and the times of the Gentiles will begin.—The illustration drawn from the fig-tree showed them when to look for the fulfilment of His infallible words of prophecy.

"The nearer coming at the destruction of Jerusalem is a shadow of the more remote and more awful Advent. The solemn words of Christ can not be exhausted by a reference to the destruction of the Holy City. That, and every other judgment, is a forecast of the last day. It is difficult to realize the certainty of the last judgment. What will be the significance of that great event to each of us? We shall see Jesus Christ as He is. We shall know ourselves as never before. The 'vain things' of earth and time will not avail us then. The materials for the judgment are getting ready. Only, He who is to judge us then, offers to save us now. There is time to take such fast hold upon His cross, as to look forward without terror to standing before His throne".—Liddon.

when, at the instigation of Satan—the battle with whom was now approaching its greatest crisis—Judas Iscariot voluntarily engaged to betray Jesus during the Passover in the absence of the People.—Jesus arranged for keeping the Feast in a large Upper Chamber where in seclusion He sat down at the table with the Twelve, and there instituted the Lord's Supper, abrogating the Passover.—In this closing scene Luke's representation that Jesus did not

Himself partake of the bread—a word of Jesus not recorded by Matthew or Mark—is evidently a most important fact. As Jesus Himself was not a sinner, and this Feast was instituted for sinners who should be saved by His blood, it was not proper for Him to partake of the symbols of His atoning death.

“Jesus has in view a new banquet, which will be held after the consummation of all things. The Holy Supper is the bond of union between the Jewish Passover, which is now nearing its end, and the heavenly banquet yet to come, just as the salvation of the Gospel, of which the Supper is the monument, forms the transition between the external deliverance of Israel and the salvation, at once spiritual and external, of the glorified Church.”—**Godet.**

Saturday, June 23.—Luke xxii. 21-38.

The Distressing Incidents at the Close of the Supper, and the Announcement by Jesus of the Imminency and Pressing Necessity of His Death.—Jesus announced that the Traitor was there, partaking of the same dish, and hastening to

his doom. A contention arose among the Apostles (this account of it is peculiar to Luke) over “which of them should be accounted the greatest”, the disgrace and danger of which Jesus had then and there to expose.—The address to Peter as “Simon” (recalling his originally unstable character, and suggesting a recent illustration of it) would seem to indicate that Peter played a prominent part in this strife. When Jesus declared that Satan had “urgently demanded him” that he might sift him, Simon, with his usual haste, declared that he would be faithful even unto death, leading Jesus to foretell his speedy threefold denial, and to declare that He would not fail to stand by them in the coming trial.

“The true ideal of life—service—is within reach of all of us. We can all of us be really great if we will. The possibilities of service are manifold and inexhaustible. They lie around us on every side; they grow under our feet; they outnumber our capacities for meeting them. To be like our Lord, we must unlearn the world’s current ideas of greatness.”—**Liddon.**

Section 2.—The Voluntary Yielding up of Himself by Jesus to His Enemies, and the Sacrificial Death on the Cross.—Chs. xxi. 39—xxiii. 25.

The Section embraces an account of: (1) The agony, betrayal and apprehension of Jesus by the Sanhedrin (chs. xxii. 39-53); (2) The trials and condemnation of Jesus (chs. xxii. 54—xxiii. 25); (3) The Crucifixion or Sacrificial Death of Jesus, and His Burial (ch. xxiii. 26-56).

Sunday, June 24.—Luke xxii. 39-53.

i. **The Agony, Apprehension and Condemnation of Jesus by Sanhedrin.**—Jesus went forth from the Supper to the conflict with the terrors of death. While Luke’s account of the agony is brief, it alone contains the fact of the appearance of an angel strengthening Him, and showing the sympathy of Heaven with Him; and of the “bloody sweat”, which showed the greatness of His agony under the burden of the world’s sin.—As He finally rose up from prayer (Luke does not mention the three times of the other Gospels) and came to the Disciples He found them sleeping, and while His words of rebuke and warning were still being uttered, Judas appeared with the multitude and betrayed Him with a kiss.—The ineffectual attempt at resistance with the smiting (by Peter) of the ser-

vant of the High Priest, and the words of Jesus to the Chief Priests and those in charge, close the record.

“His delicately sensitive humanity shrinks from death; His holy humanity from the night of darkness; His loving humanity from the hatred that is now about to reach its most frightful culmination. Nay, if His humanity was of a finite nature, he might, standing over against the burden of the sin of millions, conceive, as we believe, even the possibility of sinking under His fearful burden. Sin and death show themselves now to His eyes in an entirely different light than before His incarnation, when death stood already, it is true, before Him, without, however, having dared to essay any direct assault upon Himself.”—**Van Oosterzee.**

ii. **The Trials and Condemnation of Jesus.**—Chs. xxii. 54—xxiii. 25.

Monday, June 25.—Luke xxii. 54-71.

The Examination in the High Priest's House and the Trial Before the Sanhedrin.—The captors hastened away with Jesus to the house of Caiaphas, the High Priest, stopping a moment by the way at the house of Annas (see John xviii. 13). It seems to have been at the High Priest's house that the denials of Peter took place, followed—when he heard the cock crow and saw the look of Jesus—by his rushing away and bitter weeping.—In reality, in the trial of Jesus before day, the sentence of death bears all the marks of precipitation, incompleteness and incompetence. The trial which Luke here relates as taking place at the opening of the day (at a legally permitted hour) and designed to accord with the forms of the Law, was at a decisive and official session of the Sanhedrin. The silence of Jesus, concerning His Messiahship, and His avowal that He was the Son of God, they made the grounds for His condemnation according to the Jewish Law.

“There was nothing in itself blasphemous in claiming to be the Christ. This claim, even if false, did not infringe upon the honor of God. If, then, the statements concerning His Messianic dignity, which Jesus made, assumed a blasphemous character in the opinion of the Jews, it was because the title, ‘Son of God’, which He so often used of Himself, expressed a higher claim than that of Messiahship. Hence the

iii. The Crucifixion or Sacrificial Death of Jesus, and His Burial.—Luke xxiii. 26-56.

Wednesday, June 27:—Luke xxiii. 26-38.

The Opening Scenes of the Crucifixion, in the Presence of All Classes and for All Races.—His enemies now led Jesus away to Golgotha. Luke alone records the pathetic scene of the women of Jerusalem (not the women who had followed Him from Galilee), who had been attracted by the procession, bewailing and lamenting Him; to whom He declared that this was the end of His sufferings but only the beginning of theirs (in the judgment upon Jerusalem).—When they reached Calvary they crucified Him between two malefactors. Luke alone records the prayer of Jesus to the Father to forgive them because they were doing it in ignorance, though the ignorance was a culpable one which

question here asked is merely preparatory to that in verse 70: ‘Art Thou then the Son of God’? It was only as the first claim was completed by the second that a capital charge against Jesus could be constructed.”
—Godet.

Tuesday, June 26.—Luke xxiii. 1-25.

Trial before Pilate, with the interjected attempt to involve Herod in the Responsibility for the Death of Jesus.—As the Sanhedrin had not the power of life and death, they hurried Jesus before Pilate, the Roman Governor. The accusations there brought against Him were political. When the Governor heard that Jesus was a Galilean, knowing that Herod was then in Jerusalem, he sent Him immediately to him for trial. Herod, displeased at not seeing Him work any miracles, after mocking Him sent Him back to Pilate.—Pilate resumed the trial, and, after calling the Sanhedrin again before him and giving his testimony to the innocence of Jesus (recorded by Luke alone), compliantly gave sentence for His crucifixion, and delivered Him to their will.

“It is very noteworthy that Pilate took step after step to secure the acquittal of Jesus. He emphatically and publicly announced His perfect innocence. He sent Him to Herod. He made an offer to release Him as a boon. He tried to make scourging take the place of crucifixion. He appealed to compassion.”—Farrar.

they might have avoided.—As they gambled over His raiment the people stood beholding, the rulers derided Him, and the soldiers mocked him.—Over the Cross was set up the inscription: “This is the King of the Jews”, in letters of Greek, Latin and Hebrew, thereby proclaiming Him as the Sovereign and Savior of all the Races.

“It is remarkable how, in three following sayings, the Lord appears as Prophet, Priest and King; as Prophet, to the daughters of Jerusalem; as Priest, interceding for forgiveness; as King, acknowledged by the penitent thief, and answering his prayer.”—Alford.

Thursday, June 28.—Luke xxiii. 39-56.

The Closing Scenes of the Crucifixion, and the Burial.—The impressive scenes

that follow are connected with the agony of His dying. While one of the robbers scoffed at Him, the other penitently confessed his sins, recognized the Messiahship of Jesus and received His promise of immediate entrance into Paradise.—The darkness of three hours at mid-day indicated that “the hour” had come; the rending asunder of the veil of the Temple opened the way to the Holy of Holies, the passing of the Old Dispensation; the final cry of Jesus to the Father, showing His consciousness of His Father’s approving love, give assurance that the atoning work by His death was finished.—The account closes with some incidents that followed immediately upon his death. As usual, Luke recognizes the prominent part taken by “the People”.

Joseph of Arimathea, a member of the Sanhedrin and a rich and influential Jew,

“who himself waited for the Kingdom of God”, begged the body of Jesus from Pilate, and gave it honorable burial. Over the Jewish Sabbath Jesus rested in the grave of humanity.

“Jesus here, by the green tree, means Himself; by the dry tree, the wicked Jews. If innocence must suffer so, what must become of the guilty? . . . The green tree is not fit for the fire, but the dry tree is all ready of itself for the flames, and the branches that abide not in Him are cast forth and withered, and men gather them, and cast them into the fire and they are burned. And if these Romans put to death an innocent person — the Just One, the Lord of Glory—at the instance of these wicked Jews, what shall be the case when they shall visit your own wickedness upon you, and be the Divine executioners for destroying this sinful nation”.—**Jacobus.**

Conclusion.—The Divine Man, Risen from the Dead, the Savior of the Nations.

—Ch. xxiv. 1-53.

Friday, June 29.—Luke xxiv. 1-32.

The Resurrection of Jesus and His Appearance to the Two Disciples on the Way to Emmaus.—The women, as they brought their spices for embalming the body of Jesus, found the stone rolled away and the body removed, and were told of the resurrection by two heavenly visitors, who reminded them that Jesus had foretold His crucifixion and resurrection. Remembering His words, they returned to tell the story to the Eleven. Peter arose and running to the sepulchre found only the linen cloths laid apart by themselves, and went away “wondering, not understanding”.—Luke alone relates the wonderful conversation of Jesus with the two disciples whom he joined on the way to Emmaus when he took occasion to show them from the Scriptures, that “all things that had happened necessarily entered into the plans of God”,—a view of things exactly suited to the Greek nature.—As they sat at meat He was revealed to them by the breaking of bread, and vanished from their sight.

“And now comes one of those beautiful pictures, peculiar to Luke, as he lights up the Judean hills with a soft afterglow, an afterglow which at the same time is the aurora of a new dawn. . . . In an instant the veil in which He had enfolded himself

was withdrawn, and they knew Him: it was the Lord Himself, the risen Jesus. In a moment the hush of a great awe fell upon them, and before they had time to embrace Him whom they loved so passionately, indeed before their lips could frame an exclamation of surprise, He had vanished. . . . It was to them a bright Apocalypse, ‘the Revelation of Jesus Christ’, who was dead and is alive for evermore; and all-forgetful of their errand, and though it is evening, they leave Emmaus at once, their winged feet not heeding the sixty furlongs now, as they haste to Jerusalem to announce to the Eleven and to the rest, that Jesus has indeed risen, and has appeared to them”.—**Expositor’s Bible.**

Saturday, June 30.—Luke xxiv. 33-53.

The First Appearance of Jesus to the Eleven, and His Parting Blessing and Ascension from the Mount of Olives.—The two disciples returned immediately to Jerusalem, and as they were rehearsing their story to the Eleven Jesus Himself stood in the midst, having entered (John xx. 19) “the door being shut”.—He assuaged their terror by convincing them that he had a material body and of His identity, and still further, by eating with them.—There follows a brief summary by Luke of

the instructions of Jesus to His Disciples during the forty days between His resurrection and Ascension, to prepare them for their future work.—The Gospel closes with an account of His leading them out to Bethany, of His parting blessing and of His Ascension at the end of forty days.

"He [St. Luke] does not dwell directly on the majesty of the Resurrection as St. Matthew, nor on the simple fact of it, as St. Mark, but rather connects it with the Passion, and unfolds the spiritual necessity by which suffering and victory were united. . . . And the Lord Himself, whether he talks with the two disciples or with the Eleven, shows the 'necessity' of

those events by which their faith was shaken The last view which St. Luke gives of the office of the risen Savior corresponds with the earlier traits in which he shows His relation to mankind. In St. Matthew He is seen as clothed with all power in heaven and on earth . . . present with the disciples to the end of the age. In St. Mark He is raised to heaven, to a throne of sovereign power, as One to whom nature does homage. In St. Luke He is the High Priest in whose name repentance and remission of sins is to be proclaimed to all nations—the Mediator who sends forth to men the promise of His Father".—Westcott.

SOME TOPICS OF CURRENT INTEREST

Honesty or Dishonesty?—A Criticism of President Hyde's Address

At the recent annual dinner of the Alumni of the Union Theological Seminary, held in New York City, Dr. William DeWitt Hyde, President of Bowdoin College, was introduced to speak on "The College and the Seminary". Among other things he is reported as having said: "The religious world stands to-day before a great fixed gulf. It was always there, but has hitherto been evaded, bridged, or concealed. On one side of the gulf is tradition, on the other truth; on one side servile repetition, on the other free invention; on one side imitation of the dead letter, on the other reproduction of the living spirit; on the one side constrained assent to doubtful ideas, on the other joyous response to compelling ideals; on the one side extraneous revelations attested by miraculous credentials, on the other original righteousness appreciated by the pure in heart; on one side passive hope of a better world hereafter, and on the other active work for the betterment of conditions here".

The remainder of Dr. Hyde's speech, as reported in the public prints, is quite interesting for one of its kind, but we will not inflict it upon our readers at this time. Although we hold no brief for such a travesty of Evangelical Religion as thus rhetorically pictured, we take special pleasure, in the interest of truth, in calling attention to this splendid example of the spirit

and type of the "new theologian" represented in the deliverance from which we have cited. Dr. Hyde tells us that "The religious world stands to-day before a great fixed gulf. It was always there, but has hitherto been evaded, bridged, or concealed. On one side of the gulf is tradition, on the other truth". Strange as at first sight it may appear, we agree most heartily with Dr. Hyde in the belief by him expressed, that "the religious world stands to-day before a great fixed gulf". But the "fixed gulf" of Dr. Hyde is not the one that we behold—not the gulf between tradition and truth, but rather is it the "fixed gulf" between honest and dishonest men in the religious, educational and ministerial world. Men who were educated in many cases at the expense of the Church of Christ, men who, taking the most solemn vows upon themselves to preach and defend the historic faith of that Church—the faith of our Lord Jesus Christ—now, with bombastic bravery, but in rank treason to God and His eternal Truth, denounce the very truth they have solemnly bound themselves to proclaim and defend, as "tradition", "doubtful ideas", "extraneous revelations attested by miraculous credentials", etc. Such men stand on one side of the real—not the imaginary—"fixed gulf"; and on the other side stand not only those men who, in the words of President Hyde, "can comfort a few sisters weaker

than themselves", but all others who still continue to believe the truth rather than a lie, men who are still true to their covenant vows and obligations; men who are possessed of sufficient strength of character to withstand the teachings of "science falsely so-called"; men who are denominated, by their "affectionate brethren" on the other side of the "fixed gulf", as "traditionalists", purveyors of "childish views of religion brought from the nursery", "useless and juiceless", "dead the day he graduates", etc. Such men should feel highly honored in their moral martyrdom, for "so persecuted they the prophets" in the olden times.

That a "fixed gulf" now exists between those who believe the Bible to be the Divinely inspired, authoritative, and very Word of God, and those who believe that the Bible merely "contains" some words of God, and these in somewhat traditionalized form, is true; and the sooner that

fact is fully realized by all who profess the Name of Christ as Lord the better. It may seem wise to President Hyde and others of his way of thinking to try to befog the people regarding the present stupendous crisis in the history of the cause and Church of Christ, by raising false and imaginary issues; but we think such a course somewhat unwise as, fortunately or unfortunately, there are a few men left who still hold most devotedly to those "childish views of religion brought with them from the nursery" and from the sainted mothers and fathers of old, and who are still able to discern their right hands from their left hands and to distinguish the written Word of the eternal God from the "free inventions" and man-made theologies of the "new theologians", and to estimate at their approximate moral worth such "plays to the gallery" as that of President Hyde.

William Phillips Hall.

An Adverse Criticism, and How to Estimate its Value

"Zion Herald" for March 21, 1906, has a critique of a book made up of eight sermons, of which the first gives the volume its title: "A Young Man's Religion and His Father's Faith". Rev. Nancy McGee Waters, D. D., of Brooklyn, claims the authorship of the sermons. The reviewer seems to go out of his way to say what would have been received more graciously if he had said it directly and squarely. In saying that "Dr. Water's views on the Bible are very sensible, and represent, no doubt, the position taken by nearly all the leading young men of to-day", the writer substantially endorses the critical positions of Dr. Waters. He then proceeds to quote his attack on The American Bible League. Here are some of the editorial words endorsing the views of the preacher and seeking to give emphasis to the attack:

"Referring to the new society formed to hold back Bible criticism, the Bible League, he [Dr. Waters] says: 'It is like forming a society to hold back the tide with your hand'. 'Afraid of the higher criticism? Afraid of investigation? Afraid of more light? Afraid of the scholar'? He counts such fear supremely ridiculous and wholly unfounded. The gains of the new movement immensely outweigh the losses. 'For

the first time the people will really possess a Bible sure, certain, impregnable, and unassailable'. 'The Bible is tenfold more wonderful and true now that the mistakes about it are found out'".

This, as the Editor of "Zion's Herald" knows, is an utter misrepresentation of the object and aims of The American Bible League, which is **not** an opponent of Biblical criticism, nor afraid of it, nor afraid of investigation, of more light or of scholarship. We are unable to see why the strong men of the Boston Methodist organ seek to hide themselves behind Dr. Waters' critical views, or covertly attempt to add force to misrepresentations of the League by quoting them.

The value of all criticism depends of course upon the standing and authority of the critic. There are a great many intelligent people who are ready to say that Dr. Waters' individual authority is infinitesimal. They do not see why he should be either heard or heeded. Perhaps some would even take a more extreme position, and say that the fact that he advocates a view would go very far in their estimation toward discrediting it. It certainly is not reassuring to some of us, that this preacher, in discussing, "A Young Man's Religion

and his Father's Faith", distinctly repudiates all the fundamentals of Evangelical Christianity. Well might the father be inclined to say, "So much the worse for my son's religion"!

But is the Editor of "Zion's Herald" indeed sure that he has the authority of the man whom he quotes and relies upon? Are the thoughts quoted really those of the preacher? The Destructive Critic in these days blots out Moses by his critical methods; it is just as easy to blot out this blatant critic by like methods. Moses was not the author of the Pentateuch, either wholly or in part, according to Dr. Waters; was Dr. Waters the author of these sermons? We ask because this preacher has shown himself to be habitually the victim of unconscious cerebration, or unconscious absorption of other men's sermons. This idiosyncrasy was mercilessly shown up by Dr. James M. Buckley, the distinguished Editor of "The New York Christian Advocate" in the issues for September 24 and October 22, 1903.

In 1895 Dr. Waters, then a young Methodist preacher, delivered the opening sermon of his ministry in Evanston, Ill. When printed in "The Evanston Index" of October 26 from his own manuscript, the critics professed to find it made up largely of verbatim passages from one of Dr. Lyman Abbott's sermons previously published in "The Outlook", much of the rest bearing the stamp of Bishop Phillips Brooks. Notwithstanding the "deadly parallel", the preacher denied having ever seen Dr. Abbott's discourse published five months before, claiming innocence of intention, and leaving the critics to find the only possible explanation in "unconscious cerebration".

About four years later a Baccalaureate sermon was delivered at the State Normal School at Cortland, N. Y. The critics produced a volume of Bishop Phillips Brooks' sermons with substantially the same sermon: "the same text, Rev. xxi. 16, the same subject, the same plan, and the same line of thought. "But the second detection did not seem enough to prove guilt, the preacher still insisting that he was innocent, and that it was at worst only another case of unconscious brain-action.

As if two such exposures were not enough, in the Autumn of 1903 Dr. Waters preached a remarkable sermon on "The Sure Foundations", the exact thought and phraseology of large portions of which had apparently been **prophetically anticipated** by Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, in the Spring of the same year, in a sermon entitled "Christianity's Foundations". Both were printed in "The Brooklyn Eagle" at the times of their delivery, and the "New York Sun" subsequently brought out the "deadly parallel", commenting on which Dr. Buckley remarked (September 24, 1903):

"The parallel passages from Hillis and Waters in the 'New York Sun' show such correspondences that it is not possible to believe those from Waters were **unconscious** reproductions from Hillis".

And yet the preacher, while regretting exceedingly that he had been found out (since it had made him notorious and uncomfortable), and admitting the similarity and attempting to explain it by unconscious brain-action, still repeated his former contention: "In a broad sense I am entirely innocent".

We submit that when it has been conclusively proved that this preacher is uncertain whether he has uttered his own sentiments or those of Dr. Lyman Abbott or Bishop Brooks or Dr. Hillis, he no more deserves to be quoted as an "authority" than a mythical Moses or a discredited Bible.

In calling attention to this wonderful process by which some excellent piece of literary work from some genius may fall into a man's mind, "sink into the vaults of subconsciousness", disappear, and then "come up bodily out of his subconsciousness—as a fine creation of his own", Dr. Buckley well says:

"What a transcendent gift it is to be able to have this occur in his study, and to feel the joyful thrill and surprise of originality; while at the same time his powers of recollection are so weak as to suggest nothing by which he can discern that these striking words are not the product of his own mind"!

The distinguished Methodist Editor then summarizes his estimate of the intellectual and moral quality of these performances

and of the man in the following paragraphs:

"With such a gift as this, accompanied by a pleasant delivery, the most superficial character in the world might pass for a poet, a scholar, or a logician.

"It is impossible to believe such things. A few scattered phrases may now and then, after the lapse of years since they were learned, deceive, but wholesale transactions like those of Waters—never!

"According to the above Dr. Waters says that if he had known that he took the passages from Dr. Hillis would he have been such a fool as to give the sermon for publication in the same newspaper?

"There is another phase of psychology that has a bearing upon this. When a man has formed a mental habit of stealing matter, or has no conscience about it, he becomes reckless. Most plagiarists have been detected finally in that way. All deceivers are at first cautious, then careless, and finally reckless.

"When he was detected and exposed in Evanston his church stood by him, and we believe raised his salary.

"It only remains for his present congregation to raise his salary. They can well afford to do it; for does he not give them the best he can find?

"If his delivery and personality are satisfactory to them, they may be sure that so long as he is able to read he will not fail them in matter!

"In order to be consistent with his defence, at the close of his discourses he should say in substance: 'My beloved people, what I have given you to-day seems to me to be my own; but as I have often uttered large portions of other men's discourses, thinking them children of my own brain, and through the activity of the newspapers have found that it was a delusion, it may be so in this instance'".

Of course the detractors of The American Bible League and its work are entirely welcome to all the aid and comfort and all the added credit that they are able to derive from quoting the utterances of such "authorities"! If they are not willing to accord us fair treatment, or to take the trouble to form an intelligent judgment regarding our work, we are manifestly helpless, however much we might be inclined to object.

But while we have treated this matter in the manner in which so flagrant a case of dishonesty richly deserves to be treated, we have nevertheless been deeply pained that it should be possible for Christian ministers to pursue such a course and still be accredited and sustained by Christian churches. Most of all is it deplorable that religious journals should hold forth such a man as representing "the positions taken by nearly all the leading young men of to-day," and appeal to and exploit him as a teacher entitled to be heard and heeded by the Christian public.

A. B.

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OUR LETTER BOX

A Friendly Criticism and Correction

St. Joseph, Mo., April 28, 1906.

I have taken great pleasure in reading after you. There is sure to be some food sweet and nourishing. Your comments on the Sunday School Lessons in "The Bible Student and Teacher" have been specially fruitful in suggestions and very frequently in wholly new fields.

But now I like my own way better than yours.

You follow the old paths in the Parable of the Sower, saying, there are three kinds of sinners and one kind of saints. I have taught for years that the Savior would say there are **two** of a kind.

There are two kinds of the lost. There are those who will say unto Him, "Lord, open unto us", and when He answers "I never knew you", in surprise they will cry, "Why, Lord, you have preached in our streets, and we have cast out devils in your name and done many wonderful works". But He will insist, "I never knew you. Depart from me". There are also those represented by the grain that fell where there was no depth of soil, and so died out as completely as where it was caught away by the birds.

Then there are two kinds of saved, two kinds of saints. The first class are those who bring no fruit to **perfection**: The weeds

absorb the fertility of the soil; still the wheat which grows in the edge of the field is true wheat. It is not cheat, nor tares. The reaper fills not his hand with it, as he does not desire to lower the grading at the elevator. Yet it feeds the chickens and, in our day, and in this part of the country, goes to the mill and is mixed with export flour.

Does not the statement that some are scarcely saved, snatched as "brands from the burning"; and some with shouting as more than conquerors, imply that we may accept the truth, become the children of God (who will have all men come to the knowledge of the truth), and yet not bring any fruit to perfection? Was not the thief on the cross one of these?

To my mind the lesson is weakened if we make the second and third classes divide according to the time which elapses before the wheat dies out completely. The man of the second class dropped the whole matter when he found it would cost trouble,—“immediately he is offended”. The man of the third class struggles on against his surroundings; he does not give up, but “becometh unfruitful”.

Surely, there are only two classes! But each may walk out of sight of others going to the same place with him, whether it be to where Christ sitteth or to where Satan reigns.

It seems to me this explanation is true to Scripture and in accordance with facts.

Cordially yours,

Henry Bullard.

Cheering Message From South America
Diocese of the Falkland Islands,

Santiago, Dec. 31, 1905.

**** I must say also how much I appreciate the magazine as a whole for the splendid attacks it makes upon the infidel Higher Criticism so-called. We have fallen upon bad times indeed when from the pulpit the Word of God is pulled to pieces, and the sheep of Christ, instead of bread, are given a stone. I trust the Editor may be long spared to hold up the banner of truth.

Yours sincerely,

[Bishop] P. J. Walker.

Words of Warm Appreciation

Grand Rapids, Mich., March 12, 1906.

I suppose you receive many similar

letters, but I can not refrain from telling you how much I like and appreciate your "Bible Student and Teacher". It is so instructive, edifying, of varied contents, scholarly, and withal upholding the genuine character of the only reliable compass we have on the ocean of life.

May our blessed Triune God whose you are and whom you serve bless you in and through your work,

Very truly yours,

Henry Beets,

Editor, "The Banner of Truth".

Request for Weekly Reprint

The Daily News,

Pottstown, Pa., April 26, 1906.

Gentlemen:—It is our intention to run a full religious page each Saturday, beginning with our next Saturday's issue and we are desirous of giving our readers the best comment on the Sunday School lesson we can secure. Among other magazines we have looked over that published by you, and we think that your service is the most able and satisfactory. Our object in writing you is to ascertain whether we can use the same in our paper, possibly with some variations. Should you desire that we credit your magazine with the lesson story we will gladly do so. We may also use the Daily Readings in brief if satisfactory to you.

We trust you will aid us in this effort to excite an interest in Bible study and in the study of the lesson by granting this permission, and an early reply will be greatly appreciated.

Respectfully yours,

The Daily News Pub. Co.

League Primer No. 1, and a Bible Dictionary

New York, May 1, 1906.

Gentlemen:—I have read and profited by "Primer No. 1", issued by your League, entitled: "Outline View of the Bible as God's Revelation of Redemption". The unity of the Bible is therein set forth in a clear and perspicacious manner. It is just such aids to Bible study that are needed. The general tendency has been to take up the consideration of that book in piecemeal and fragmentary fashion, instead of applying the same principles that we adopt in

other branches of knowledge. The dissemination of your little Primer will do more to create real interest in, and give fascination to, Bible study, than any other booklet I have met with. In this way the destructive teaching will be combated by constructive and cumulative study of God's Word. I hope you will carry out the program you have laid down, and continue this series of Primers and Handbooks, dealing with the various Books of the Bible from the conservative point of view.

But the work which seems to me to be **most needed**, in these times when information and light must be sought from encyclopedias and works of reference, by students, teachers, preachers and general readers who may have such works but not a library of books, is a **sound, Biblical Dictionary and Encyclopedia**, untainted by the writings of the Radical school. I have yet to learn of a recent Encyclopedia of Biblical subjects that is free from the false teachings of the so-called "advanced scholarship", which means the destructive criticism of the Bible. The leading publishers and the great University centres would almost seem to be in league in this matter. Is not an independent body like yours the proper agency for producing such a work, with the aid of the best conservative scholarship of the world?

An undertaking of such magnitude would, of course, require a large expenditure; but surely there are many Christians of wealth animated by the same love for the Bible and jealousy for its proper appreciation as the Word of God, that led the late Governor Bross to found the Lectureship associated with Lake Forest University. Much money is being spent in pushing the works of reference of the destructive scholars; why can not our wealthy Bible Christians be induced to give of their means for counteracting the false teaching that is doing irreparable harm in the Church to-day?

I trust that the League will ere long be able to supply this literature, the need for which I, in common with many others, see and feel.

Yours truly,

A Constant Reader.

Making the Future Ministry!

Two letters have just come to us that

show in a startling manner how the ranks of the ministry are being filled with men holding the very views that a hundred years ago were confessedly **infidel**. The letters are by men of high standing and unquestioned veracity. The accuracy of the report of the action of the Presbytery has been confirmed by able men that witnessed the proceedings. The two instances are given as representative, they having frequently been duplicated of late.

A Case in Presbytery.—It was in the midweek prayer meeting. The subject was the resurrection of Jesus Christ. The leader of the meeting, Mr. B. . . . , a layman, had launched the subject and left the meeting "in your hands, brethren". Some remarks were made about the determination of the Sadducees to resist anything that looked to admission of the resurrection, and about the efforts of Sadducees in our day to attack the grounds of faith and the facts of Christian experience by denying the resurrection of Jesus Christ.

Then Mr. X , another layman, said that having been delegate from that church at Presbytery he ought perhaps to report what he had done and what he had seen. He had done nothing; but he had seen two pitiable spectacles. A young man about to graduate from a Theological Seminary applied for a license to preach. He would graduate in June, and he wished to go to work at once. When this young man came to state his views, he explained that he did not believe in a state of innocence or in any fall from that state on the part of our First Parents. He did not believe several things which are stated as facts in the Bible. He did not believe that Jesus Christ was born of a Virgin. He was the son of Joseph in a natural and physical sense.

It was pitiable to see this young man's unbelief and his confidence that nevertheless the Presbytery would license him to teach the people in the name of the Presbyterian Church.

It was equally pitiable to see the way in which the Presbytery treated this case. The Presbytery, representing the Presbyterian Church, in this region, did not stand up like men to tell this Seminary student that such views disqualify him for the work of the Church. Some of the members of the Presbytery seemed to wish deci-

sion reserved, as if there was a probability that the young man's views might some day turn out to be true! Finally, instead of deciding the question on the facts before it, the Presbytery voted to postpone action until the next meeting, and assigned some members to labor with the young man in order to smooth things over and straighten out some of his kinks. Some even praised the young fellow for his "sincerity", as if that trait was rare enough to expiate many faults! It was a pitiable spectacle.

After the meeting was over Mr. B., the leader, remarked to a friend that Mr. X. . . . had let himself become seriously worked up over the Presbytery and its deeds. The friend replied, asking if Mr. X. . . . had not reason to be worked up, since a young man holding such views had no business to be asking Presbyteries for license as a Presbyterian! Mr. B. said that this might be so, but that Mr. X. . . . might have refrained from telling his thoughts in a prayer meeting. So there the matter stands with men who believe in the supernatural! But will the Sadducee, who refuses belief in the supernatural, refrain from expressing his views in any prayer meeting to which he can gain access?

Richard Roe.

A Case in Association.—Before an important Ministerial Association there appeared just a few days since some candidates for the ministry who desired to be examined and licensed to preach. Among the questions that were put to them were the following, which are given with abridged answers:

"Do you believe that all parts of the Bible are of equal value"? "We do not". [The question was evidently covertly intended to discredit the doctrine of inspiration.]

"Do you believe in the incarnation, deity and virgin birth of Jesus Christ"? "We do not".

"Do you believe that He died on the Cross to make Atonement for the sins of man"? "We do not".

"Do you believe in the Doctrine of Future Punishment"? "We do not".

"Do you believe in the resurrection of the body"? "We do not".

These are but specimen questions, the answers to which were all negative. Details are of course not given.

The answers caused one of the members present to exclaim to another: "Has this become a Universalist Association"! "It looks like it" was the reply, "only the orthodox Universalists believe in the deity, incarnation and atonement of Christ as fundamental to the Gospel; and also in a future punishment of the wicked, limited however in duration,—all of which we appear to have repudiated!"

The candidates were licensed, with only one dissenting vote!

John Doe.

Ignorant? Unprincipled? or Both?

These are but signs, appearing on the surface, of what would seem to be just now a powerful trend in some of the churches. Whence does this condition arise?

Is it from the **ignorance** of the candidates or the examiners? If so, the former are clearly unfit for the position they seek, and the latter lack the qualifications for testing their unfitness.

If the reason be the **lack of moral and religious principles**, both parties having repudiated the fundamental doctrines of Christianity,—the candidates being still desirous to assume the responsibility of preachers of a Gospel which they know they do not believe, and the examiners having no sense of responsibility about the most important matter committed to their charge—then it is certainly time for both these classes to find a place somewhere else than in the Christian ministry.

Is the reason that they are **both ignorant and without moral and Christian principle**? Has neither fully weighed the issues involved and does neither care what may be the outcome of the work of the Gospel? Then certainly it is high time for the **Church** to call a halt, and to adopt some new method for selecting candidates and place the grip of moral and Scriptural requirement upon the minister in the discharge of his ecclesiastical functions.

This double deficiency—in knowledge and moral principle—is the only scientific explanation of these remarkable deflections from the Christian course of the ages. Do the

churches realize that they are making the
ministry of the future an infidel ministry

—in the bald, old-fashioned sense?
Editor.

The Bible Student and Teacher

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Daniel S. Gregory, Managing Editor, 86 Bible House, New York

League Notes and Points

Rev. John Urquhart

Our readers will be glad to learn that word has just been received from Rev. John Urquhart who is now on his way from Toko, New Zealand, that he will arrive in this country early in June, and that he expects to be at the Moody Institute by June 11. He will be open to engagements for lectures at conferences and Summer assemblies, from about July 1 till November.

Mr. Urquhart already has engagements for the Pennsylvania State Y. M. C. A. Conference, July 3 to 9, and for Conferences at Lake Orion, Mich., and other places at later dates.

We are glad to commend this brother most warmly as combining the gifts of popularity and ability in a most remarkable degree. We know of nothing that has been published that is stronger and better than his work entitled "The Inspiration and Accuracy of the Holy Scriptures". The latest work, Vol. IV. of "The Bible: Its Structure and Purpose", is a most masterly exposition of Exodus and defence of its genuineness and authenticity. No mistake will be made by those who secure his services. We welcome him back to America.

Japan Moving for a Branch League

From the very beginning "The Bible Student and Teacher" has been cordially welcomed in Japan. When a copy of the first issue reached two missionaries in that country, just as they were starting out on an evangelistic tour, they wrote: "We have just received the first issue of your magazine. We had long been waiting for it. We read it through before starting on our tour, and then, on our knees, thanked God for it and sang the Doxology over it". The prevalence of unsettling views in the Island Empire has perhaps resulted in a deeper feeling of need for such a magazine on the part of those who hold fast to the truth.

Many months since Dr. Albert Arnold Bennett wrote us regarding the feasibility of establishing a Branch League in Japan; but owing to circumstances beyond our control it was not possible then to follow up the matter. The brethren have recently taken it up again, with a view to ascertaining whether such an organization can be formed. Revs. Joseph Cosand and William J. Bishop, both of Tokyo, have sent out a Circular Letter, addressed to one hundred Christian leaders in Japan. This letter contains a reprint of the letter-head of The American Bible League, its Officers

and Directors, and sets forth quite fully the aims and objects of that organization and the conditions of membership in it. In a communication to Rev. Dr. Morse, the Executive Secretary of the League, they enclose a copy of this appeal. Its closing statement is:

"This letter is sent out for the purpose of ascertaining whether there is a sufficient desire on the part of interested persons to justify the organization of a Branch League in this country. A card in reply to either of the undersigned will be appreciated. If a sufficient number desire the organization of a Branch, notice of time and place will be sent them later".

In this circular occurs the passage:

"The Bible Student and Teacher" now has a very limited circulation amongst missionaries residing in Japan. The few who have read it, so far as heard from, have found it most helpful as a guide to Bible study. The 'International Lessons in their Literary Setting' and the 'Daily Bible Study and Reading' alone are worth much more than the cost of the magazine. Besides the above there are many valuable exegetical and polemic articles of great value, from the ablest men of our day".

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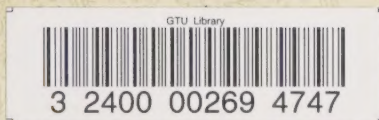
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